

SPIK

Turn Illness into a Weapon

Agitation
prefaced by
J.-P. Sartre



TO CAST A STONE INTO
A COMMANDING CENTRE
OF CAPITALISM IS ONE THING.
BUT TO TRANSFORM A
KIDNEY-STONE INTO
ACTIVITY IS THE SAME.
WE OUGHT TO PROTECT
OURSELVES AGAINST
KIDNEY-STONES!

DER STEIN DEN JEMAND IN DIE
KOMMANDENZENTRALEN DES
KAPITALS WIRFT
UND DER NIERENSTEIN, AN DEN
EIN ANDERER LEIDET,
SIND AUSTAUSCHBAR.
SCHÜTZEN WIR UNS VOR
NIERENSTEINEN!

 KRRIM

SPK

Turn Illness into a Weapon

for agitation by the Socialist Patients' Collective
at the University of Heidelberg

With a preface
by Jean-Paul Sartre

KRRIM - self-publisher for illness

PROGRAM OF AGITATION - FOR CONSUMPTION ONLY
OR MEANS OF PRODUCTION?

This text, if it should result in being completely undigestible not able to be consumed, then the consequence of this experience can only exist in negating it (negieren!), which means to abolish it into practice dialectically (ihn in der Praxis dialektisch aufheben). This text itself is the abolition (Negation) representing the practising of the SPK.

IZRU (Information Centre of Red People's University; in German: Informationszentrum Rote Volksuniversität, which is a socialist self-organization under the concept of illness)

THIS TEXT IS BUT A BEGINNING

SPK - Turn illness into a Weapon
for agitation by the Socialist Patients' Collective
at the University of Heidelberg
With a preface by Jean-Paul Sartre
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Contents

PREFACE CONCERNING TRANSLATION.	
Huber (SPK/PF) WD, Dr.med.	VII
Sozialistisches Patientenkollektiv (SPK)	
Patientenfront (PF) - List of Dates	XIII
DEAR COMRADES! Jean-Paul Sartre	1
I MATERIALISTIC EXPLICATION OF THE CONTRA- DICTIONS IN THE BEGRIFF (CONCEPT) OF ILLNESS.....	9
II THESES AND PRINCIPLES	17
1.) 11 x illness	17
2.) Three starting-points of practising SPK	18
3.) 10 principles in practising SPK	20
4.) Towards a "people's university" (zum Begriff Volksuniversität)	22
5.) People's university SPK (Das SPK als Volksuniversität)	23
III DEVELOPMENT OF SPK-HISTORY	26
6.) The University's Psychiatric Policlinic being a service of ruling science	26
7.) The Policlinic as a service, treating ill people	27
8.) Organization by the patients themselves (Die Selbstorganisation der Patienten)	30
9.) The Socialist Patients' Collective	33
10.) The eviction sentence (Räumungsurteil) and the Senate's Order (Senatsbeschluss)	37
11.) The eviction	38
12.) The ruling outlaw condition (die herrschende Rechtlosigkeit) and the patients	41

IV

IV	ABOUT THE METHOD OF SPK	52
13.)	Agitation being the implication of "therapeutic", scientific and political work	52
14.)	Loneliness, details, "objectivity", opinions	53
15.)	Dyatic (personal) agitation and group agitation (Einzelagitation und Gruppenagitation)	55
16.)	Functions in SPK, commonly called "case-work"	60
17.)	Alien determination (Fremdbestimmung) - scientific study work groups (wissenschaftliche Arbeitskreise)	62
18.)	Agitation and action	64
V	DIALECTICS	67
19.)	Object - subject	67
20.)	Aufhebung (cancellation, liberation, resolving) of the object role by collectivity (im Kollektiv)	71
21.)	Multi-focal expansionism - "Focus"	74
22.)	Dialectics of sexuality	76
VI	ILLNESS AND CAPITALISM	83
23.)	Identity of illness and capitalism	83
24.)	The proletariat which is a revolutionary proletariat in the definition of illness (unter der Bestimmung Krankheit)	85
25.)	About the "healthy" socialists and about the reactionary dogmatism of certain "lefties"	89
26.)	The capitalism and its agents belong to nature's violence (Das Kapital und seine Sachwalter als Naturgewalt)	95
27.)	All about physicians, lawyers, university professors, health system, judiciary, science	97
28.)	Physician's way of function advocating capitalism and how to abolish it	99
29.)	The president of the University of Heidelberg as an advocat of capitalism	101
30.)	The institutions of capitalism	102

31.)	About the problem of violence - escalating of violence	105
32.)	Example persecution"mania" - progressive and reactionary moments of an illness	108
33.)	Aggressivity - aggression and defence	112
34.)	Being identified with capitalism, for example "success" (Identität mit dem Kapital am Beispiel "Erfolg")	114
35.)	Political identity	118
36.)	Instead of an agitation record	119
VII	DOCUMENTARY CHAPTER	134
37.)	About the political economy in the identity of suicide = murder (Zur politischen Ökonomie der Identität Selbstmord = Mord)	134
38.)	About the difference between a patients' self- organization and democratic centralism	143
VIII	TWO CORRESPONDENCES / TWO COMPARISONS	157
39.)	Correspondences I	157
40.)	Correspondences II	165
NOTES		183
	The bibliography of the WRITINGS OF ILLNESS (Krankschriftenverzeichnis)	200
	Comments on the SOCIALIST PATIENTS' COLLECTIVE (SPK) and on the PATIENTS' FRONT (PF)	205
	THROUGH ILLNESS, STRENGTH - THE PATIENTS' FRONT (AUS KRANKHEIT STARK PATIENTENFRONT)	208
	Patientenfront tune	216

Preface Concerning Translation

There is no need to excuse or criticize bad English. Not unlike music illness is an international matter of fact. Music is derived from language, but language from illness. In connection with illness words can only be a hint, German words for a German reader, English words for the English reader. But it should nevertheless be maintained in the readers memory quite clearly that illness in all parts of the world is rejected by an in this manner programed common feeling for first of all illness and all which is connected with it doesn't sound in any way better for German ears than for English ones. To practise illness in a revolutionary way is among all interpretations the only sufficient one.

Nevertheless this book has been translated yet in French, in Italian, in Greek and other languages as we know. And we often have been asked, why not in English. As we know, there existed and exists a translation in English. But it never appeared. The causes of this fact consist in the political situation during the years of our being in prison. They are taken down in a letter to the editors of a new Sartre-edition which will appear in 1991.

Unlike all other translations of this book into foreign languages, this translation into English is the first one, which is given by authentic protagonists and activists and by the founder of the SPK. May be and we hope so, this fact is of more importance for the reader than the English words we use, and even the German ones, (the latter) which we add in brackets.

Last not least it should be mentioned that the SPK never ceased to exist. The PATIENTENFRONT (Patients' Front) of nowadays - confrontation to all medical power (iatro-capitalism), confrontation which has nothing to do with anti-psychiatry, confrontation developed from the SPK in 1970 - has been proclaimed out of the German prison Stammheim in 1973 but namely by the SPK and by nobody else and represents the real beginning of SPK in 1968 in spite and against student rebellion, the latter having always struggled against the patients and their contents, favouring only a better medical treatment which aims as we know to better prisons for illness, better torture and tombs, not only for patients but for

everybody, since everyone as a body is a lonely body, either with illness to be turned into a weapon of collective liberation or of the whole break-down together with the iatrocaptalist System in a chronic way from east to west as we can observe it since July 1989 (Berlin wall and so on). Beware the Ides of March which have, no question, not yet gone. West of Rome there exists another Philippi. Wait and see. But turn illness into a weapon. Now.

18 March 1990, Neunstein

Finally:

There existed in Germany from the early seventies and until now only the one SOZIALISTISCHES PATIENTENKOLLEKTIV (Socialist Patients' Collective) which did, experienced and worked out only this one kind of events we mention on the following pages.

US-American newspaper-reports about madness freedom bands, music bands, and murderer bands in Post-Hitler's Germany don't appear on the following pages. Reports like those, about which some American friends told us recently what they could remember, of course never had been up to date. If there should arise any disappointment in the one or in the other reader who expected details, favouring SPK up to the range of a Western story, it can't be our task to beg his pardon. _____

3 August 1991

Soon after its first appearance TURN ILLNESS INTO A WEAPON became accounted more and more as the most important work of the SPK. Not without good reason. Nevertheless we believe that we are dutybound to the readers to advise of two circumstances which possibly could put in perspective the reason for this preference.

1st) While we were on remand in prison and already prejudged (vorverurteilt), we purposefully and carefully had to select the final draft of our materials and of our means of expressions in order to achieve on the one hand a crack in the very thickskinned and nevertheless academically armoured level of understanding of our enemies; on the

other hand it was important to hinder the still current investigations into the past history and into the personal data of all SPK-patients who were under persecution and not least the many others who suffered and now were suddenly more afraid of infection by SPK than of merely political persecution - . Many things, but not by any means all of them, therefore are not to be found in this book, but they are available in others of our volumes (e.g. 'Über das Anfangen'; 'Krankheit - die Ganzheit mit Zukunft').

2nd) An important, but not vital complement to this book will be found in the SPK/PF-documentations, above all 'Iatrokratie im Weltmaßstab', 'Macht, Iatrarchie / Krankheit, Gewalt'. **TURN ILLNESS INTO A WEAPON**, particularly 'History and future of the patients' self-organization' could not have been written without those core contents. Why? In those days there were still Old-communists and when **TURN ILLNESS INTO A WEAPON** first appeared it therefore was the left wing chief-editor Ulrike Meinhof (RAF) who both within and out of the prison angrily abused us: "you were always crazy, but now you have gone completely insane. No, still worse, you have betrayed communism. Withdraw that (the book) at once. No worker could read that, nobody could understand it. You are forbidden to drag the Party into your filth and I never want to hear the name of Rosa Luxemburg in one of your filthy mouths, for it was her who wrote: 'truth is simple'. First learn to read before you write". Huber (very chivalrously!) withdrew only the Sartre-preface. Although: less is not always more.

It seems that already even then we had come quite close to the widely missing difference between Party- and private-capitalism. Truth is not only simple, it is even simpler: **transformation (Veränderung). To learn something new. Too complicated?** - . **TURN ILLNESS INTO A WEAPON** is therefore perhaps after all one of the most important books? Sure, but in fact and with space, world-wide, for fulfillment.

24 August 1993

→ To be up to date nowadays means quite other things. The biggest industry is no longer that which produces weapons, computers, cars or interspace crafts. The biggest industry from nowadays is that which fakes to produce health, that's to say

a thing which never has existed and which never will really exist, exceptly as a product of illusion nourishing nazism in all its past and coming variations (HEILwesen). Capitalism takes its biggest gains from this top industry and the day is not far, on which half of the population in the Western world everyday will be either employed in the hospitals or will be exploited there as doctor-patients, the other half. Rotating system. For fun? Only for its respective planetary governors (for HEAVEN's sake!) or star governors.

The reader of the following pages therefore is in no way asked to take the expression class-antagonism for nothing but for a marxist fossil. Forsooth, Hegel, the famous predecessor of Marx looked forward to a disappearing of the class antagonism because of the colonization, done by the rising bourgeoisie in the 19th century. But for a long time since then, the class antagonism has returned from there, not to the factories, governed by the trade unions and by the bosses, but to the hospitals governed by the medical doctors, submitting and exploiting the patients, producing the illusionary commodity health altogether in those factories, regardless of all trade-unional, regardless of all guerrilla activities.

More commonly: specified illness to create the human species or medical specialists to destroy it for all times (die Menschen-GATTUNG gegen deren Zerstörungs- und EndlösungsKLASSE), that's the class antagonism of nowadays and the only real problem to be solved.

Once more: specified patients instead of case-working specialists (Patienten mit Gattungsbezug gegen Fachdioten jeder Sorte).

Those who pretend that the class antagonism has disappeared long ago and that now, all of a sudden, the human species has to be saved (what has to be saved? Against whom and against what has what to be saved?!), those like Gorbatschow and Dutschke as well as Francis Fukuyama, while mentioning the word 'Gattung' (species) occasionally, dealt neither with the problem nor with the solution, but old Hegel perhaps. Remember that for Hegel it is exclusively illness which represents species on the level of mankind and also, namely dialectically, the failure of the species. It is also quite clear from Hegel that the rising of a human species is joined to the how of communities while the failure of human species, suffered by the very person (der jeweiligen Einzelperson), is joined to the medical system which, horrible dictu, itself is for all times damned to fall, up from its origins, for, in the words of Hegel, spelt in

my own manner: "Krankheit ... das INDIVIDUUM, sich gleichsam mit sich selbst beGATTEND", to add: ... unTEILbar unHEILbar.

Imperialism continues also to exist. And how! And where! Meanwhile you can forget the geographical map, associated to this expression in the books of Marx and Lenin, and all about (Fukuyamatic end-of-history) freedom and totalitarism, dictatorship and democracy.

Take the medical map and see your brain colonized and governed by names (and by the correlated medical methods!) like Parkinson, Alzheimer, Bleuler and so on, your stomach by Billroth, your neck with the thyroid gland by Basedow, your muscles and your (perhaps so-called hysteroid) behaviour by Charcot and Freud and associate what marxians have taken down about imperialism - yet far away from a so-called free market, an imperialism done all around the transplant banks now. An imperialism dealing with the organs of e.g. children here and now just as far away with countries and peoples, as noted in the marxian books.

During the times more remote there existed astrological maps in which the governors of your brain took names like moon (luna) or cancer, the governors of your muscles Mars and so on. Those oldy names which nevertheless represent still existing pathways and exchange banks for other demons and devils, possessing and obsessing, interested in imperialism, but enemies of every kind of revolution concerning both, namely cosmic and social matters, for sure (kosmisch-soziale Revolution).

In future there will exist more and more groups formed by special forces of illness, developing real in-dividuation (MFE). A special force of illness is *mania* which, if developed collectively, works like a musical species (Musikgattungswesen, nicht harmlos) killing all discipline, by transcendence. The same about a collective which develops its self-chosen *addictions* (Körpersüchte) exercised body by body, for addiction then is a deadly weapon against drugs, while turning all bodies to a well tempered species (Wärmekörper, wild), thus by immanence. Did you ever divide a melody, a lot of warmth, an illness or some other species? Of course not, for such individualities are either individuals or divisible, thus no individuals.

Perhaps Plato and Bergson forgot to mention it in the completeness, now necessary to enable the doing it, and Pluto, grouping the imponderable into weight, the weight into imponderability, therefore now is mad at them and resorting to earthquakes.

Make use of your own experiences about illnesses and put fantasy into action.

Those things are meant if there is the question about how to be up to date. *TURN ILLNESS INTO A WEAPON* is the first glance to a future to be done free of (Endlösungs-) names, governors, health factories and so on. We call it Utopathie.

Well, that's my introduction, meant as a help, done for nothing, caring about nothing except for the real existing illness. Other frontpatients who asked me, also asked me to let it taken down, just like it is now. Be it so, for joy. For besides all modesty there is no doubt, that, just in common for the species in preparation: perhaps for you as well as me, all quite helpful and therefore good things are also difficult as rare (omnia praeclara tam difficilia quam rara sunt. Baruch Benedictus d'Espinoza, 1632-1677)

15 April 1992

H *

Der Westen ist tot,
denn Krankheit bleibt rot
Let's go West
gold' illness dawns best

* in full responsibility for the translation in doing, and all achievers like firstly Laura Freywertt and Emil Feelhaache are responsible only for the good parts of the translation.

On the first appearance of this book in English at the London Small Press Fair on 25 September 1993 we also distributed this time line. Because of the great interest we decided to add it to this book as soon as possible. Here it is.



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SPK/PF Sozialistisches Patientenkollektiv (SPK) Patientenfront (PF)

List of Dates

At the Psychiatric Hospital of the University of Heidelberg since 1964 there was employed a physician and scientist who took seriously the pretension of university 'to make science for human beings' as a social task: **Dr. Wolfgang HUBER**. Without reservation he devoted all his knowledge, skills and the material equipment of the University Clinic to the interests of all the patients who came to him. By his total commitment to all basic matters he succeeded in stimulating a situation which in the view of the patients equalled the abolition of their role as objects to which the patients had been damned as being conditioned by the constraints of the System.

This science for the ill people enabled the patients to counteract the context of exploitation, that means they were no longer passive guineapigs and animals for slaughter sacrificed for doctors' careers and profit interests of research. It was inevitable that the so liberated patients and their doctor came into collision with the profit interests and the mechanisms of oppression, as they actually exist at an university clinic.

It became more and more obvious that since 1965 this Psychiatric Main Clinic had eventually reached rock bottom: total occupation of beds and rooms was desired and at the same time there were rejections of patients one after the other and on a massive scale and clearing them off just depending on the mood of the respective doctor who accidentally had the power of disposal of them.

- 1967-70 Dr. HUBER expands his voluntarily undertaken work in the Polyclinic of the Psychiatric University Clinic well beyond his personal duties.
- 1968 Development and foundation of the original Patients' Collective by Dr. HUBER, more outside of but also and increasing inside his new sphere of work.

- Aug. '69 Clinic chief Walter Ritter von BAEYER makes Dr. HUBER the offer of taking his postdoctoral lecturing qualification with him in exchange for Dr. HUBER ceasing to write pamphlets.
- Oct. '69 The new director of the Polyclinic, Dr. H. KRETZ, dissolves several HUBER therapy groups.
- Dec. '69 After further intrigues against HUBER and harassment of his patients by DR. KRETZ, a letter from the clinic director Prof. von BAEYER: Dr.HUBER's contract will not be renewed as originally foreseen (three automatic renewals already. After the promise of postdoctoral lecturing qualification - see above - a permanent contract had been promised as well automatic acceptance to the status of permanent civil servant).
- Jan. '70 The patients defend themselves by examination of the circumstances at the Psychiatric Polyclinic by the Patients' Collective by an opinion poll.

**SOZIALISTISCHES PATIENTENKOLLEKTIV
(SOCIALIST PATIENTS' COLLECTIVE)**

- 5.-20.2.70 First general assembly of patients and patients' congress in the clinic.
- 21.02.70 Dismissal without notice against Dr. HUBER. Disbarment against him and the patients from all rooms in the clinic, inviolable precincts (Bannmelle).
- 26.-28.2.70 Dr. HUBER and the Patients' Collective occupy the office of the administrative director of the clinical university institution and begin hungerstrike. Result: a "compromise". The institutional conditions for the continued work of the SPK in the rooms of the university in Rohrbacherstraße 12 are guaranteed and regular financial support and free prescriptions are agreed.

The Socialist Patients' Collective achieves, by its de facto institutionalization as an independent working group in the university rooms the recognition of the entire university under the direction of the rector, the incompetence of the Medical Faculty for the care of the sick. The medical profession as a whole was forced to demonstrate their failure status before the eyes of the world.

- 02.03.70 **Occupation by the patients at risk of their lives of the hard-won rooms of the university in Rohrbacherstraße 12.**
- 24.03.70 **Go-In by 30 SPK-patients to the rector of the university about prescription blockade, brought about by the General Medical Faculty.**
- 25.03.70 **Occupation of the office of Prof. von BAEYER.**
The patients demand blank prescriptions. Instead of an answer clinic chief von BAEYER lets loose the waiting police on these patients. Nametaking and disbarment from the premises.
- 03.06.70 **The so called students' parliament passes a motion condemning the SPK. Instead of the SPK it wants a "psychotherapeutic advice center" at the university of Heidelberg.**
- June 70 **First PATIENTS' INFO: SPK takes issue with the prohibition of the SDS (Sozialistischer Deutscher Studentenbund) and makes its own position clear: "Let's bury the silly hope for health! ... There must be no therapeutic act which has not been previously clearly and uniquely shown to be a revolutionary act."**
- 06.-10.7.70 **Occupation by the SPK of the rector's office in the university.**
- 09.07.70 **Decision of the university administrative council to establish the SPK as an independent institution of the university.**
- July 70 **The Medical Faculty tries to prevent the implementation of the judicial decision. Among others Prof. HAFNER: In the SPK "there is more sect- or medieval crusader mentality than modern psychiatry". Result of the propaganda by the General Medical Faculty: the culture minister of Baden-Württemberg, Prof. Wilhelm HAHN announces: the contract between the university and the SPK is "to the highest degree illegal".**
- July 70 **The three neutral experts requested by the**
until **university support the establishing of the SPK**
Oct. 70 **as an independent part of the university:**
Report from Prof. RICHTER (university of Giessen)
(14.7.70)
Report from Prof. BRÜCKNER (university of

Hannover) (29.09.70)

Report from Dr. Dieter SPAZIER (05.10.70).

- 20.07.70 **SPK to submit report on its scientific work** (required by the university administrative council).
- Sept. 70 On the 1.9.70 the Medical Faculty requires colleagues to take a position of rejection of the SPK. The medical colleagues submit the expected biases reports:
- a) So called "expert" Prof. THOMA (university of Ulm, previously Psychosomatic Clinic Heidelberg, neither psychiatrist nor even doctor), 09.09.70,
- b) So called "expert" Prof. von BAEYER , personally involved and hostile to SPK, 15.09.70
- c) Private letter from so called "expert" Prof. H.J. BOCHNIK (Frankfurt), 06.10.70.
- 18.09.70 **Decree from the culture minister, Prof. W. HAHN, to liquidate the SPK.**
- 04.11.70 First temporary forceable eviction order against the SPK.
- 07.11.70 **Radio interview with five members of the SPK.**
- 09.11.70 Since the eviction order was formally directed at Dr. HUBER alone, Dr. HUBER with the agreement of the patients leaves the rooms of the SPK.
- Four SPK-members try to see culture minister HAHN at 5 p.m. during his consultation hour in order to request the withdrawal of his decree of 18.9.70.
- In the evening rector RENDTORFF calls on the SPK. **The rector consents before witnesses and in writing to the minimum conditions of the SPK for the continuation of the SPK on the university, an agreement which he immediately broke as with all the others.**
- 16.11.70 SPK applies for a temporary injunction against the pogrom propaganda of the culture minister HAHN and a civil action (Verwaltungsklage) against the culture ministry.
- 19.11.70 **SPK teach-in in the packed lecture hall 13 in the university (1200 people).**
- 23.11.70 **Called by the decision of SPK Dr. HUBER comes again to the rooms in the Rohrbacherstraße.**

- 24.11.70 **Secret meeting of the Senate**
The Medical Faculty applies to break the connection between the SPK and the university. Decision of the senate, "that the SPK can be no official part of the university within or without".
- 09.12.70 **Eviction order against the SPK.**
- 24.03.71 **PATIENTS' INFO Nr. 33: It concerns telephoned death threats against Wolfgang HUBER.**
- 16.4.-5.5.71 **PATIENTS' INFO Nr. 25-36 ... Suicide equals murder / starvation equals murder.** Concerning what the press describes as a so called "suicide of an SPK-patient on 8.4.71.
- 13.05.71 **The SPK's appeal against the eviction order is dismissed by the Landgericht Heidelberg.**
- 18.-20.6.71 **SPK action at the Working Congress of the Evangelical Academy in Arnoldshain: the Congress members pass a resolution for the continuation of the SPK.**
- 24.06.71 **Under pretext Dr. HUBER's house is searched. During a mass search operation on 25./26.6.71 eight SPK-members are arrested illegally.**

Dr. Wolfgang HUBER and two further SPK-members remain illegally in custody. HUBER is released one day later without any conditions. The other two are (unsuccessfully!) blackmalled to give informations against him.
- 26.+28.6.71 **Two SPK agitational events and thereafter agitation and chorusing slogans in front of the jail. HUBER present.**
Leaflet TURN ILLNESS INTO A WEAPON.
- 27.06.71 **Press release from Dr. HUBER's lawyer. The same day the newspaper TAGEBLATT wrote: "... state prosecutor following investigations, denied yesterday that there was any contact between SPK and the BAADER-MEINHOF-GROUP".**
- 30.06.71 **PATIENTS' INFO nr. 47: - GORILLAS IN HEIDELBERG**
" ... we demand 500 weapons licences for patients so that they can defend their often demanded right to self-defence, against the outbreak of unrestricted police terror, by these means".
Note: Today, 22 years later, patients described as "cripples" are requested hypocritically by the press

and officials of interest groups to defend themselves with weapons, after many more patients through racist violence (HEILsgewalt) (so called Nazis) have come to their death and this can no longer be hushed up.

- 02.07.71 Patients' Info aktuell - TO THE PEOPLE
Concerning violent ending of the agitation in front of "Fauler Pelz" (prison) by police batons on 1.7.71.
- TAGEBLATT: The SPK has brought a criminal action against the chief editor of the RNZ local newspaper concerning incitement to hatred.
- 04.07.71 PATIENTS' INFO nr. 50 - Victory in the people's war here!
- 05.07.71 **SPK agitational event**
A students' demonstration for the SPK takes place in New York.
- 12.07.71 PATIENTS INFO nr. 51 - Dialectics of Illness and Jail: Total refusal of speaking to and acting with every kind of authorities.
- 13.07.71 **Self dissolution of the SPK for the protection of the patients (strategical withdrawal).**
- 16.07.71 **Foundation of the InformationsZentrum Rote VolksUniversität (Information Center of the Red People's University) - IZRU -**
Planning and organization: HUBER WD.
- 19.-20.7.71 New arrest warrants against 11 SPK patients.
- 07.11.72 **Beginning of the trials against Drs. Wolfgang and Ursel HUBER and others.**
- 07.11.72 **Teach-In on the SPK trials with, among others, Prof. BRÜCKNER.**
- Nov. 72 Inquest (Enquete) of European patients on a meeting in Heidelberg organized by the IZRU of the International Information Group for Counterinvestigations into the SPK trial, supported, among others, by Jean-Paul SARTRE.
- 19.12.72 Dr. Wolfgang HUBER and Dr. Ursel HUBER are each sentenced to four and a half years in prison. This was not the only sentence against SPK members. SPK/PF: "State and government through numerous court decisions and court records have honoured

our findings with, all together, 22 years prison in particular on account of our findings, that revolution is therapy and therapy is revolution and it can be no other way."

The SPK itself was never sentenced, let alone banned.

And what has become of the persecutors of the SPK? Not one of them without a shattered career and many of them, in the meantime, are dead. Curious? No, inevitable and generalizable (*verallgemeinerbar*).

SPK / PATIENTENFRONT UNDER CONDITIONS OF IMPRISONMENT

The continuity of SPK/PF-HUBER in the following years 1971-1976 continued in prison. Subsequently it was distributed at all levels and in all continents.

- 1973 **PATIENTENFRONT as continuity of SPK and return to the roots of the SPK, proclaimed by HUBER (SPK/PF) WD, Dr.med. in solitary confinement.**
- 6.11.75 **Beginning of the unconditional and unlimited hungerstrike by Dr. Wolfgang HUBER and Dr. Ursel HUBER.**
- 12.11.75 **Beginning of the forced feeding torture against Dr. HUBER: 82 times in 71 days.**
- 25.-28.11.75 **2000 participants in the Psychoanalytical Congress "Sexuality and Politics" in Milan decide on a call for the immediate release of the hungerstrikers.**
- 13.12.75 **Press statement signed among others by Jean-Paul SARTRE, Simone DE BEAUVOIR, Maitre DE FELICE, Mouvement d'action judiciaire, Robert CASTEL, Felix GUATTARI, David COOPER, Franco BASAGLIA, Mory ELKAIM, Roger GENTIS, Jean-Claude POLACK, Michel FOUCAULT and 74 signatures from members of the RESEAU INTERNATIONAL.**
- 20/21.1.76 **Release of Drs. Wolfgang and Ursel HUBER. Remaining is the withdrawal for life of their licences to practice (Approbationsentzug auf Lebenszeit). This is not least because Drs. Wolfgang and Ursel HUBER through the SPK and the PATIENTENFRONT have in theoretical as well as in practical sense withdrawn the right of existence of doctors. They refuse now as then to have a licence in common with doctors like the Auschwitz-MENGELES and the T4-patients-euthanasia-HEYDES.**

The list of dates is interrupted at this point.
 Instead of presenting the large number of PF-events singly
 in the following years we continue here with an orientation
 overview.

PATIENTENFRONT (1976 - 1993 ff)

With the assault of the PATIENTENFRONT against the
 International Congress of Psychiatry (Paris, February '76)
 HUBER WD after 4 1/2 years solitary confinement and 2 1/2
 months of hungerstrike immediately reappears to oppose the
 doctors also outside of prison.

Since 1976 the PATIENTENFRONT has continued to apply
 illness as a weapon of collective liberation in a widest
 variety of fields: everyday life, philosophy, agriculture,
 religion, law, music, history, so called occultism.
 To articulate illness (Krankheitsbegriff), through illness to
 reach the basic essentials of everything (Diapathik), to
 bring illness to bear on everyone and everything
 (Pathopraktik), over all and at every time, each there
 where he is and that, since the beginning, by now over 25
 years ago.

External commentaries:

The cultural and political newspaper INVARIANTI (Rome) has
 on the occasion of a publication in Italy of the texts of
 the SPK and the PATIENTENFRONT in 1992 in an interview
 said the following:

The genetics of today are the genocide of the third
 millenium.

Long before its time, since the Seventies through the SPK
 and the PF

this war has been decided in favour of illness.

No one else has advanced the revolutionary process

in fact - uncompromising front against all doctors -

and in writing - writing about illness in terms of illness
 (Kränkschriften).

A part of the PATIENTENFRONT at present runs KRANKHEIT IM RECHT (since 23.8.1985) in D-68161 Mannheim, U 5,18. Telephone 0621/25366. Office hours daily from 9 a.m. till 6 p.m. At other times by telephone answering machine. No self-help group, no patient protection group, no refuge (kein Weglaufhaus), no euthanasia help (keine Sterbehilfe), no master human right circle (kein Herrenmenschenrechtsverein), but: the only pro-illness organization.



What does this mean in a work-technical view?

outside: Hurray, came off the tablets and syringes. Coming out of hospital tomorrow. The woman doctor: "Against your SPK-Huber there is no medicine." May I then come at once, do you write me something to be presented? Am in a hurry. / He is doped with psychopharmaca and is standing upon the railing of my balcony. It's too much for me. Come and help, for heaven's sake! / The flat is lost. Am living in the forest since yesterday. I can't go to the authority personally. They'll lock me up otherwise. / If I may not see my little girl, I'll kill them all. / In the hospital they wanted to take off my leg. I struggled and I left. The inflammation now is also gone. How do I write my cancellation? /

To the extern:

- 14.000 agitations, hereby death averted, jail, clinic and daily catastrophes the same. All areas of life are there involved, because all of them deal with illness (economic areas, those of society, political ones, ideologic ones ...) All life ages are concerned, to add those before being born and also those after having died, thus questions about how to plan descendance and also to write funeral orations.
- Nearly half a dozen lawyers and jurists have been proved by this work, not to mention the about hundred lawyers and defence lawyers who preferred stopping their work with us immediately after or even before the first beginnings.
- 700 criminal charges and processes against the medical power in all areas and from the low level of the first prosecutor up to the top of the highest court, making use of the national courts as well as of the international ones. All these proceedings were joint to all available and suitable institutions from the low level of communities up to the

world organizations [e.g. European Community of States (EC), United Nations Organization (UNO), World Council of Churches (Weltkirchenrat)].

- 50 assaults rejected, very heavy ones among them (all of the here quoted assaults have been directed against ourselves while doing our work and some even again our lives allround).
- Campaigns and activities in international congresses.

To the intern:

Development and increase of our skills in everybody of us, techniques of anticipation, techniques of thinking, bodily technical skills. Structures of hierarchy and working one against the other were to abolish in our context even before their arising, daily liberation from the imperatives of repression, abolition of the separation of head and hand, abolishing also the separation of phantasies, feelings, will and thinking. Economical repression from outside had collectively to be overcome in order to gain and to keep independence from money and in order to avoid dependence created by money from outside.

Personnel:

There are collaborating within KRANKHEIT IM RECHT: some hundred years of formation and being trained in practical work, trade and industry, and of course also our diplomas and titles in medicine, natural and human sciences and also in informatics, philology and pedagogy, 17 different professions altogether. For comparison: in the usual offices of doctors and lawyers and also in court there only work some decades represented by the specialists, modern slaves just like their helpers.

Technical:

There exist all tools which could be necessary for use in our work, as rooms, vehicles, computers with about hundred current programs (programmed by ourselves). Printing machines: 320 tapes for the computer printing machine have been consumed, 900.000 photocopies until now could have been done, etc.

Summary:

A whole load of action, some more details of which there have been taken down in our one-week-average action report from February 1993 as an example.

NB: What nowadays is KRANKHEIT IM RECHT was then already SPK, case by case (Rechtszug um Rechtszug). Has the SPK not at that time already "tactically" pathopracticed each case, often enough from the outset and in addition? Compare! On whose side was and is thus, at all times, K.O.-tism? Not on the side of SPK/PF in any case.

The writings of illness from the SPK and the PATIENTENFRONT (and also translations into the mostly used foreign languages) are published by KRRIM – SelbstVerlag für Krankheit (P.O.Box 10 34 64, D-69024 Heidelberg) – from the original documents of the earliest days up to the philosophical-systematic expositions of HUBER (SPK/PF) WD, Dr.med. which were worked out in prison, in addition to various lectures at international congresses since 1976. In the meantime there exist altogether more than fifty publications, publications and not only the few pamphlets the latters which Prof. von BAEYER once had tried to suffocate (see above, Aug. '69) by offering HUBER chances to become one time a type like him (President of World Association of Psychiatry and military psychiatrist and what else). Not to mention the administrative director of the clinical university institution who, some days before the start of SPK, had offered HUBER, officially but secretly, seven months' salaries in order to achieve that HUBER should stop his attacks and leave Heidelberg as soon as possible.

Post script (HUBER):

Up to now I have not read one single word of the judicial or medical sentences against me. What I got there about mainly from left wing but also from other publications doesn't deal at any rate about illness as it was my doing and my thinking from all of the beginning of the here mentioned contexts. Thus: no concern to illness, bullshit.

I experienced from those publishers for example that we were sentenced because of "gezieltes revolutionäres Handeln" (nota benissime!). As you can see in this formula there lacks completely the word illness, both as basic matter and as the aim. They substituted it by the "verfassungsmäßige Ordnung der Bundesrepublik", the latter which also lacks the word illness. Thus: no concern to illness, bullshit.

I also remember from those publications, that I now was, told

In my own words, a chief gangster, a manager of explosives and a falsificator of passports. Right or wrong and besides of all modesty to be expected I until now confess that I every time did all I could to forward and to protect illness and all what there was involved collectively and by matter. But the named terms from which I myself like to make use if there is occasion to do also lack any hint to illness. Thus: no concern to illness, bullshit.

Of course there arose from illness our crime guerilla- and even our magic sex workshops (Arbeitskreise über Stadtguerilla, Sexualität, etc.), revolutionary ones, because not at all therapeutic, not at all medically recommendable, not mention the hygienic view. But it seems that those publishers while writing about us mostly were practicing spirit- and dope workshops, arising from what is medically licenced and even recommended. And because there was a tremendous lack of dope and spirits in SPK, because those things didn't fit at all to our Krankheitsbegriff, sex & crime as linked to illness since nowadays yet remain to be without concern to illness, remain to be bullshit.

It is true that even the US army and the NATO-German army of course had sent representatives to the crises staffs when the persecutorial investigations had started. Attracted by illness as it was in the phototechnical workshop or by other fetishes, more familiar to them than illness? In deeds scarcely (wohl kaum!). For they withdrew as soon as possible, as I remember from the notes of some of the afore-mentioned publishers. Thus: no concern to illness, bullshit, regarding illness and regarding all our doings and thinkings about it up to nowadays.

DEAR COMRADES!

with most great interest I have read your book. I found in your book not only the sole possibility to radicalize anti-psychiatry but also a consistent practice *, with the aim of abolishing (aufzuheben) the "therapeutic methods" of mental illness which are altogether only so-called ones.

On the whole it seems that you have subsumed what Marx called alienation and what is made common property in a capitalist society, under illness and its very concept (Begriff). This is well done. In 1845 Engels wrote in "About the Situation of the Working Class in England" (Zur Lage der arbeitenden Klasse in England) that by means of capitalist industrialization there has been created a world, "in which only that species of mankind is able to feel at home, which is dehumanized, degraded - both in the intellectual as in the moral sense -, sunken down and humiliated to the level of a beast, somatically ill (physisch morbid)."

As the atomizing violences systematically and permanently are crippling one class of human beings to sub-humans (Untermenschen) - this both externally and internally - we all can see and understand that the sample in totality of these human beings Engels is referring to has been struck by this illness which can be conceived as one great damage which is inflicted at once on those who are depending on wages (Lohnabhängigen) and as rebellion of life against this damage, which had reduced them to the state of mere objects. The social relations having changed since 1845 profoundly, alienation (Entfremdung) is persisting up to now. And it will remain so, as long as the capitalist System does, for this alienation is, as you express it, "prerequisite and result" (Voraussetzung und Resultat) of the economic production. Illness is - as you say - the only way (Form) of life in capitalism. It is true that the psychiatrist who is a wage-dependent (Lohnabhängiger), is - as everybody and we ourselves are - an ill man. But it is only to him that the ruling class offers the power to "heal" ("heilen") or to intern (zu heilen oder einzuweisen). "Curing" ("Heilung"), that goes without saying, in the ruling System can never mean abolishing (Abschaffung) illness; it ("curing", "healing") exclusively serves to restore your fitness to work (Arbeitsfähigkeit) while you continue being ill. Therefore there exist in

* All underlines were made by Sartre himself, see the facsimile, p. 5 - 7.

our society persons who are on the one hand either cured or healthy (two categories of persons being unconsciously ill, the first one is good for the doctors to fulfil, to prove, to demonstrate and to "establish" the signs of production and the second part also cannot but affirm those signs - see also signifiant and signifié or Signifikant and Signifikat by Lacan and others) and on the other hand those who are the ill persons being registered (anerkannten Kranken), those who are inabled by an unaimed revolt (ungezielte Revolte) to produce wage-work (Lohnarbeit zu leisten) and who therefore are delivered to the psychiatrist. This policeman at first casts them out of law refusing them the most elementary rights. Of course he is the accomplice of the atomizing violences (der atomisierenden Gewalten): he picks up individual cases in an isolating manner, so as if psychosomatic disturbances in a certain person would be this person's own lack and personal misfortune. Then he makes a sample out of those patients who seem to him to look like each other, be it in only one single manner, brought up by him from a phenomenon to a specificity in diagnostics and now he continues studying their different behaviours, having correlated all the effects here named so that they become a summary consisting in itself (ensemble, entity) (1) and finally this product, created by the doctor's skill itself, is treated by him as the illnesses as such after having submitted them to a classification before. The ill person as such therefore is atomized and thrown back into a special category (schizophrenia, paranoia etc.), a category in which also other ill persons are situated who can be nevertheless in no way socially related to him for everyone of these persons has to be regarded by the psychiatrists as identical specimen (identische Exemplare) of one and the same psychoneurosis. You, in contrary to this, have established to aim at the following end: the basic cause which is a collective one looking down to the multiplicity of phenomena - : "mental disease" is indissolubly tied to the capitalist System which turns working power (labour force) to a commodity (in eine Ware verwandelt) and in consequence of this turns wage-slaves (Lohnabhängige) into (fixed) things (reification, objectification, Verdinglichung). It is quite clear for you that isolating diseased persons is nothing but a perpetuation of the atomization and the isolation which is caused and determined by the relations of production (Produktionsverhältnissen) and it is also quite clear to you that in the same measure in which patients in their revolt put the question to establish another society, in a manner which is not yet clear enough, there emerges the necessity to form a community, to agitate each other, briefly, they have to create a socialist collective.

And because the "psychiatrist" is a sick man himself you refuse to take a sick one and the physician as two different persons who were by nature different individuals: for indeed and in consequence of this differentiation it has been always the "psychiatrist" himself and he alone to become the only signifier (Sinngesgeber, Deuter, Bedeuter und - last not least: - Bedeutender), meanwhile the patient in disease, outlaid and isolated is turned into the only signified one (Signifikat = indifferentes Ding, willkürlich belegbar, funktionalisierbar durch und mit Bedeutungen, Zweck und Absicht der signifzierenden Person, nämlich des Arztes, bzw. Psychiaters. Näheres bei Lacan, Seminarien), the patient being then nothing but a thing. In your view, quite on the contrary, the relation between physician and patient is a dialectic unit (dialektische Einheit) to be found (rooted) in everybody; once the patients have formed a group-connection, there is, in the inner of this dialectic relation, related to the respective circumstances respectively at times the one, at other times the other movens (Moment) the determining one and that in the measure, in which the patients either insist in the reactionary impetus (Moment) of illness, or are becoming consciously aware of their revolt and of their true interests (Bedürfnisse) which are suppressed and deformed by society. Realizing that illness, beyond the different phenomena, is a basic contradiction in everybody (allgemeiner Widerspruch) and as every individual is at the same time signifier and signified, it becomes necessary for the patients to form a collective, in order to enable themselves to regard each other thus putting into light and separating on the one hand the reactionary impulses (Momente) (e.g. bourgeois ideology) and the progressive impulses on the other hand (demanding a different = an-other society, in which the most important aim is mankind but not profit any longer). There can be no doubt, that collectives like those never can look for any kind of "healing" because capitalism produces illness in everybody, and because "psychiatric healing" only means re-integration of sick people into our society, but that instead of this all those collectives have to struggle to the aim to bring illness to its whole evolution, that means to bring it up to that point where disease becomes a revolutionary power by means of becoming jointly aware by consciousness.

For me the flabbergasting impression concerning SPK consists in that the patients without individual doctors (sans médecin individuel)

- without an individuated pole of significations - produce human relations and help one another to get aware of their situation, looking one another into their eyes, which means

that they act as being subjects in the sense signifier and signified; meanwhile in all modern psychiatry, especially in the psycho-analysis the sick person regards nobody, the doctor sitting behind him, occupied by making notes of the sick person's ideas (Einfälle) to register them, to categorize them just in that manner which the doctor takes to be the right one (pour enregistrer ses propos et pour les grouper comme il l'entend).

This spatial determination of the relation between doctor and patient (Arzt-Patient-Verhältnis) turns the patient in the situation of being nothing but an object, turning the latter - that is the doctor - into an absolute signifier, who deciphers the language of illness by means of hermeneutics, the secret of which he alone claims to know.

I'm glad of having comprehended the true and real progress the SPK constitutes. After having appreciated your research-work I also understand quite well that this work exposes you to the most evil repressions of capitalist society, not only to the violence of the representatives of "culture", but your work also cannot but unchain (unleash, entfesseln) the violence of statesmen and policemen against you. You shall be forced to use all means of flight, because the imperialists in our society (die Herrschenden in unserer Gesellschaft) apply themselves to stop you continuing your practical work, be it merely by shabbily bringing up charges of conspiracy against you. But nevertheless you shall not be judged by the measure of feeble-minded detentions but by the measure of the results, you have produced.

Jean-Paul Sartre

in April '72

Facsimile of the afore-cited
preface by Jean-Paul SARTRE

17 April 72

... deux camarades

J'ai la votre lue avec le plus grand intérêt. J'y ai noté non seulement l'unique radicalisation possible de l'anti-psychiatrie mais une pratique catiboliste qui ne ^{se résume} ~~est~~ pas à l'absence de "cures" de la maladie mentale. Ce que Marx appelait l'aliénation, fait général dans une société catiboliste, il semble que vous lui donniez le nom de maladie, à l'exception des choses en gros. Il me semble que vous avez raison. En 1845, Engels racontait dans "Situations de la classe laborieuse", "l'industrialisation a créé un monde tel qu'un seul être, un être humain, ne peut en supporter le niveau brutal, tant de point de vue intellectuel que de point de vue moral, physiquement morbide peut s'y retrouver des fois. Comme les forces atomiques s'appliquent à dégrader systématiquement une classe d'hommes en sans-tourne, de Parisiens et de Londres, on peut comprendre que l'ensemble des personnes dont parle Engels ^{est} affectées de la "maladie", qui peut se saisir à la fin de tout ensemble comme un dommage qu'on a fait subir aux salariés, et comme une résulte de la vie contre ce dommage qui tient à la relation à la condition d'objet. Depuis 1845, les choses ont profondément changé mais l'aliénation demeure et elle demeurera aussi longtemps que le système capitaliste car elle est comme vous le dites, "catiboliste" et résulte, de la production économique de la maladie, dite vous, et la seule forme de vie possible dans le capitalisme. Du coup, le psychiatrie qui est un salaire est une maladie comme tout le monde. En fait, la classe ouvrière qui lutte pour la poursuite de "guerre", ou l'existence de "guerre", cela de la vie, ne peut être, dans notre régime, la suppression de la "maladie". Est la capacité de continuer à produire tout ce résultat "malade". Dans notre société il y a donc les salariés et les "guérriers", deux catégories de "malades" qui s'ignorent et obtiennent les normes de la production et, d'un autre part, le "malade" résistent, ceux qui ont souffert résulte ont leur idéal de produire contre un salaire et

qu'on lire au psychiatre. Ce psychiatre commence par la suite hors le cas en
 leur représentant le froid les plus ~~évidents~~. Il est nécessairement compris de
 forces atomistiques: il envisage les cas individuels isolément comme si les points
 psychométriques étaient des vases propres à certaines substances, des boîtes particulières.
 Rapprochant alors des maladies qui possèdent le caractère de tout qui singulière
 il ~~met~~ ^{classifie} les conduites diverses - qui ne sont que des effets - et les relie entre elles, considé-
 rant ainsi des centres zoologiques qu'il traite comme des maladies et soumet
 ensuite à une classification. Le malade est donc atomisé: ce tout qui malade et
 n'est plus que une catégorie particulière (idéopsychique, personnelle etc.) dans laquelle
 il se trouve d'autres maladies qui ne peuvent avoir de rapport social avec lui
 jusqu'à ce qu'on les considère comme des exemplaires isolés, quoiqu'ils aient
 psychosommes. Vous, cependant, dans vos idées propres, par l'acte la réalité des effets
 de vous: un fait fondamental et collectif: la maladie "malade", est liée indissolu-
 blement au système capitaliste qui transforme le point de vue en matière et
 le conséquent, les sociétés en deux (Kulturgeschichte). Il vous semble que l'isolément
 des maladies ne peut que poursuivre l'atomisation commencée au niveau de la relation
 de production et que dans la mesure où les patients, dans leur réalité, s'éloignent
 obscurément une socialité entre, ils continuent qu'ils soient ensemble et qu'il
 agissent les uns sur les autres et par les autres, bien qu'ils continuent un certain
 socialisme. Et puisque le "psychiatre" est un malade social entre vous vous
~~vous~~ refusez à considérer le malade et le médecin comme deux individus se pen-
 quement. Si j'en suis: cette distinction, ce conflit, a toujours eu pour effet de faire
 du "psychiatre" le seul signifiant et du malade isolé et muet hors le cas: le
 cas signifie donc le seul objet. Vous considérez, au contraire, la relation per-
 sonnelle comme un lien dialectique qu'on trouve en chacun et qui, seule
 la conjonction, un jour les malades vivants, manifesteront surtout l'un ou l'autre
 de ces deux termes dans la mesure où les patients existaient dépendant sur les
 éléments réactifs de la maladie ou dans elle ou ils prennent dans leur
 conscience de leur réalité et de leurs réactions, liés ou défaits, par
 la société. Il devient nécessaire puisque le malade, par lui les autres effets, et
 une contradiction commune et puisque chaque individu est un signifiant-signifié.
 de mettre les malades ensemble pour qu'ils digèrent les uns par les autres les éléments
 réactifs de la maladie (pour l'écologie Bourgeois, et les éléments progressifs, exigent

deux sociétés autres dont la fin suprême soit l'honneur et non plus le profit. Il n'y a
 pas que ces collectifs de Vient pas à quatre jusqu'à maintenant en l'honneur
 de tout le monde par le capitalisme et sur la justice, l'équité, la solidarité.
 L'antiquité du malade dans notre société mais qu'il n'est pas une maladie.
 Mais son épanouissement c'est à dire non le normal ou du malade.
 Mais, par la force de conscience commune, une force révolutionnaire. Ce qui im-
 portait surtout dans le S.P.K. c'est que les patients sans aucune individualité, les
 individus sans personnalité des significations, établissent des relations de masse et
 surtout de masse de masse à une force de conscience de leur situation et surtout
 dans les yeux, c'est à dire et tout que soient significations, significés alors que
 le force matérialiste de la psychiatrie, la psychanalyse, le malade ne regarde
 personne mais que le médecin est placé derrière lui pour enregistrer ses propos
 et pour les grouper comme il l'entend, avec détermination spéciale de rapport
 patient-malade surtout le premier dans la situation d'un pur objet et vivent
 de accord le signifiant absolu, déléguent le discours de la maladie par
 une technique dont il faudrait avoir seul le secret.

Je suis sûr d'avoir compris le propos réel que le S.P.K. constitue. Sa
 efficacité vos recherches, je comprends aussi qu'elle vous expose à la plus sévère
 non de la société capitaliste et qu'elle doit être dénoncée contre tous, sur
 les représentants de la culture, les politiques, et les policiers. Il vous faudra
 lutter par tous les moyens sur les dirigeants de votre société pour leur faire
 capot de pouvoir vous devance politique, fait à ce vous en sont traduits
 ment de conspiration. Ce n'est pas sur des emprisonnements inutiles, qu'on
 vos propos, mais sur les résultats que vous avez obtenus.

J.P. K.

THIS TEXT IS BUT A BEGINNING ...

I Materialistic Explication of the Contradictions in the Begriff (Concept) of Illness

To resolve a problem firstly depends on being correctly aware of it. It is in no way sufficient to mention only the one or the other particular side of it, because all depends on including (Begreifen) all impulses (Momente) of the problem, all its impulses in their interaction. There exists no other way to make sure that comprehending and resolving of a problem will be an inseparable unit (Einheit, identity). If we want to understand why a stone drops down to earth, it is not enough to find out, that there are also other things, which fall to earth; but what we have to do is to include (begreifen) the essential of the phenomenon (of falling down to earth), which is the gravitation as a common law of matter, determined to be a bit of mass.

Just as for illness. From the origin it was quite clear for us that it is insufficient to look forward to definite physical causes as a natural-scientific medicine does. But also we soon got it quite clear that it is also insufficient, to deal with social determination of illness; that it is a too simple manner to make "capitalism" "responsible" for illness and suffering; and we got it clear that it is totally abstract and without any effect to assure (each other) only that society were ill. Empirically we started from only three facts:

- 1) There exists the capitalist society, there exists wage-work (labour, Lohnarbeit) and capitalism.
- 2) There exists illness and there exist unsatisfied needs and requirements (Bedürfnisse), i.e. the real need and the suffering single persons (die Einzelnen).
- 3) There exists the category of historicity (Geschichtlichkeit), the category production; or - in a yet more common way - there exist the categories of time, alteration (Veränderung) and of Becoming (des Werdens).

Reducing it to a most simple formula SPK was during the years of 1970/71 the greatest possible concretization of the contradictions (Widersprüche) in the idea (Begriff) of illness including its highest possible generalization. Dialectics consist, last not least, in climbing a high scale of theoretical generalization in order to resolve concrete problems; and at the same time theoretical generalization is as well prerequisite (Voraussetzung) as result of practical work. Our beginning consisted therefore from the origin in comprehending the symptoms as being phenomena in the essence of illness (1a).

What is this being, this being of illness? According to Marx the history of mankind consists in being the history of its alienation and in abolishing (Aufhebung) of this alienation. Illness is neither a part nor merely the form of alienation, but illness is alienation, but it is that in a subjective sense, as the somatically and psychically lived need of the single persons (Einzelnen).

We determined illness as life broken in itself, contradictory in itself. This, our determination of illness is the result of investigations, historically done, so as we have done them in the working meetings (Arbeitskreise) in SPK by means of dialectic materialism.

In the primal societies (ancient societies, Urgesellschaften) mankind is exposed to the forces of nature, which they experience as an overwhelming and blind violence. In order to survive against those powers they have to organize social communities; but this means, that the violence of nature is penetrating into the inner of the social unit, becoming by that a social power. Since Herder mankind is defined by defectiveness (Mängelwesen), while modern anthropology explains the beginning of mankind's history as an effect of lacking sureness by instinct (Instinktsicherheit, cf. Nietzsche), common in animals. This lack of being protected by instinct thus determines mankind in an antagonistic relation to nature (als das Andere der Natur). If there shall be human history at all, life as a natural one, as a biologic one has to be broken.

In "National Economy and Philosophy" Marx has pointed out the aim of history very emphatically: "Communism, which is positive abolition (positive Aufhebung) of private property which is human self-alienation and therefore is the real appropriation of human essence (Aneignung des menschlichen Wesens) by and for man; therefore it is an all-including, conscious turn back of

mankind within all richness of development until nowadays, a turn back of man for oneself (für sich) as a social, that means mankind-measured (menschlichen) man. This communism is as a completed (vollendeter) naturalism = humanism, as a completed humanism = naturalism; this (turn back) is the true solution (Auflösung) of the antagonism (Widerstreit) between man and nature and between man and man, the true solution of the fight (des Streits) between existence and essence (Existenz und Wesen), between objectivation (Vergegenständlichung) and self-affirmation (Selbstbestätigung), between liberty and necessity (Freiheit und Notwendigkeit), between single human being and species (Individuum und Gattung). This is the solved riddle of history and also the awareness of this solution." (2).

By developing the productive forces (Produktivkräfte) by progressing domination of nature there were conquered possibilities and means able to assure mankind a life free of need and repression; but the anarchic (anarchischen) capitalist relations of production maintained by violence until now make it impossible to develop progressively those means further, which are contained in the high level of the forces of production (Produktivkräfte) aiming at liberation of man with respect to the coercions of nature and society.

The lonely one *, exposed to capitalist society is confronted with social violences which seem to him as well blind and primitive (naturwüchsig), just as the immediate coercions of nature (Naturgewalten) do. And it is because of this that I use the term natural violence of capitalism in this book.

In a capitalist society in which the forces of production are developed in a progressing way, while the relations of production in capitalism are to be maintained there results for the capitalist society the necessity to create non-reproductive values (nicht-reproduktive Werte zu schaffen), the creating of which are not determined for reproduction but only for destruction of social life (3). (Weapon arsenals on the one hand, wear and tear built into the products (commodities), into their value of "use" on the other hand (eingebauter Verschleiß in die "Gebrauchs"-Güter andererseits). A simple example can

* Remember: there truly don't exist in-dividuals at all until now. To create life-conditions for really existing individuals is one of the revolutionary tasks indeed.

illustrate this. As everybody knows car industry is one of the most powerful ones. To protect their profits from danger, there has to be guaranteed smooth marketing. In order to prevent demand becoming slack a part of technical intelligence has to be occupied with producing commodities in such a manner that the products wear out as quickly as possible (möglichst verschleißbar) (often those manners are defined as pure research / Grundlagenforschung). The state, representing the interests of all capitalism (die Interessen des Gesamtkapitals) (a marketing crisis concerning car industry would automatically also throw steel-, electric- and gum industry into crisis) the state is thus coerced to build streets. In consequence of this cities are to be burst open for there is need of arterial roads and deserted satellite towns are coming up; in further consequence of all this crisis there are no financial means available which should be important to satisfy most urgent needs in communities (schools, hospitals, children corners / Kindergärten etc).

As a consequence of all these factors there results a desolation of all social life aiming at overcrowded regions soon becoming factors of new investment combined with the want of more industry. The entertainment industry amplifies this desert establishing game tables, music boxes, night clubs etc., producing by this at the same time: prostitution, crimes of violence, rocker gangs and all kinds of "dissociability", which the apologists of the System of course want to be taken not to be consequences of the capitalist way of production but resulting merely from industrialization.

So the lonely one (der Einzelne) in capitalist society becomes an object of double expropriation, as well in the field of production as well as in that of consumption. You may compare him to the man in Greek mythology to whom the Gods granted one certain wish, and everything he grasped instantly turned into gold and so he died of hunger and thirst. Not only the activity at the place of work, but also the activity in "free"-time, striking the tennis-racket, driving by car, to throw money into the music box, all this is turned into gold for the capitalist System.

Requirements (Bedürfnisse): We started from the fact, that any requirements we have are produced by capitalism. This means, that all requirements are nothing but phenomena, belonging to the basic requirement of capitalism which consists in producing surplus value (Mehrwert). "Therefore production produces not only an object for the subject, but also a subject for the object" (4). Capitalism is subject of all history until

nowadays but in no way human beings are governors of the forces of production until now. But the requirement of capitalism to produce surplus value is antagonistic to the requirement of the single persons (der Einzelnen) to live their lives; a symptom (Symptom) is nothing but the immediate unit of this contradiction (Widerspruch) which is sensorily perceivable.

The symptom is the elementary unit of the contradiction life - death. And capitalist manner of production is always directed to the destruction of labour forces (Arbeitskräfte). Included in this contradiction (der Begriff dieses Widerspruchs ...) are those forms of symptoms which they classify as schizophrenias and psychoses. Explicating the contradictions of this including (Begriff) consists in the resistance as organized and practised by SPK.

It has to be seen quite clearly that those things, which are commonly defined as being schizophrenias or psychoses are only the simple result in which the antagonism (Widerspruch) between violence and life is put to the top, but only in a form and way to grow existent in a peaceful unit (einer ruhigen Einheit); each authentic human motion being answered by violence potentials. This peaceful unit of the antagonism violence - life, becoming manifest in a "schizophrenic person" (or in all other kinds of illness) in "peaceful times" - and the bourgeois society (bürgerliche Gesellschaft) knows well enough why it suppresses each of these antagonisms as soon as they become evident and explicit, suppressing them by means of the walls of mental and all the other hospitals, straitjackets, psychopharmaca and electroshocks - in a state of emergency takes the form of an annihilation camp (first annihilated in the Nazi-German KZs: patients) (translator's note). This annihilation camp is - mediated by institutions like welfare center and trusty and bettering education, prisons and psychiatric institutions - the top manifestation of conceptuality (Begriff) of the family type bourgeois, means: capitalist class (flowers in the inner yards of prisons and of psychiatric institutions and flowers (geraniums) at the windows and barracks of Auschwitz; which prison governor and which psychiatry professor has not yet announced on "festive" occasions: "We are a great family!" and on Christmas they played pious songs in the annihilation camps amplified by loud-speakers, isn't it?).

"But in contrast to this in "Rebellion against the crowds" Bruno Bettelheim tells from a girl who in one of the most awful situations of alienation of all mankind's history got aware of this situation in a moment of highest lucidity, and succeeded

in breaking out. This girl belonged to a group of Jews and all of them had to wait naked in a queue in front of the gas-chamber. The watching SS-officer was told that she had been a dancer and he ordered her to dance. And dancing she got more and more close to him. Suddenly she snatched his weapon and shot him down. Her destiny was sealed and equally it was clear, that she had not been able to change the situation in any way. The situation of the group was determined to be annihilated. But she had given her life in a quite personal sense, and by this action also was expressed a possibility of history which during the annihilation of the masses in the camps had been lost in a tragic manner." (5).

He who tackles symptoms in a serious way, has to face the violence of capitalist society and he also has to look out to organize violence against this violence. All social relations transfer themselves into the substantial structure of body (in die Materiatu^r des Körpers) and into the consciously performed representation of the body (und in die Körpervorstellung) = psyche; the lonely one (der Einzelne) is producing his body and his psyche within the capitalist organized process of production (6). A symptom is a phenomenon emerging out of the essential being of illness (eine Erscheinung des Wesens Krankheit) being protest and inhibition of protest. Agitation in SPK aimed at requiring the progressive impulse (Moment) of illness, of the protest and its collective organization. How far it was possible for the very person (für den Einzelnen) to use the progressive impulse (Moment) of illness for himself depended mostly on the economic situation and social position of the very person being in agitation. She or he who was privileged in a manner which offered him the possibility of acting out in the way of capitalist consumption-supply (tourism, parties, etc) or if the social position permitted to him keeping healthy at the cost and expense of other persons, then agitation ended for him in being "healthy" again and this in a thoroughly bourgeois (bürgerlichen) sense; for such a person it could seem to be enough that the most disturbing symptoms had disappeared, since apart from that he made use only of the reactionary side of illness (inhibition of protest, as an organized form of violence against others and equally against himself), leaving SPK by his own "free" will; that is he had become "healthy" but objectively he was again on the side of the capitalism.

"The possessing class and the proletarian class represent the same human self-alienation (Selbstentfremdung). But the former class feels well and wealthy in this self-alienation, being

conscious that alienation establishes its own power, possessing in alienation the appearance (den Schein) of a human existence; while the latter class feels annihilated in alienation, regarding in alienation the own powerlessness and the reality of an inhuman existence. It is, to use an expression of Hegel, in its depravity (Verworfenheit) the rebellion against its depravity, a rebellion to which it is driven by the necessity of contradiction in its own human nature and in its life situation, which is the frank (offenherzige), decisive (entschiedene), universal (umfassende) negation (Verneinung) of this nature" (7).

Health is a thoroughly bourgeois (bürgerlich) concept. Capitalism in its totality establishes an average norm of expropriating capacity concerning the commodity labour force (Ware Arbeitskraft). The health system on the one side has the task of raising this norm and on the other side it has the task of selecting and disposing of the hands (workmen) which do no more fit to this norm, in a most cost-effective way, or respectively - as it was done in the Third Reich - to liquidate them frankly, or - as done nowadays - to remove them by differential-euthanasia (8).

To be healthy thus means to be expropriated and exploitable (ausbeutbar zu sein).

By practising the SPK we brought (last not least) to evidence what huge a mass of violence-potentials was put in stand by and was applied against our production of non-destructive necessities (Bedürfnisse) and was made ready against the realization of life. Practising SPK has made it clear that all the rights, guaranteed by the constitution to everyone - equality, habeas corpus (conceived as injury to the body, for no human body - if it were already a real free one - would endure any internment) (körperliche Unversehrtheit), free development of personality - are nothing but abstract phantoms, and that even trying to use these constitutionally guaranteed rights is the same as committing crimes. The measure in which constitutionally guaranteed rights can be brought to concretization doesn't depend on "independent judges", but on the (higher or lower) stage of the rebellion (Gegengewalt) which the expropriated class is capable of applying against the life-destroying violence of capitalism. And therefore the claim: "Fight against the cut-down of democratic rights" is nothing but a hollow catch-phrase.

The bourgeoisie doesn't hesitate to annihilate millions of labour forces (Arbeitskräfte) in order to accumulate profits, if

they are not faced with substantial power originating from the struck ones.

The right to live life takes place in people's war (Volkskrieg). All power must originate from the people.

He who is perplexed by hearing the word people's war has yet to get to a clear understanding about what is the violence of the capitalist System, what is class-warfare from above, taking place in permanence; for each year there are killed 10 000 men by "self"-murder = suicide; that every day 15 men are killed by so-called industrial accidents, that each year as many people, as Offenbach (German town near Frankfurt/M.) has inhabitants, are annihilated by road accidents.

" There is always warfare in our cities " - Brecht.

THIS TEXT IS BUT A BEGINNING ...

II Theses and Principles

1.) 11 x ILLNESS

- 1) Illness is condition and result (Voraussetzung und Resultat) of the relations of production (Produktionsverhältnisse) in capitalism (9).
- 2) Illness being the totality of conditions of capitalist relations of production is the productive power (force of production, Produktivkraft) p a r e x c e l l e n c e for capitalism.
- 3) As the result of capitalist relations of production illness in its developed form as protest of life against capitalism is the revolutionary productive power p a r e x c e l l e n c e for all human beings.
- 4) Illness is the only form in which "life" in capitalism is possible.
- 5) Illness and capitalism are identical: in the same measure in which dead capital (totes Kapital) is accumulated, a process which runs parallel to the annihilation of human work, so-called capital-annihilation (Kapitalvernichtung), becoming a common matter, illness becomes more widespread and increasingly malign (Verbreitung und Intensität von Krankheit nimmt zu).
- 6) Relations of production in capitalism involve that living work (lebendige Arbeit) has to be turned into dead matter (tote Materie: commodities, capital). Illness

expresses this process, which is in permanent progress and gaining ground.

- 7) Illness is the veiled unemployment and in the form of social security contributions being imposed (Sozial-abgaben) illness is crisis-buffer (Krisenpuffer) p a r e x c e l l e n c e in neo-capitalism (late capitalism, post-capitalism, Spätkapitalismus) (10).
- 8) Illness in its undeveloped form is inhibition and impediment and therefore the inner prison of the lonely ones (der Einzelnen).
- 9) If we get illness released from administration, exploitation (Verwertung) and the custody (Verwahrung) through the institutions of health and if illness emerges in the form of collective resistance there is the situation, that the state has to intervene in order to substitute the inner prison of the patients by external, "real" (richtige) prisons.
- 10) The health system can get along with illness only on condition that patients are totally outlawed.
- 11) Health is nothing but an ideologic-fascist figment of the mind (Gesundheit ist ein biologisch-faschistisches Hirngespinnst) (11), the function of this figment is to veil in the heads of the making-stupids and of the made-stupids (Verdummer und Verdummten dieser Erde) that illness is conditioned by society and also to veil the social function of illness.

2.) THREE STARTING-POINTS OF PRACTISING SPK

- I) What we started from was, that all patients in this society must have a right to live, that means a r e q u i r e m e n t f o r t r e a t m e n t
 - 1) because "their" illness is conditioned by society

- 2) because the volume and capacity of treatment and the medical functions are institutionalized by society
- 3) because each person, be it a labourer, a house wife, a pensioner, a student or a pupil has paid for every possible treatment, even before requiring it. This is so because social security contributions (Sozialabgaben) are imposed amounting up to 35% and more of the net income, which are confiscated automatically (zwangsweise) in order to maintain all health institutions.

II) The requirement of being treated, referred to under I), has to entail the necessity of control by patients (Patientenkontrolle) of

- 1) the health institutions for treatment: domestic authority of the patients concerning all public institutions which have to do with illness.
- 2) Patients' control over all medical education and its application (Praxis) by
 - a) governing (Bestimmung) science according to the necessities (Bedürfnisse) of ill people, that is the population as a proletarian one being determined by illness (der Bevölkerung als Proletariat unter der Bestimmung Krankheit) - the principle of people's university socializing the means of production (Produktionsmittel) called science.
 - b) domestic authority and working conditions, control over the university's household through patients, who are treated at the university.
 - c) Fulfilment of the patients' requirement, to determine themselves how and in which way they are treated or not.
- 3) Control of the way and of the manner in which social security contributions (Sozialabgaben) are levied and invested, control of the budget of the social insurances or services and of the social funds.

III In the relation between physician and patient (Arzt-Patient-Verhältnis), in the therapeutic situation, the patient is experiencing focally his role as a mere object and his deprivation of rights

(Rechtlosigkeit) in the confrontation with the social relations and being a part of them, the relation between physician and patient being only one of all these social relations. This situation, this relation is therefore the starting-point par excellence to transform in clear consciousness and in a necessity-related (bedürfnisbezogen) manner the existing social relations at all, the patient being their object. From this consciousness have to be deduced (abzuleiten) the following headlines of activity on which all depends: emancipation - cooperation - political identity.

3.) 10 PRINCIPLES IN PRACTISING SPK

- 1) The needs (Bedürfnisse) of the patients are the starting-point of our work.
- 2) Along the process of mutual self-control between patients as well in personal agitation as in that in groups (in Einzel- und Gruppenagitation) the needs are differentiated concerning their double role being as well products as productive powers (forces of production).
- 3) In personal and group agitation any kind of material "offered" by the patients is always worked on.
- 4) By means of personal and group agitation being act-medium for this purpose the objective and external conditions of existence in the single patient as well as in the patients' collective as a whole get into collective practising.
- 5) Only in connection with personal agitation, group agitation, scientific study-groups in community (Arbeitskreisen; working out altogether a theory which is both useful and necessary) the needs of the single one and of the group can be worked on.
- 6) The needs of the patients brought into an objectivized form in this connection with personal and group

agitation are to be concentrated in the (mentioned) study-groups, in which they are also generalized in order to be turned into the collectivized need (Kollektivbedürfnis) as a unit of need and political work (political identity, politische Identität).

- 7) Form and content of the study-groups are to be determined by the needs of patients. To get it clear and to pull it forward the method of dialectics in Hegel and the critique of political economy by Marx have proved best.
- 8) Proceeding (im Prozeß) in personal and group agitation and in the (named) study-groups there has to be socialized special knowledge and trained skills as well concerning single patients as especially concerning knowledge and the skills of those, who are able to practise medical functions in order to reduce differences in the level of education in the SPK caused by a lower or a higher education in order to achieve during a course of time also a common and equal level of education.
- 9) SPK products are as follow: emancipation - cooperation - solidarity - political identity.
- 10) Aim and steps of our work: incorporation and the best possible development of the single persons in collectivity (Aufhebung und optimale Entfaltung des Einzelnen ...), foundation and development of more and more collectives elsewhere. The socialization of SPK-methods in other organizations and groups which already exist (Multi-Fokaler Expansionismus). The merging (Aufhebung) of all collectives in the socialist revolution as a common matter (die Aufhebung aller Kollektive in der Allgemeinheit der sozialistischen Revolution).

4.) TOWARDS A "PEOPLE'S UNIVERSITY" (ZUM BEGRIFF VOLKSUNIVERSITÄT)

Science has to be released from its function which is a thoroughly life-denying and parasitic one. If hundred men are producing so many things that one hundred and one men could live on the collective product, you can be quite sure, that the onehundredandfirst man becomes a "scientist". That's to say that he soon will begin to rule and to govern the process of production, done by the one hundred people who really produce something.

Starting condition and final result of capitalist relations of production (Produktionsverhältnisse) is a science which always has to devise increasingly new and sophisticated methods for ruling and governing (Kybernetik) the process of production in the way to maximize profits (Profitmaximierung). That means, that there are produced life-denying relations of production. The correct way to treat this social "development" consists in the struggle for socialization of the means of production (der Produktionsmittel), and this struggle is also the struggle which aims at a collective appropriation of science, an appropriation by the expropriated, a struggle therefore for a collective production of social relations, in which everybody - according to the collective needs of the single ones who form this society - has to be a scientist, the consciously clear owner of relations of production.

The pretext of scientists to make science for men is not sufficient. They ought to make science for all human beings (for another mankind doesn't yet exist), while handing over this science to those who need science to satisfy their needs, that is, they have to lay their science into the hands of all people (den Kranken). This can't be expected from scientists, for - as we were told from such scientific high lords - they are not willing at all to commit such a kind of "self-prostitution" (12), to abolish their function orientated to capitalism (ihre kapitalorientierte Funktion zu negieren). That is why for them, belonging to the reactionary spear-head of capital, science is a means of production which they have at their disposal and will at any rate continue to have at their disposal. Therefore the owners of capital build ivory towers (Elfenbeintürme) for them (universities). And the scientists take care that their science fits as well as possible for their purpose to remain always in their ivory towers and, what is

more, that they cannot escape from them, from the ivory towers, being created by the scientists themselves. And that is, why the ill people (die Kranken) themselves have to take science into their own hands. Consequently "people's university" ("Volksuniversität") as a principle! For the ill people the owners of capital build custody houses (Verwahrungsanstalten; hospitals and ambulances, mental hospitals, prisons), and ill people don't want to be there and even must get off there.

5.) **PEOPLE'S UNIVERSITY SPK (DAS SPK ALS VOLKSUNIVERSITÄT)**

- 1) It was not any "matriculation" or final examen ("Reifeprüfung") and also it was not the purse, which were chosen by us as a criterion when somebody entered SPK. Nothing but the needs (Bedürfnisse) were to be respected.
- 2) In contrary to the university which, following the university's law of Baden-Württemberg, relegates students, if they are taken for being "ill" by whoever it might be, or respectively cast them out of the university; just in contrary to that we started from the premise, that all are ill, and for those who had, especially by their own body, grasped this fact we declared ourselves to be competent.
- 3) Instead of accumulating valuable knowledge (verwertbares Wissen) and skills (Können) of the single being (des Einzelnen) by and for capital, we aimed at socializing all scientific knowledge and methods as far as they were necessary for the ill population.
- 4) Against isolation and alienation of science concerning practical needs of ill people we opposed science useful in order to insert a critique by practising (praktizierte Kritik) arising from the social relations in which the struck one is situated.

- 5) Instead of proclaiming liberty for investigation and teaching (freedom against what and for which purpose?) we collectively learned and researched those matters which could be useful for the liberation from social repression (gesellschaftlichen Zwängen).
- 6) Instead of the principle of competition (examinations) and instead of alienated determination (Fremdbestimmung) (by needs of capital to accumulate and to get profits) our guideline (Richtschnur) in scientific work was collective practising and collective self-determination. The culture-minister (Kultusminister; minister of education and the arts) of Baden-Württemberg (13) (by his decree of 18 September 1970) and the university's Senate of Heidelberg (by decision of 24 November 1970) refused to the patients, organized in SPK who wanted to continue their work at the university, every kind of financial support, the legality of which had been clear by self-evidence for everybody and which was recognized by everybody at all. This also in spite of the fact that there were three positively affirming reports done by recognized scientists and ordered by the university's chief and by his management office (Rektorat und Verwaltungsrat) (14):
- done in a university which couldn't exist, if there was not the wage-dependent population and their surplus value (Mehrwert) confiscated by force and if there did not exist permanently wage-distrain (Lohnpfändung) executed as the expropriation by means of taxes.
 - in a university with a Faculty of natural sciences and a Faculty of Medicine performing researches for military purposes (Kriegsforschung) and also for so-called pure research aiming at the mass-annihilation-programs of capital imperialism apt to be applied against its own nation, against the inner (kapitalistischer Imperialismus nach innen) (15) and also against foreign nations, a university in whose Faculty of Medicine polyclinical psychiatry is performed as psychiatry of policemen directed by v. Baeyer, chief of this mental hospital and his left-hand-chief Oesterreich (16), both of them commanding a lot of policemen in order to cast patients out of the hospital by means of weapons' brute force in March 1970.

- This in a university at which the Faculty of Humanities (geisteswissenschaftliche Fakultät) develops counter-strategies, ordered by CIA and other capital agencies, directed against movements of liberation of people.
- This in a university the Faculty of Law of which develops and applies "scientific" methods in order to perpetuate the outcast situation of the patients (17).
- In a university, at which the cult-minister Hahn owns a professor's chair in the Faculty of Theology. And this one is the same professor Hahn who, being also cult-minister, has defined the patients on the 09 November 1970 as "weeds (Wildwuchs), which can't be tolerated and which has to be annihilated (beseitigt) as soon as possible".
- At this university the chief-rector, Prof. Rendtorff (18), another theologian, has bound himself by contract of the 09 November 1970, written down and documented to annihilate all measures, aiming to cast patients out of their SPK-rooms, but who only a few days later caused the senate, the chief of which he is, to declare his signature null and void.
- This in a university, last not least the organized studentship of which, until to the 21 July 1971 was not willing to stir a finger for the patients including their being assaulted by the police on the named day to be put into prison, a measure about which the rector's office and also the students had been informed weeks beforehand approving this planned assault, keeping it top secret to the patients of SPK.

THIS TEXT IS BUT A BEGINNING ...

III Development of SPK-History

6.) THE UNIVERSITY'S PSYCHIATRIC POLICLINIC BEING A SERVICE OF RULING SCIENCE

During the last years the University's Psychiatric Policlinc Heidelberg had received a change of its tasks and of its getting along with work, the impulses of this change coming from some doctors there and was brought to an end by casting out of this department about 60 patients and their psychiatric and psychoanalytic doctor who treated them at those times, in February 1970 there were also about 180 more patients. All doctors, as far as they were involved in this department until this moment, had experienced by their practice from day to day, that the traditional manner of working had become more and more insufficient, regarding the psychiatric mass alienation (Massenverelendung) permanently increasing and growing. The function of a policlinc like that mainly was and is still a such, which might be compared to a tranship-place (eines Umschlagplatzes), to a distribution station (Vertellerstation) for "sick-commodities" ("Krankengut"), meanwhile tied to its secondary function as a place for education (Ausbildungsstätte) and as a stage of career for specialists. "Cases" which are too difficult to be resolved by common physicians and privately practising specialists who, in spite of that, hesitate to put those patients behind bars of a "State Hospital" ("Heilanstalt", "HEIL-Anstalt", note Heil-Hitler-Anstalt), are transferred by those doctors to the Policlinc in order to be investigated and labelled and from there they are transferred once more to the wards in a psychiatric-bed-clinic (Hauptklinik) - or, because there is mostly a lack of beds for panel patients - those patients finally are yet transferred behind the named bars. Therapies are only done if the patients seem to be qualified

enough to merit a treatment. The determination of the respective qualifications result from the doctor's interest regarding the purse or the "scientific" exploitability of illness in the patients. The choice criteria regarding a psychotherapy were orientated to the age of the patients and to their educational standard. This is even so to the extend, that patients who are over 35 years or who lack a matriculation are to be rejected. The Polyclinic work therefore is in no way formed by the needs of the greatest possible number of ill people, but is orientated following the profit- and career-interests of the only few doctors and following the strictly hierarchic system of the so-called public health. This hostility against patients, far from being only confined to the Psychiatric Polyclinic, is also a mark of the whole "health" apparatus starting from private physician to loony bin (Klasmühle). In the Polyclinic, being a selection-ramp (Selektionsrampe like for example at the concentration camp of Auschwitz) for the manifold institutions of this apparatus, inhumanity of capitalist System becomes focally exposed.

7.) THE POLYCLINIC AS A SERVICE, TREATING ILL PEOPLE

This function of the Polyclinic became significant for those who were willing for confrontation to this problem and who noticed the hostility against patients being involved into the researches of a Polyclinic doctor and consisting in hurting what is the primary order for each physician and that is to say it is to do "primum nil nocere" ("primarily there is to be avoided any kind of impairing") (19).

In the course of the struggle between the patients and the clinical establishment (Klinikhierarchie) it became also quite clear that those, who were responsible were neither blind nor uninformed regarding the problems named above. But that they are quite on the contrary always well prepared and ready to sacrifice patients on the altar of their "science". And so we were able to take down, what the medical assistant director Blankenburg (20), supported by the clinic director von Baeyer told to the patients in February 1970 quite frankly: "Of course, science calls for its victims. If there is emerging a conflict

between research and the treatment of illness (Kranken-
versorgung) there can be no question at all, that heads may
well have to roll". ("... so müssen eben auch mal Köpfe
rollen."). "The heads of the patients in this case!" was what
we replied, and each of the both clinic-lords showed, instead
of an answer, only a cold smile (... von den Herren
kaltlächelnd hingenommen).

The conflict between the top management of the clinic and
some of its doctors who were no longer willing to obey to the
patient-hostile dictatorship of their chiefs, but who had taken
the needs of the ill people to the starting point of their
therapy, this conflict became an abused one by the egoistic
profit interests of some "fellow-doctors" ("Kollegen"). Those
psychiatric doctors who were on the side of the patients
instead of being on the side of profit, were fired.

So the medical director of the Polyclinic, Dr. Spazler, in May
1969 lost the possibility of habilitation, already promised to
him. The medical assistant Dr. Rauch, who was also under the
threat of measures of repression, could only be rescued by
means of negotiations, done by Dr. Huber, who finally achieved
that his colleague came under the protection of an infamous
chief but nevertheless undoubtable chief of another clinic
department, for the latter had been a Nazi-psychiatrist in
researching the brains of children, killed by injections and gas.
And Huber himself, second medical director and successor to
Dr. Spazler, was fired last not least in February 1970, together
with his hundreds of patients, not to forget the putting him
under prohibition and off limits concerning the polyclinic in the
Psychiatric Hospital at the University of Heidelberg where, up
to this moment he had also been engaged in philosophic
research in psychiatry under the psychiatric assistant-director
Prof. Tellenbach and with night-duty several times a week and
of course very often on weekends - a measure of the clinic
management, aiming to stop his political activities against
capitalism and Righties at the university and elsewhere (taken
from the first original manuscript by the translator).

The ruling relations do not provide for doctor and patient
coming together to fulfil their task jointly for quite on the
contrary the relation between doctor and patient is determined
by the distance and by a great deal of indirectness devised for
the purpose of separating them from each other (Mittelbarkeit).
The doctor being accustomed to consider (zu begreifen) his
patients only as a case, as nothing but a thing, has to learn
to cease comprehending the ill population and their forms of

expression by diagnostics and labellings, instead of grasping (begreifen) them as being quite equal to that what they live as their reality, that's to say suffering under repression. To develop a proletarian consciousness as a principle and as a tool and instrument for a progressive and wholemasses-like therapy (im Massenmaßstab) this is only possible under the one condition, that the doctor as a person is willing to abolish his therapeutic leadership. Therefore he has to realize that the supposed subject doctor is an object of the ruling relations himself! The equipment for a therapy, orientated to the needs of patients cannot be learned by a doctor whether during education, whether during conferences, seminars and congresses, but only in the daily struggle side by side with the patients and their reality, taking part in their misery and their repression. What is situated opposite to this reality is a - self-righteous - system, consisting of a petrified hierarchy (versteinerter Hierarchie) in the form of public health (in Gestalt des Gesundheitswesens) for which the patient is forced to pay by social contributions being imposed.

Academical conferences with colleagues who know and treat the ill people only being labelled by diagnoses before, are in no means useful, make grow only the waiting list and the waiting time of the patients. And so Dr. Huber was fired under pretext to have sometimes directly refused to leave his patients and to let them wait instead of walking five or ten minutes to this kind of conferences, in the morning, which lasted sometimes only a few minutes, sometimes only a few hours, and the chiefs fishing for a pretext had also forgotten that Dr. Huber always had been well informed about all results of those conferences, if there ever had resulted anything, informed by other colleagues who had taken part and by telephone. For what actually was the cause had been his therapeutic work for and together with the patients, and this work had climbed a level to constitute a critique by practice against the institutions of the health apparatus and its expropriation of illness.

In the hospitals of the university the public health involves, and if it were only by tendency, the possibility of becoming socialized in a progressive sense. This means also that for all doctors, being occupied there, exists the mere duty to offer those privileges to the population (from whom they are paid, last not least).

University hospitals enjoy certain privileges in which they differ from all common physicians and from hospitals which belong to a state or to a community:

- 1) The doctors who work in a university don't depend directly on fee or on the health certificate of the patients; they earn a salary, let it be small sometimes. The management and the equipment with all medical tools and instruments is provided by the hospital's government.
- 2) The prescription is free and that means, that it is not controlled or restricted in any way by sick-fund or by some unit of panel-doctors (kassenärztliche Vereinigungen). This "freedom of prescription" is caused and mediated by the research tasks in university hospitals: pharmaceutical research in order to ensure the profits of pharmaceutical industry which is favoured by means of the money of the patients.

8.) ORGANIZATION BY THE PATIENTS THEMSELVES (DIE SELBSTORGANISIERUNG DER PATIENTEN)

Consequently the patients were not willing further more to get administrated worse than beasts transferred and fobbed off. They called for their right of therapy and they began to organize themselves. So the first patients' plenum in the history of medicine took place in the Psychiatric Polyclinic at the University of Heidelberg on 5 February 1970. All patients who had come together there voted to pull off the new leader in the Polyclinic, Dr. Kretz (21), for the named doctor, since his coming there in October 1969 had ordered to abolish several therapeutic groups, especially those groups which had been formed by invalid and very old patients, most of them having moved from far away to Heidelberg in order to get help and protection in our Polyclinic against being menaced day and night and again and again and finally forever by some "therapeutic" imprisonment, provided for them by other doctors. Furthermore what about the few doctors who quite different to Dr. Kretz really worked in the Polyclinic, Dr. Kretz started substituting them one by one by his own "team", especially Dr. Huber he substituted at last. The patients of the latter one meanwhile had done day after day and during several weeks statistic investigations in the waiting room of the Polyclinic unnoticed by the new leader, and from those investigations

resulted that Dr. Huber in the average worked together with 12 patients, while Dr. Kretz, being most time absent, cared for nothing but sometimes for only 1 patient. Furthermore the patients resolved to found committees in order to give a constitution to the Policlinic due to satisfy their needs. In the entrance-hall there was attached an information board on the wall with informations from and about the patients, but only a few days later the new boss, Dr. Kretz, who happened to pass by, run an assault against this board, tore it down while hurting a sick woman who was occupied in reading the patients'-informations and who bursted out into a crying fit.

For the hospital government the patients who had begun to emancipate and to organize themselves were not to be tolerated furthermore. Those patients who had finished to be handsome for each purpose had become quite useless for "science". Once more the patients had organized a teach-in, which took place in the auditory of university's psychiatric hospital and there took part amongst some hundreds of people, including newspapers, broadcast and television, also the medical director of the university's hospital Prof. Dr. Walter Ritter v. Baeyer, Prof. Bräutigam (22) and also medical assistant directors and scientific assistant doctors like Dr. Huber, and this was the teach-in on which some hundred persons out of the ill population called once more for the taking back of the dismissal against Dr. Huber and for the pulling off of Dr. Kretz. Only half a day later there followed the cast-out of Dr. Huber combined by the off-limits, mentioned before.

After having occupied the office-rooms of the management director of the university's hospitals in Heidelberg by hungerstrike, which lasted 1 1/2 day - and it were the patients and Dr. Huber who made commonly this hungerstrike -, the rector of the university, Prof. Rendtorff felt caused himself to prepare means and measures in order to continue therapy and self-organization of the patients: rooms in the university, money and unrestricted prescripture, necessary yet to be forwarded regularly. In that consisted the so-called compromise which happened on 28 February 1970 and to achieve this compromise there have taken part leading members of the Faculty of Medicine (the deans Schnyder and Quadbeck) (23), the psychiatric director v. Baeyer and also students of the project-group medicine. This compromise had been done between the patients and Rendtorff, rector of the university of Heidelberg. From the beginning Dr. Huber had refused to recognize this compromise. But he declared, face by face only to the patients,

to continue his working together only with them, excluding explicitly any collaboration with somebody else.

By this act, which involved for the patients and also for Dr. Huber the having become an autonomous work-group with own rooms in the university there had been achieved that the whole university, represented by the university's rector, had affirmed that the Faculty of Medicine in totality was an incompetent one. But nevertheless also the university in totality has wrecked from the beginning in fulfilling the compromise:

- 1) the working-rooms being unused since half a year and this nevertheless by subvention of the taxpayers, firstly had to be done up from ground to top and there was nobody to care about, except the patients themselves.
- 2) The free prescription (freie Rezeptur) which also had been assured by compromise-contract was sabotaged by the psychiatric director v. Baeyer and by his assistant-director Oesterreich in a criminal way (Oesterreich: "Nobody can be willing to allow Huber to prescript medicaments, for we have to start from, that Huber, may be, prescripts dynamite!"): some patients went to v. Baeyer and tried to speak with him about how to resolve the problem of prescription. But this psychiatric director ordered instead of free prescription policemen who casted the patients by violence out of the university's psychiatric hospital and later on they also got, like Dr. Huber before, prohibition of domicile concerning the psychiatric hospital campus all around. Assistant director Oesterreich continued the common strategy by ordering a prescription-blockade to all chemists' shops and pharmacies of Heidelberg and there followed that all patients were also rejected in each chemist's shop if they presented a prescription with the signature of Dr. Huber. One of the patients, invalid from the last war, also rejected by a pharmacist, achieved the latter pharmacist to call up Dr. Oesterreich, in order to ask what to do, because his case was even obviously for the pharmacist very urgent. But the medical assistant-director Oesterreich, looking down to the patient and to the pharmacist, did nothing else except recommending the pharmacist to transfer the invalid one to the juridical-assistant director of university, Prof. Podlech (It is from some interest in this context to note that the

psychiatric doctor Oesterreich at those times was preparing a scientific piece for his habilitation about war-invalids and senile people). The same patient who was very heavily damaged yet had had to suffer another injury by Dr. Oesterreich, the latter calling for Dr. Huber in the mentioned teach-in: "This illness is only the result of your work, Mr. Dr. Huber".

- 3) From March to July the university's rector never paid a penny of the lump-sum which he had assured by contract to the patients. Quite on the contrary he did not cease to menace the patients by the blockade of telephone and by requesting them to leave their ("his") university's work-rooms. More and more it became clear for the patients that the university's top management beside all contract, compromise and negociation secretly had resolved to finish the patients' collective until 30 September, even by force and violence, be it necessary or not, but to make an example for all coming times. To fulfil this purpose they directed again to Dr. Huber requesting him to signify that after the 30 September none of the patients should need qualified therapy any longer. The rector and his management, a pressure group now, also used the means of a hunger-blockade against the patients' self-organization: they refused to pay the money promised to the patients by compromise-contract. Well, it got also quite clear for all patients that the named "compromise" had been nothing but a measure of dictatorship directed against the self-organization; that the treatment of ill people by compromise unmasked itself as a further step of the annihilation-strategy directed against the patients.

9.) THE SOCIALIST PATIENTS' COLLECTIVE

Meanwhile the patients had struggled for four months against repression, starving-out, both permanently inflicted on them by university's rectorship, it finally was too much for them. On 6 July 1970 they occupied the university's office of headmaster Rendtorff.

The challenges and demands of the Socialist Patients' Collective, directed to the headmaster of university, were:

- 1) Control of all treatment of patients by patients themselves; abolition of all foreign determination as it is exercised in the health sector by industry and army etc.
- 2) The domestic authority in the hospitals has to be controlled by the patients.
- 3) Money, which circulates in the hospitals has to be transferred to the organized patients. Instantly as a first step money has to be turned round to the common university's cash-box.

First measure to fulfil these demands is:

- a) Leaving a house to the patients unlimited and free, in which they are protected against all attacks of persons who don't belong to them. There have to be at least 10 rooms in this house. All instruments as far as necessary for the patients and all current costs are to be provided by the university. Two persons, able to fulfil medical functions (Träger ärztlicher Funktionen) getting around with illness in the patients' collective are to be paid by the university. Also the financial means for clerk work and activities in case-working are to be provided.
- b) One house more with at least 10 rooms has to be left to the patients instantly, unlimited and free of charge, destined to those patients who are, caused by the ruling repression, in danger in a specific manner and this demand is a necessary one in order to protect those patients against more damages, rising from the established psychiatry, its mere existence being a permanent menace against those patients.
- c) Until the new rooms can be used, the SOCIALIST PATIENTS' COLLECTIVE remains where it is until now, that is in the Rohrbacherstraße 12.

All the costs which came together until March, prospectively up to our moving into the new rooms are to be paid by the university - less the costs yet paid by the university resulting from the compromise-contract. All outstanding debts are to be transferred instantly (24). As the patients are the respective producers they require now the domination of disposition (die Verfügungsgewalt) over the means of production (Produktions-

mittel), they require all material and basic starting-points (die materiellen Voraussetzungen) which are necessary to turn this university of capitalism into a university of people. This demand was for the rest in congruence to the constitution of this university for in § 2 of this constitution the university is defined as a place, in which there has to be produced "science for the human beings" ("Wissenschaft für den Menschen"). As first step to fulfil a wide program like that the patients also required to institute the SPK at the university by law and to provide rooms in the university being apt to this purpose and respectively all other means being necessary for the patients' self-organization.

On 9 July 1970 the management council (Verwaltungsrat) of the university decided to institute the SPK as a part of the university and ordered three reputed scientists to make a report about the work and the function of SPK (25). These scientists voted in favour of the SPK as to become an institution of the university.

Until to this moment the defaming and the causing discord against the patients and their relatives was mainly done by the Faculty of Medicine (assistant dean Dr. Kretz) as a work group of psychiatry/ psychosomatic (assistant work-group leader Dr. Kretz) by means of publishing declarations in press and broadcast who published also every kind of letter to the editor and every public correspondence of these doctors as they desired from any press and broadcast. But now the defaming and the causing discord against the patients and their relatives were followed, strengthened and reinforced by publications of the culture ministry (Ministry of education and the arts) of the government of the state of Baden-Württemberg. These christian righties (CDU) did it in the same style and manner quite comparable to the mostly social democratic doctors and the leaders of the university and every kind of formerly dissent between those members of those two opposite political parties disappeared as if it had never existed, since the instigation against the patients became a common enterprise for those doctors of the Faculty of Medicine and for the ministers of government, facing a short victory of the patients' group, resulting from their having occupied the university for more than a week and favoured by the decision of the university's council who couldn't but decide in that way, regarding the three reports with their good result for the patients. This in spite of Prof. Dr. Wilhelm Hahn of the culture ministry of Baden-Württemberg who joined now the enemies of the patients, supporting their campaign in press and broadcasting by all

means of his governing party CDU (Christian democratic underground, as the patients called it. CDU = Christlich Demokratische Union). For them the reactionary press of the bourgeoisie was diligently open every time for all agitating pamphlets of those who usurped quite arrogantly competence in the name and instead of the patients, meanwhile the same so-called free press refused to accept any kind of publication if it was done by the patients themselves (corrigations, declarations and so on) except those which the press editors themselves had tried to transcript either up to a mere nonsense or to shorten and to abbreviate them to common places, lacking every chance of efficiency at all. On 20 July 1970 the culture minister of Baden-Württemberg published by press and broadcast that the decision of the university's top-management (to which he belonged himself, see before) was in his opinion "a in the highest measure criminal one" ("in höchstem Maße rechtswidrig") and he added in his speech by broadcast, that all patients of the SPK "urgently have to be submitted to that kind of treatment, which they have earned, which they need bitterly" ("schleunigst der Behandlung zugeführt werden, die sie verdienen und die sie dringend nötig haben") and finally he prohibited by his decree from 18 September 1970 against the university to realize and execute the decision of its management council, the yet named decision which favoured the patients. All those instigation tirades (Hetztiraden) from the doctors, favoured and supposed by the cult-minister, were also able to influence the work of the patients: on the one hand they made quite clear the enmity by all medical and academical institutions against patients; on the other hand the patients, who worked in the SPK also had to suffer from the reproaches at their homes and families and at their jobs, reproaches of bosses, wives and husbands or children who now believed to realize what SPK was actually, raising from the doctors' and from the politicians' hate and enmity against SPK as published by press and broadcast. Sometimes those family-members and those bosses were successful against one or the other of the patients who then dared no longer to join the SPK which those bosses and family-members knew only by press, resulting in more repression for those patients aiming to intern them, the bosses in family and job regaining their secretly or openly expressed most comfortable way of life. But the patients, in misery, were suffering the risk of death permanently before their eyes, being poisoned and tortured by forced treatment in a hospital, especially under the label to be a risk of security everywhere imposed to them by press and broadcast invented and cast against them by doctors.

This experience shows in a manner, which you can grasp by hands what is the connection between the bourgeois consciousness, that is the so-called good human common sense and between the reason of capitalism and his efficiency.

10.) THE EVICTION SENTENCE (RÄUMUNGSRURTEIL) AND THE SENATE'S ORDER (SENATSBESCHLUSS)

Another attempt to annihilate the SPK was the eviction sentence against the patients (technically against Dr. Huber) on 4 November 1970. On 9 November 1970 the culture minister Hahn declared directly (with the eviction sentence in his pocket) that the patients of the SPK were "a wild growing, which was no longer to be beared and has to be weeded out as soon as possible by all means being at hand".

Just in the same evening of this day Rendtorff, the top master of the university obliged himself by a written document to the SPK to remove the eviction plaint which had been ordered by the university automatically just like the order of the culture ministry from 18 September 1970 on which this plaint was based, and to prepare steps against the attacks from the culture ministry inserting the civil court and further Rendtorff declared by his signature that he was willing to occupy the Senate of the university with the question of formal establishing of the SPK as an independent institution of the university supporting this step by calling in his three experts, Richter, Brückner and Spazler.

But the first step of this university's rector, after having done his declaration, was that he directed to the senate of which he was the president, and caused the senate to make his signature invalid (putting himself under tutelage = Selbstentmündigung). Therefore the patients directed to the civil court questioning an urgent disposal (interim injunction, Einstweilige Verfügung) against the pogrom agitation (Pogromhetze) of culture minister Hahn and also they imposed a plaint against the decree of the 18 November 1970, both measures based on the human rights (Grundrechte), especially on the right of every person of remaining unhurt (Unverletzlichkeit der Person) and the right of freedom in research and education (Freiheit von

Forschung und Lehre). But the civil court achieved to delay this plaint until to January 1972 and then rejected it, combined with the order that it were the patients who had to pay all costs.

Finally on 24 November 1970 in a secret assembly to which the named experts were not invited, but instead of them Prof.Dr. Dr. Heinz Häfner, expert in money-making (Experte in Sachen Profitmaximierung) by means of the ill population, the senate resolved, based on the require of the Faculty of Medicine (Schnyder, Kretz) "that the SPK was not to be established as an institution at and by the university". This decree, put in the hands of the dean of the Faculty of Law, a former nazi named Prof.Dr. Leferenz, and instigated by the members of the Faculty of natural and mathematic Sciences, should be executed by the chancellor of the university "as an act of management (auf dem Verwaltungsweg) to which had to serve also the executive forces of State (unter Anwendung staatlicher Hilfsmittel)", and all this as urgent as possible. Nevertheless Dr. Huber, believing evidently, if not in delusion, in the signature of the theologist Rendtorff, had submitted an appeal, by means of his lawyer against the eviction sentence (Räumungsurteil) being in force and able to be executed since the 4 November 1970. On 13 May 1971 there came another eviction sentence executable at once and at any time against the patients (resp. against Dr. Huber). And the court, appealed for protection against the execution of this means (suspension of execution, Vollstreckungsschutz) not even took notice of this petition aiming at the mere survival of the patients.

11.) THE EVICTION

And as a matter of fact, as we may conclude from above, the eviction took place on 24, 25 and 26 June 1971, combined with a sudden and arbitrary detention of SPK-patients, subjecting them to examination, applying violence against bodies, search of their domiciles (without any permission of a judge, of course), menace and taking hostages (26) during an armed operation. This military action, performed by police, supported by helicopters, police-dogs, submachine guns and several hundreds of police officials, some of them in uniform, others

disguised, came to performance in the context of ideas and constructions prepared by the persecutors and the police in a manner which is called in psychopathology of systematized delusions "fishing for self-invented relations" (Beziehungsetzung ohne Anlaß), one of the best applied methods of doctors in psychiatry, used day and night against patients in order to get them prepared for forced therapy by means of labelling them in a manner which nobody else neither can direct by proof for a firm if he isn't psychiatrist himself among other psychiatrists. And this construct was tied to - in order to gain be it only the chance of credibility - the shooting out caused by the police on 24 June 1971 and two until now unknown persons parking in the street in front of a pub in a little village, an event, which had taken place about half a mile near the house in which Dr. Huber was living, ready round the clock to be visited by all SPK-patients who wanted to see him.

All of about a dozen patients who were detained in those days got free again within about 48 hours except of two more patients. Against those two SPK-patients, who were forced to remain in prison there were finally bungled two warrants of arrest, which were based on the suspicion that they could be taken for being members of a criminal conspiracy (kriminelle Vereinigung). All demands to visit them (even if they were asked by husbands, for the time being) were refused by the judges who took every claimed demand for a visit permission for the clear proof, that the demanding person also belonged to the "criminal" SPK. The persecutors and the judges also refused until nowadays even to read a medical report in which was exposed the urgent necessity for about 40 patients more of the SPK to get visit permissions, 40 patients, who had worked together in personal and group agitation with the two SPK members and who needed very urgently to continue the proceeding of this relation, which had worked as a very efficient therapy for them until now, quite as it was usual for newcomers in the SPK.

And just one day before the prospective eviction of the SPK rooms, prospected by the judges who had worked out this eviction order, on 21 July 1971 in the early morning another assault took place, performed by several hundreds of policemen who rushed up with submachine guns and dogs against the SPK work-rooms which we had strategically left a week ago on 13 July while spreading messages to press, broadcast and television and also to every kind of administration announcing, that the SPK-rooms as work-rooms for the patients since that

time were closed for everybody, because the danger to the patients, starting from terror and violence executed by the police, instigated by the doctors and supported by the government, had reached a level which was outside of every responsibility and no longer compatible regarding the security of any patient who ever had been in any way connected to the SPK and be it only by suspicion of somebody else ready for denunciation. Meantime 10 dwellings of patients were searched by the police once more, most of them not for the first and not for the last time, casted again and again in chaos and disorder. 9 more SPK-patients came into prison, everybody of them in another prison, far away each prison one from another and from one end to the other of the state of Baden-Württemberg, and in the inner of each of those prisons every SPK-patient was strictly isolated from all the other imprisoned inmates but therefore always and permanently exposed to police examination, medical interrogation and every kind of nasty trick and repression. And also the persecutors had made, that 9 of the 11 prisoners had lost their lawyers: a lawyer of the imprisoned SPK-patients was taken for guilty to have favoured his clients, disregarding that against those clients until this moment didn't exist any charge at all. The lawyer was rejected by prohibition every time if he tried to enter the prison in which was one of the SPK members or if he tried to establish a contact to them in any other way. This prohibition of defence was practised permanently and in every case of SPK during one month.

Until to the moment in which this book appeared 9 of the 11 patients got free, all of them on conditions, some by bail. Quite significant the two SPK members wanted for ring-leaders from the beginning of SPK are yet in prison, the two Dr. Huber, physician and physiologist and mother of three children the wife, physician in research and psychiatrist Dr. Huber himself (27).

12.) THE RULING OUTLAW CONDITION (DIE HERRSCHENDE RECHTLOSIGKEIT) AND THE PATIENTS

Dropped out concerning all civil rights, patients which we are, all power we got consists only in this even fact. All civil society consists basically of the connection between possession and law, for being a person means nothing but the right to dispose of the things you possess. The only possession of which the workman disposes is his capacity of work.

As all persons those ones are defined by the Public Health who are incapable to dispose of the capacity to work, which is a commodity, whether for some time or forever. Having lost their commodity of working capacity (labour force, Arbeitskraft) they also lose all their rights, which they had as possessors of an average commodity of workcapacity in the former time, be it only in a formal manner, and in any case all their rights are of no use for them, because they are practically put out of vigour. The persons who have lost their ultimate possession - the commodity capacity of work (labour force) - have ceased to be "within their rights" ("Rechtssubjekte"). But from this it follows that, if the right is used against us, and this is in fact through every time, this right doesn't concern persons but meets only outlaws (Rechtlose)! This right has only to do with ruins of human beings (Menschenwracks) who in a common sense possess no kind of power, even not about themselves, much less about others. But a right against somebody who is out of the right (gegen Rechtlose) is an absurdity (Un-Ding), is an illegality (Un-Recht) about which we are in no way allowed to direct, for it isn't made for us at all.

To deprive us from the rooms being necessary for the self-organization, to deprive us from all tools and instruments, to take away from us the financial crutch and last not least to deprive us from our lives in our eyes can represent nothing but the challenge for self-defence. And because the deprivation from means of production and the destruction of life concerns everybody who doesn't possess something else but the commodity of labour force, all those who are expropriated can only do their right for life in a practical manner by means of self-defence in collectivity.

Only as persons being subjected to the criminal law, as those we are gaining relevance in rights. Our "rehabilitation" consists exactly in having passed from the status of patients to the

status of convicts resp. to the status of prisoners on remand, and from the status of having no rights we objectively have passed to the status of being relevant within the existing system of rights.

Fortunately the violent criminals of the university never did enter in a struggle of competition with the privilege of the patients to have no rights. Quite on the contrary. Rector Rendtorff and his appendage got all things which could be necessary to keep the patients aware about their just mentioned status in the latter of which they realized not only their legitimation for the use of weapons against the ill people, but also the eyesore. But of course it should be quite clear, that in any case and with no doubt the patients and the university are belonging together. Wouldn't it be so, then, for heaven's sake what about the clinic-directors and their millions of wages and their being as fond as possible to remain what they are and what about their successors for which they are the only aim in the world to which they strive, passing over the dead bodies of the patients?

The right, as protecting only the interests of capitalism, is for the patients every time the same right, whether before or after the becoming effective of the new university's constitution (Grundordnung), the university's law (des Hochschulgesetzes) in Heidelberg. So far, as they are patients they are not allowed to ask for anything. Everybody knows - and in that consists also the being proud in every kind of democracy - that in the eye of the law all persons should be equal. This means for example, that everybody and indeed everybody in the frame of formal right (formalrechtlich) is allowed to commit the same acting-outs (sich genau so viel herausnehmen kann) as does say Mr. Axel Springer (german newspaper-king of the righties, the so-called Zeitungszar); for concerning the laws they must obey there has to be no difference between Mr. Nobody and Mr. Springer. But the reality is quite another one. Certainly not everybody is allowed, like does Axel Springer, to fabricate incitement to hatred (Volksverhetzung zu betreiben) best he is able, regardless of the fact that by law of the free-democratic state under the rule of law (freiheitlich-demokratischer Rechtsstaat) everybody is turned into an Axel Springer, if he wants so or not: nevertheless only by possibility (nur der Möglichkeit nach). For in reality all Nobodys remain mere objects of those Axel Springer as long as they live. Or take the right of "freedom of education and research" ("Freiheit für Forschung und Lehre"); also a right for everybody. Even some students occasionally could make use of it, if they could pay

the costs (wenn es der Geldbeutel erlaubt). But meanwhile, as everybody knows, this law only can be used by the liga of professors, "liga of the freedom of science" ("Bund Freiheit der Wissenschaft"), directed against the mass of all other persons who are interested and involved in this context.

Quite evident: everybody and be it only formally is situated within the laws. This is not so for patients. Neither at the university nor somewhere else they have got a right on treatment. Quite on the contrary in some cases they become objects of the violence to be treated by force (vaccination, check up in a health center = "vertrauens"ärztliche Untersuchung etc.), without any possibility constituted by a law to exercise any influence on the contents, circumstances and so on. Everybody suddenly can fall into illness, all are patients by possibility; you easily can realize that, if you cast a glance on the social imposts (imposture, Sozialabgaben), you are obliged to pay.

This free-democratic state under the rule of law (Rechtsstaat), the necessity of which the capitalist management again and again tries to justify by the argument that each person as a such one needs it for his protection as bitterly as nothing else - in fact doesn't provide any protection for those who are forced to bear it. In front of a state, which answers the claims of those who need protection by means of laws against them, if they dare to express their claims regardless of all these matters of fact, in front of such a state, which reacts in such a way against those to whom such a state alleges to protect them, against such a state you need to be on your guard!

About the being without of rights of the patients as having been concretely existing and manifest in the SPK:

- 1) Who is ill has a s o f r i g h t no business being in the university's clinic. Those people, in the same way as somewhere else are at best nothing but tolerated there. And even that only by restriction and only until their expropriators and parasits can't realize any occasion to worry about them and only so far, as they are willing and even yet grateful to bear all what the parasits will do to them and what seems to be useful for the purposes and the plans of the expropriators.
- 2) For the medical men in the university is valid, that they are allowed by their chiefs in the university's management to kick the patients out of the door. This evaluation of "patient value" ("Krankengut") and other

wastes is, concerning the right in this state, quite correct.

- 3) The university's rector is allowed to kick the medical man out of the door. If other medical men demand to the rector to act in this way, other medical men, who have kicked the patients out of the door, the rector in his rights isn't wrong at any rate.
- 4) If the doctor brings an action against his dismissal at the Administrative Court (Klage gegen seine Entlassung vor dem Verwaltungsgericht) claiming for that, what is guaranteed to him by the constitution (im Sinne einer Verfassungsklage), nothing will be changed concerning the few points noted above 1) until 3).
- 5) If the patients bring an action about matters of constitution at the Administrative Court (Verwaltungsgerichtsklage im Sinne einer Verfassungsklage like: everybody has to be protected against attacks able to hurt his body) this step doesn't matter anything concerning 1) until 3).

But in spite of this juridical situation, being clear at all, the governmental administration of cult (Ministry of education and the arts, Kultusministerium), as if it were under compulsion itself, asked the rector to execute yet more an eviction sentence: The patients, after having been kicked out of the university, had successfully struggled to gain the domestic authority for other rooms in the university. In order to break the resistance of the patients, the responsible managers round the university's rector recurred to the civil plaint for eviction, in formal manner directed only against Dr. Huber, who had never been willing to accept those university's rooms as his civil property. In this behaviour of the university's top-management you can realize the accumulated lot of cowardliness in that they are not willing to present their odd means to the eye of public; but the causes are for sure not psychological ones. For the expropriated population

- who is insulted by those means, the ill people of course - could not do anything but shake their heads. May be some of them who have got away their stoppings would ask then: "And what about our rights, nothing but this?" - "To whom belongs this right at all?... For whom is it useful this, our right?" and at last: "How can we protect us in the most effective way against our rights?"

Everybody knows that there is governed permanently against the people. But the class struggle of all ill people yet has begun. That the political power of the reaction has to mask itself behind a civil plaint for eviction, that is a fact in which those circumstances find their nevertheless true expression, be it only in a transitory manner. The proletarian dictatorship (Diktatur des Proletariats) aims to get away all capitalist relations of production and at the abolition of all deformation, stunting and crippling performed against human beings. This proletarian dictatorship therefore aims at things which are from public interest. This public interest is least of all concerned by the legal titles of the reaction. But all available means of self-defence are urgently needed. The kind of those means of self-defence is determined by the violence potentials of the enemies including all its gaps and breaches.

About university: There is no need of any special effort to outline now quite clear the form of the conflict: More and more politically conscious patients have organized themselves in SPK in order to bring the university forward to its most elementary purpose, the content of which are the interests of the population, of proletarian people, determined by illness (unter der Bestimmung Krankheit), what means to make science now: make, that nature and science should work for everybody. The trial like this represents a breach of law in a double sense: once, because following the university's constitution and university's law exactly patients have no business being in university. Secondly, because in any case of urgency which evidentially for them had happened in this context the ministry of science and cult by means of surveillance money and rooms (Fachaufsicht) has to be careful to stop all scientific tendencies, if aiming to pick out of nature and economy a service for everybody.

Therefore in every case the university was obliged to call an action of bailiffery (Gerichtsvollzieherel) and of police against the demands of the patients - which could be as well founded as possible - realizing university's autonomy, of course. There was provided in university's law and in university's constitution that patients, regardless of their notorious status of being out of law, existing anyhow, less than ever had anything to demand from university. Imagine if you can! - the culture minister should have called for establishing (Einräumung) the SPK instead of the removal (Ausräumung), the university's rector had been obliged, may be against his will and with bleeding heart (blutenden Herzens), to take juridical action against the culture minister because of the law, which calls for

university's autonomy. For the university is obliged by right and law to defend its autonomy against the population, especially if it is a population determined by illness (Bevölkerung unter der Bestimmung Krankheit). Thanks to the eviction-notice this sidereal hour passed by without having noticed us, for the university's rector was on his guard and never sent a self-denunciation to the court because of having abused university for the good purpose, to get better living conditions for all by means of university or to intend something like this. Needs the university to serve the mob? For heaven's sake! Quite on the contrary (umgekehrt wird ein Schuh draus): the mob is good, if he serves the economy, to submit himself to the natural violence of the State machine which acts quite charitably by pistols, cudgels, by drug-poisons and electroshocks (der Pöbel unterwerfe sich der Naturgewalt, dem pistolenziehenden, knüppelschwingenden, Tablettengift und Elektroschocks wohlthätig verteilenden Staatsapparat!!) This way of problem-solving, the way of the expropriators, pure extract (quintessence, Quintessenz) of all their laws, simply is made in a generally accepted way (ist schlechthin allgemeingültig).

The situation is a bad one, having developed from the survival-struggle of the patients, which thanks to the violence - apparently coming to light - applied against the patients by medicine, university's management, State government and law made it possible, to unmask a quite absurd system because of the "fortunate" coming together of all those power-components, against which everyone needs to preserve and to protect himself using every kind of means being at hands. There exists a highly organized society with all possibilities of which this union can dispose. And on the other hand there exists a structure of violence, opposite to the social unit, a violence which has the appearance of right on his side. This appearance is of essential importance for the violence, in order to feign, that violence could be mistaken so as if it were "nature" which can be applied to anybody regardless of every kind of precaution. Therefore violence takes the mask of right and justice, namely the mask of a right and of a justice, which this violence itself has created, being based only on its efficiency. Revolutionary violence quite on the contrary is useful only if it serves to protect those who apply it. Revolutionary violence is applied by a human being, while reactionary violence stands behind an only so-called right. Right and violence don't originate from the heads of human beings, but they originate from capitalist relations of production (kapitalistischen Produktionsverhältnissen). Revolutionary violence in contrary originates

from suffering which has turned into consciousness and which now takes the same place which was formerly occupied by a crippling, patiently suffered because of being excluded from consciousness, but being now turned into relations, knowledge and tools, useful to protect its owner and useful to pull forward the necessary evolution of collective practice (kollektiver Praxis).

What is right in the capitalist System is only that, what fills the abyss between population and university with the dead corpses of those ones who, without a clear consciousness, did express their passive resistance against capitalist labour, the university being unable to get them repaired, ready and adapted to be killed and overkilled in the one or the other kind of capitalist final solution (kapitalistischer Endlösung; früher Auschwitz-Gaskammern z.B.).

In SPK's history the ruling right being violence by form and structure one could realize as follows: in order to destroy the self-organization of patients mainly the managers of the health-system brought into action against the sick persons the following compulsive acts and violences using and abusing their juridically masked rule of grammar (rule of speech, Sprachregelung): "Dismissal without notice and off limits concerning the scientific assistant Dr. Huber as an official and as a member of the clinic" until now:

- 1) Deprivation of the patients regardless of their being human ruins without any right in the view of their enemies, based on capitalist forms of production by means of a "free" general practising with its possibilities of common profit-maximation useful only for the involved physician, meantime depriving the patients from all advantages they had gained and defended by struggling in the privileged Polyclinic for the real consequences of a unconstrained prescription, to torture patients with bills, all patients being now allowed to require or to refuse modern medical methods (as e.g. X-rays, electrical diagnostics of brain as electro-encephalograms, laboratory methods and so on) - being now again off limits for the patients, again by means of the just mentioned pseudo-juridical formula concerning Dr. Huber, but instead of all these advantages now the "offering" of a "free" general practising as a just more tasteful thing if it could be, in the eyes of rector Rendtorff, submitted to a "curatorium" (board) of university's members, some kind of club which, for the

rest never had come together to constitute itself, a "curatorium" which is even as a juridical matter of fact a complete nonsense, for being in no way provided with the basic laws (Grundordnung) of the university.

From all the beginning university's bureaucracy aimed at the end to borderline the self-organization of the patients as a disturbant factor repressing it beyond the walls of university in order to expose and to deliver it directly to the executive violences of public health department (health-police = Gesundheitspolizei), guardianship-courts and to every kind of policemen. All these measures of university's bureaucracy being seconded by diffaming campaigns of the practising neurologists, who aimed at, on the one hand to instigate the public health department to make some more attacks against the SPK and who, on the other hand, aimed at seizures against single patients in order to get them again under their "private" violence of disposition.

Dismissal without notice and ban from the house (fristlose Entlassung und Hausverbot) therefore aimed at the end to create a situation against the patients, in which there remained for them only the two possibilities, either to become crushed by the millstones of a "free" medical practice or by those ones of the university's psychiatry showing the same crush and the same bruise from both of the millstones.

- 2) By the sudden breaking off of the impoisoning treatment with psychopharmaca, unobjectionable only with regard to the ruling relations, the most important entrance-doors were widely opened to death, for since most ancient times blood-circulation and respirating functions are commonly taken for the "atria mortis" (entrance-doors for death) and they are defined as such ones; and the sudden withdrawal of medicaments is always closely related to the danger of a so-called withdrawal-delirium (Entzugsdelir) menaced by death in the form of a break-down of circulation and respiration (28).
- 3) v. Baeyer, Häfner etc., who put themselves on airs as judges about the criminals of physicians during the nazi-regime (29) handled "those past times" in such a way, that they hurried up the most sick and war-damaged patients, who had asked them for medicaments, prescribed by Dr. Huber, from institution to office and

from office to institution, exposing those patients by this to bodily most dangerous strain.

- 4) Starving out (March until July 1970 and December 1970 until July 1971 the necessary money was withheld from the patients) and for years (1970 till 1971) permanently repeated menace of forced lock out.
- 5) Suicide = murder (Selbstmord = Mord): Internal bleeding to death by crash from the top of a tower (31), the more "humanistic" murder by impoisoning pills being blocked by the situation created from the enemy's side.

Thursday before Easter (Holy Thursday, Gründonnerstag) in the year 1971 in a forest near Heidelberg there was found the dead body of a female SPK-patient on the pedestal of a tower. From the autopsy resulted: death by internal bleeding out. From the police-report resulted, that there had been distributed on the scene of crime quite a lot of pills, nevertheless neither the post-mortem examination nor special forensic examinations could achieve to approve be it only the vestige of using pills. And from that it became quite clear therefore, that the pills by the now dead female SPK-patient had not been injected, but quite on the contrary rejected before dying (nicht geschluckt, sondern verworfen). The labour force, which is a commodity (K. Marx), that had ceased to be sold, had been brought to an end by being shattered.

(The criminal investigation department had taken down at the end of their report as a conclusion, that the death of the girl never and in no way could have been caused by any other person else).

- 6) The organized patients had to suffer heaviest loads caused by encroachments from enemy's side as there were open terror, defamation against patients, police-spies, menace by murder, which had support from as secret as powerful forces (32) - the police almost didn't care about a murder-menace against the main functionary of medical tasks in SPK (Morddrohungen gegen den ärztlichen Funktionsträger Dr. Huber), which the parents of a SPK-patient, who were namely known to the police, casted by telephone or by letters, murder-menaces which seemed in a quite surprising and unusual manner in the eyes of the police not even determined be it only to emerge in their "files", for none of the lawyers

later on could find only a trial of them in those "files". And the same happened about those documents of ministries, of corrupt medical men and so on, which had served to prepare the here mentioned murder-menace and defamatory campaigns.

Doing a summary based on the analysis of the power interaction in this context there results and there remains the following:

There is nothing else behind the facade of our enemies, behind their front, which seems to be in reality quite perfect and untainted as well in juridical as in economic view, nothing but destruction, destruction of the tissues and of the stick together of human beings, destruction which can be measured in volt, toxic units, meterkiloponds and calories or joules. This reality of economy and right got to be proved in a double view. Once by its effects, which have been taken down in the upper section in each point, yet nevertheless far away from pretending to aim at a complete summary. On the other hand the proof of our conclusion is situated in the fact, that we had set up our claim for the basic necessary support in order to fulfil our scientifically assured, urgently necessary and useful tasks and our claims on rights to all obliged addresses quite urgently and again and again. The apparatus of violence, which they have directed against us, presented to us the only one face to consist of nothing but of destructive violence against human life, destructive violence apt to be measured in volt, toxic units, meterkilopond and calories and joules. After having attacked this violence, no longer under the signature of right but under the claim of life, so e.g. by means of the hunger-strike in February 1970 and by means of occupying the official appartments of the university's rector in July 1970 (Rektoratsbesetzung) we have earned not only our right, but also and in the same way nearly without any trouble else the money from which they had deprived us up to this moment.

Thus there exists neither a right for nor a right against ill people (Kranke). Rather there exists only violence (Gewalt) against but just as well also violence for sick people. What is called right is nothing but the destructive violence (Zerstörungsgewalt), if we let it have the enemy. Revolutionary violence is the right for one's protection of life against destruction. Ill people got no rights (Kranke haben keine Rechte). Therefore it is intolerable from the view of right, that they organize in plenums, that they, being struck, start a control against braked murder (illness) or and at least that

they form a mass-organization aiming at the end to abolish illness (Krankheit) as a productive power (force of production) for the capitalism, for it's only illness which in the isles of wealth (In den Wohlstandsinseln) pulls forward production and consumption and therefore, and what is the same thing, also the profit business (das Profitgeschäft) by mass murder (wholesale murder, Massenmord) in each part of the world.

THIS TEXT IS BUT A BEGINNING ...

IV About the Method of SPK

13.) AGITATION BEING THE IMPLICATION OF "THERAPEUTIC", SCIENTIFIC AND POLITICAL WORK

The necessity to grip and to handle the economic, sociologic, psychologic and also the medical and political elements (Momente) which are involved in the reality of illness, this necessity is indispensable, if there has to be solved the problem how to organize this practice (Praxis). "Therapeutic", scientific and political work constitute and determine one another. Firstly we had succeeded in proving that the categorial system (Kategorialsystem) of radical dialectics and of the political economy of Marx combined with the progressive elements of psycho-analysis were among all methods the only one (die Methode) (33) which worked and after this success had become quite clear by experience we stepped forward in socializing of all tools which seemed to be necessary in this context and this socialization (diese Sozialisierung der Methode und der dafür nötigen Werkzeuge) took place and was a function of personal (Einzel-) and group agitation and of our scientific working meetings for agitation (wissenschaftliche Arbeitskreise), the latter three regarding the respective contents closely combined and tied to the dialectic method. The spring-up of those forms can be regarded as being historically determined by the progress and the development of SPK at the University of Heidelberg and the specific conditions there. Due to this matter of fact there may follow in consequence of the one or the other case that one cannot expect that every type of socialist self-organization in the follow-up will start and develop in rather the same manner (... und nicht ohne weiteres auf andere sozialistische Selbstorganisationen übertragbar). Therefore it will be the task of

other socialist self-organization groups to examine our statements about illness as a productive force (force of production, Produktivkraft), as an economic and political factor (ökonomische und politische Größe), but nevertheless this examination can only start from self-practising under the definition of illness (unter der Bestimmung Krankheit), following the necessities (Bedürfnisse) of ill people there, who need to be able, regarding the contents of our principles and methods, to develop them once more as being demanded by their specific situation related to the circumstances there and to work out those ones in the respective way. All things we have elaborated in this document are nothing but the expression of what the patients of the SPK Heidelberg, the first patients' self-organization in the BRD and (as far as we know) in the world, have worked out during the one and a half year of their collective practising (... kollektiver Praxis). The reading and studying of these explanations, which has to be done by collective discussion in a collective frame aims at the end to develop the self-organization of ill people further on in order to become a revolutionary political power (eine revolutionäre politische Kraft) in the sense of multi-focal expansionism (... im Sinne des Multi-Fokalen Expansionismus vorantreiben).

14.) LONELINESS, DETAILS, "OBJECTIVITY", OPINIONS

Atomized and relativeless patients in SPK turned into co-operators (Mitarbeiter) - principle cooperation. From the beginning it was self-evident for every patient that the contents of personal and group agitation could be from interest only for those who were immediately involved (members of personal agitation, group agitation), regarding the troubles of everyone as being quite specific problems of everybody involved and regarding also the respectively combined necessities being immediate wants themselves: based on the principle, that those "personal" problems were to be worked out, objectivized and generalized (bearbeitet, objektiviert und verallgemeinert) and not - as it is usual elsewhere - to be exploited and misused (ausgeschlachtet) as a material for gossip (Geschwätz), competition and moral sentencing against single persons. By practising this principle as an imperious prerequisite for all going forward of the agitation processes in a progressive direction

useful for each one of the patients we achieved to work out in a collective manner a clear consciousness about the dialectics of all those details (phenomena = Erscheinungen) and of their most general span and essence (des umfassenden Ganzen) (Wesen).

Singularities being presented in a quite abstract form (die Abstraktheit der Einzelheiten), be it symptoms and data - feigned to be "free of value" ("wertfrei", means: merely objective) and to be regarded and classified in a more or less unrelated manner or which are high-handed and following a certain situation of interests, represented by diagnosing doctors, newspapermen, "scientists", who put them into pre-formed contexts, which look like laws and rules - it is this abstractivity of singularities in which consists indeed the life- and truth-inimical labelling scheme of traditional medicine, the "objectivity" of newspaper reports and the positivism of the jurists and "scientists". All "objectivity" in mass media affirms again and again that the single person in all his acting out is nothing but an "object" determined to nothing but to perform his role and that all facts are subject to the interests of agents of profit progress (Agenten der Profitmaximierung) and of capital accumulation only in order to be inserted and tied to a certain categorial system. The so-called objectivity in mass media is a repressing tool of capitalism. This so-called objectivity is marked by a seeming separation of opinion and interest on the one hand and of activities (Tatsachen) and facts (past activities) on the other hand. The difference between opinion and fact is ruled and governed and is to be determined in any case by the opinion-makers who belong to the agency of capitalism. Thereby the actions (Tatsachen), the facts are torn out of their objective, historic and social contexts and connections (Zusammenhänge) in order to be presented to an abstract "public area" ("Öffentlichkeit") in a form, which lacks any specific mark of their facticity (Faktizität), of their having been worked out, of their having become a mere commodity-product (Produzertseins), prepared to be presented to the public people as what they call with quite a lot of pride "the naked facts" ("nackte Tatsachen"). If we happen to meet somebody who says to us: "hence we only have to consider quite dispassionately only the true facts", then it is quite clear for us, that we have happened to meet a person, who either has been made completely stupid, hopeless of all being possibly recovered, or it's a person who is a criminal subject of common danger.

The opinions which are suggested to the reader, to the listener or to the spectator, are masked as if they were a common truth which has got its signification and its importance by the title and by the fame of the one who expresses the respective opinion, labelled now to be connected to an "authority in field and faculty" ("Sach- und Fachautorität").

The "little man" (34) then is urged to express his opinion. The so-called constitutional right of freedom of opinion (Freiheit der Meinungsäußerung) is nothing but coercion (elections, opinion research), is nothing but violence against a nobody (Besitzlosen), for what is enforced in the case of opinions is only the interest of those who possess the commanding power about the means of production (Produktionsmittel). As long as the opinions of the "little man" remain only opinions and nothing else, the commanders of within the capitalist System like the Flick and Abs may look very peacefully down on those opinions which can't in no way become dangerous for the established System. Therefore there has to be developed firstly a collective consciousness out of the desperate opinions with their lack of efficiency at all. A thought only remains to be nothing but only an idea or a theory as long as it is situated only in one or in several heads which have nothing to do with one another (Der Gedanke bleibt nur so lange Theorie, als er nur in einem oder in wenigen, voneinander isolierten Köpfen ist). But situated in a lot of heads, what means in persons who talk to one another (Kommunizierender) and who work together (Kooperierender), this one thought yet has achieved to be turned into a practice (ist er schon Praxis).

15.) DYATIC (PERSONAL) AGITATION AND GROUP AGITATION (EINZELAGITATION UND GRUPPENAGITATION)

The personal agitation (which here is defined as dyatic agitation because only two persons are immediately involved) takes its orientation in the necessities which come to expression and which are problems and troubles, complaints (Beschwerden) and difficulties within the respective one patient, situated in his personality and to be determined there regarding their specific manner, just as those necessities, problems and so on represent themselves to him and just in

that way in which they are performed by him in his language, special language and in his specific way expressed and offered by him. By means of personal agitation the way in which the materials are represented by the patient (be it: some kind of inhibition - or acting (agieren) - the form - is as well material to be carried out by the interacting persons (Agitationspartner) as the specific materials and contents which are expressed, being combined to the form which is given to them by the patient expressing them.

In group agitation it is not primarily a particular patient who is focussed upon. What is concerned in group agitation, has to be fixed by the group herself as a whole collective matter, but thereby always must rule the principle that he or she who seems to be the weakest member in the group in any way is the one to whom all orientation in every proceeding of group agitation has to be directed to (... daß sich die Gruppenagitation stets am schwächsten Glied der Gruppe zu orientieren hat). Hence in group agitation the form - the group process as such one (der Gruppenprozeß als Ganzer) - serves as the predominating element. The weakest member of a group in agitation nevertheless is not necessarily the one person who says almost nothing or who speaks never at all. On the contrary it is equally possible, that whoever talks very much is the weakest member, trying to avoid revealing his true problems to other members of the group or that he or she is thus attempting to hide his inability to relate to others, both from them and from himself/herself (... sich mitzutellen, vor sich und den andern verbergen will). He or she talks about all other things and god and the world, to express that only thing which he regards to be the most important for him, himself as a phenomenon unseizable because consisting of an error commonly produced by the capitalist System which never can produce neither a "self" nor a "him".

Furthermore in personal agitation it is the group process (Gruppenprozeß) which has to be worked out as an object in order to become a clearly understood and grasped one, that means that all the anxieties, inhibitions and resistances which have arisen in connection with group agitation in the single one person have to be worked out and well understood (begriffen) during the following personal agitations. But what served as the basic background of interpretation for all the difficulties of the single person was in no case a scheme of the traditional psychiatric-psycho-analytic coordinating system (Bezugssystem) which represents nothing but some social factors like family, working conditions and so on, about which

everybody at the first glance seems to be convinced that they must be taken for absolute factors valid in all eternity, but quite on the contrary what in our work had to serve as an interpreting frame like such had to be nothing but the real changes which had been achieved by the collective and which had to be followed in achieving further on.

For every new patient personal agitation was the first step which he did together with a well experienced other patient of the collective, well experienced in medical functions and methods (Ärztlicher Funktionsträger). The first examination served to get knowledge about common medical and psychiatric-neurologic interests as well as to serve for mutual information between the newcoming and the experienced patient (zwischen Patient und ärztlichem Funktionsträger) regarding as well the motivations of the patient as the working style of the patients' collective. There was aspired to that, if at all possible, all people should take part as well in a personal agitation as in a group agitation; if there was want, there were founded new groups (max. 12 patients). In any case there should be on principle no group agitations without the possibility for every member to use and to experience equally personal agitations.

SPK worked during all the seven days a week. All around the clock experienced patients were present in the work-rooms, ready and willing to accept everybody who came or claimed by telephone to them. That is to say that everybody could come and go every time for there didn't exist any special consulting hour, and also in group and personal agitations and in the scientific study groups there were always some experienced patients present for intervention if there eventually emerged a crisis or some other want or need. Day and night and every time Dr. Huber, now patient, most experienced in all medical and psychiatric functions could be asked also by telephone. For newcomers among the patients there didn't exist anymore any of the unproductive waiting periods: the same day they came to SPK for the first time they could be accepted there. On principle there was accepted everybody. Conditioned by the bad situation of psychiatry the main emphasis of the newcoming patients was put on such ones who:

- 1) because of their bad economic situation could not afford a treatment by a practising specialist (niedergelassenen Facharzt) or who respectively had had a such one yet - be it for example in mental hospitals,

- 2) patients who had been rejected by State institutions (policlinic and others) or patients who had been confronted with wait-lists of half a year or more and who had therefore been immediately sent to us by a nurse or by other persons there, whether because of compassion or some other motivation and
- 3) patients who because of their political conviction and because of their experiences had learned that it was best for them to abolish without exception every kind of therapy whether represented by institutions or medical persons.

All group agitations took place once a week, vindicated to every time the same day and the same hour and fixed to the same room and they were limited to the maximum of two hours.

In each agitation group there were some patients who already had experience in agitative proceedings (agitatorischer Prozeß) for at least three months. Those patients could be regarded in the sense of multi-focal expansionism (Multi-Fokalem Expansionismus) as a focus in the interior of SPK each of them, those who at first all forms of expression of other group members, expressions, which had only reached the level of being phenomena, now could work out to being clearly conceived (auf den Begriff brachten), meanwhile they themselves learned on the other hand to grasp the group as a focus and germinal nucleus assembling and bringing together their own expressions and activities to a point from which increasingly could arise warmth-activity. This was a getting on proceeding in reciprocity (ein fortschreitender wechselseitiger Prozeß). Based on this method there was no chance given to any role of traditional group dynamism (keine gruppensdynamischen Rollen) to arise whether only developed or even fixed (means: no hierarchy at all, if a method like that is applied).

Personal agitations (Einzelagitationen) were arranged between the members in agitation (Agitations-partner) voluntarily and following their necessities once a week or for several times, if they had time enough. Again it were the necessities and the symptoms of the very patient and also the time which both members in agitation were able to save, who had also to be aware of the wants of other patients, if one of those latter persons happened to be fond of doing himself personal agitation with one of the both members who already were engaged in the reciprocal proceeding in agitation,

that all the named factors enabled everybody to take part in the decision about the duration of the personal agitations.

In the study groups (Arbeitskreisen), which had to do with scientific matters all patients gradually could require certain thoughts of theoretic knowledge to enable to make them skillful enough to start every kind of personal agitation regardless of the respective person who asked them for a personal agitation. The average duration of time, which was necessary for a patient to get the abilities to seize some kind of "activating" function regarding personal and group agitation as well as the study groups occupied by scientific matters, was about three months at least, in every case depending on the interest and the participation of the involved patient. And thus we also succeeded in receiving more and more patients and meanwhile the rush had become a bigger one from day to day.

Shortly before our medical enemies and the police by their assaults succeeded in stopping our work there were about five hundred patients who belonged to the SPK and nevertheless by means of the here described way in agitation those five hundred patients had achieved to settle up a receiving-capacity for more than five hundred patients more now. But despite all advantages, proceedings and succeedings also the lack of rooms and money was going to be a more and more urgent problem from day to day. Every time, if there was group agitation it was made possible for each one to put 5 DM into a common cashbox, if he wanted and could do it (the costs of a group therapy as usual a patient had to pay in university at those times were at least 60 DM). These funds were submitted to the collective control by all patients, during the only first weeks after the SPK had started with his work and resistance, in order to provide nothing but the means to buy some expensive medicaments which only a few patients were not yet able to miss because of having become adapted to them by hospital or other doctors and therefore being menaced now by heavy crisis. And also this funds later on had to serve more and more to pay for the costs of our public work, the only weapon we had at those times to struggle against our aggressors in the Faculty of Medicine, in the culture ministry and in the management of the university.

The study work assemblies (Arbeitskreise) of SPK took place regularly once a week in the rooms of SPK at fixed times. They lasted at least two hours and there took part among 10 or 30 patients. Everybody could come, that means that also came

persons there who were no members of SPK. During the last weeks of SPK there worked 14 work-groups, everyone being occupied to work out a different scientific matter (35).

16.) FUNCTIONS IN SPK, COMMONLY CALLED "CASE WORK"

While agitation continued in the SPK there were also difficulties to be resolved which commonly are taken for such of "case work", but which in the context of SPK served only to complete agitation: whether a real help in resolving compartment- or family problems; or e.g. arranging problems of couples or of matrimony by visiting the involved partners in their homes and talking to them; baby-sitting while the related parents were gainfully employed or collaborated in the SPK; problem-solving agitation with parents or husbands of SPK members, whose parents or husbands had refused to enter SPK. The difficulties to work out in most of the cases concerning their extend and their contents had been caused and determined decisively by the rabble-rousing aspersion in press and broadcast which from the start had accompanied the development of SPK directed against the patients and caused by the Faculty of Medicine of the university and by the culture ministry of government. To the extern works and functions of SPK also belonged the occasional help for pupils and students (class works, examinations) by means of coachings, a help for the victims of the established suppressing mechanisms in the subject-factories (Untertanenfabriken) as there are school and university, provoking sometimes heavy situations of need and danger in our experience.

But in the beginning of the SPK it had not yet been possible to exercise works like that in an institutionalized manner, because the university's headmastership by the failed contract "compromise" ("Kompromiß") in February 1970 indeed had assured to pay the costs which should become necessary to settle up some case-work function, but nevertheless then refused to fulfil this promise just as well as the headmastership of university from the start of the patients' collective never had fulfilled his promise of warranting free prescription, respectively quite on the contrary had rather actively sabotaged all necessities like those, acting in a

common plot and always as an accomplice of the Faculty of Medicine.

But SPK which intensified his progress in practising agitation achieved to get beyond it, for the call for a help like that in most of the patients very rapidly could be reduced, especially by the fact, that those ones who were afflicted in such a kind of crisis management (Krisenintervention) learned by experience in a very concrete and sensual manner that there was dealt with nothing but solely a crisis management.

And thus the "case-work" functions (die "sozialarbeiterischen" Funktionen) of the SPK were progressively turned into agitation by the SPK by exterioritating them (in Agitation des SPK nach außen); that means that the patients despite their situation at home and in family as well as at their places of work were ready and had got well prepared to get along whether with their lessors and neighbours or with other members of their family and their colleagues and in addition they also became prepared to agitate independently and with much efficiency in their surroundings.

In this way the principle of multi-focal expansionism (das Prinzip des Multi-Fokalen Expansionismus) became a fact in reality, and in doing it everybody amongst the patients became a focus in that double sense, to bring himself into the focus and to be meanwhile a hearth (als Brennpunkt und als Herd): as a focus of all social contradictions which are expressed in the respective residence, family and place of work; as a hearth of revolutionary consciousness and revolutionary activity transforming into consciousness those contradictions and getting them to a head by agitative practising (durch Bewußtmachung und agitatorisches Zuspitzen).

Thus the colleagues on the places of work and sometimes even the family members could be activated and mobilized, and in consequence they either joined the SPK or were trying to turn into reality their necessities and aiming elsewhere at a collective political practice, now arisen to concretization.

17.) **ALIEN DETERMINATION (FREMDBESTIMMUNG) - SCIENTIFIC STUDY WORK GROUPS (WISSENSCHAFTLICHE ARBEITSKREISE)**

Science for human beings is what means: to turn scientific methods into tools apt to abolish life-denying relations of production. To apply scientific methods (critique by practice) means: to check up and to abolish all foundations and functions of bourgeois science by the method of dialectics. The practice of the SPK must not be misunderstood - as often happened - as an alternative directed against the ruling science (the science of those who rule) or even as an alternative directed against bourgeois psychiatry; this SPK-practice rather constitutes not only critical reflection of this science, but in tendency the abolition (Aufhebung) and overcoming of the latter. Thereby there is to start from the point that all what consciousness contains, that all kind of knowledge is determined by feeding-up and education and by habituation in the one sense, that every human life-energy all over has been coerced to be turned into a totalitarian functionalism for the capitalist System (the remaining behind of the productive forces (forces of production, Produktivkräfte), regarding their development in comparison with the development of the relations of production is a true expression of this fact). This Fremdbestimmung (alienated and alienating determination) itself only can be noticed and brought to consciousness in the process of altering and abolishing it in developing its progressive aspect (progressive Seite): that is the consciousness of the social single persons to realize, that they have nothing to lose but their chains; that the lonely persons (die Vereinzeltten), being thoroughly nothing but products of this totalitarian alien determination (Fremdbestimmung), find the self-realization (Selbstverwirklichung) in nothing but being the class of the ill ones as the revolutionary class (Selbstverwirklichung der Kranken als revolutionäre Klasse).

For all those who don't need university studies as a preparation for their functioning in the economic process - and to those ones belongs the greater part of population, those ones who don't need some "profession" for their being expropriated - science represents a strange power, which they are not able to understand and which they therefore are used to take for a hostile, or be it at least a social force which they by none way are apt to put under control. All depends on that to work out in community with them, starting from their immediate

needs to work out the contradictions (Widersprüche) between what is science in fact and reality and what is its utility value (Gebrauchswert) for human beings.

As a useful and indispensable method there has proved to be the dialectics by Hegel and the basic facts of political economy in working out this method collectively. As a topic of common reading and discussion in the SPK study work groups (SPK-Arbeitskreise) there were "Die Phänomenologie des Geistes" and the "Wissenschaft der Logik" by Hegel ("Phenomenology of Spirit" and "Science of Logic" by Hegel), "Das Kapital" by Marx (K. Marx "Capitalism"), and the "Einführung in die National-ökonomie" by Luxemburg ("Introduction to the National Economy" by Rosa Luxemburg), "Der Einbruch der Sexualmoral" and the "Massenpsychologie des Faschismus" by Reich ("The Invasion of Compulsory Sex-Morality" by Wilhelm Reich and the "Mass Psychology of Fascism" by Wilhelm Reich), "Geschichte und Klassenbewußtsein" by Lukács ("History and Class Consciousness" by Georg Lukács), "Versuch über den Gebrauchswert" von Kurnitzky ("Basic Study about Utility Value" by Horst Kurnitzky). Topics of readings by the patients and by their working out in the collective were also texts by Mao, Markuse, Lenin, Spinoza and others. In the discussion about what contained those texts all depended on that to produce a true connection to what the patients in their present practice in SPK were just feeling and to that what just was happening at their place of work. Therefore the central point concerning those themes and topics consisted in what was their true utility value (Gebrauchswert); quite on the contrary to all what students are accustomed to do in philosophic and other seminars and work groups there interested nothing but how to applicate all this subjects in practice and not the exchange value (Tauschwert) of literature for "comparative studies" ("Vergleiche") based on the principle of competition, otherwise but nothing else: a working style, favouring the hierarchic structure of a "socialist studying leader" or some other dictatorship (Seminarleiter).

By studying those texts in the work groups of SPK, texts which seemed at the first glance to be very difficult, there soon arose some polarization between those ones, who believed or pretended to understand all contents prima vista and between those other ones, who were paralyzed by the verbose flood of words, the sense of which seemed to be at all incomprehensible to them. By creating a common conscious situation like that based on the ruling role of the needs in all work of SPK there was produced a very useful protest behaviour as well on the

side of the at least very frustrated ones, whose formation was an academic one as well as on the side of those who were in the beginning the paralyzed ones, paralyzed by a real inflation of words and thoughts overthrowing them. By that the object role of everyone with respect to science was reproduced until to be a quite real fact now again and once more as for all participants in those work groups (Arbeitskreisen) and in the protest caused by this proceeding there was opened the real overcome of science while and during appropriating it in the collective. This reconquest (Aneignung) and the way to it, if it is gone by the collective is already a step itself, is a concrete transition to get away from the passive consumption behaviour (von der passiven Konsumentenhaltung) to the active development of the dialectic unit which surrounds the consumer and the object of consumption (von Konsument und Konsumgegenstand), an active and an activating abolition (Aufhebung) of the subject-object-relation between science and human beings done by the patients being based on their true needs while appropriating and functionalizing science.

18.) AGITATION AND ACTION

There exists the following dictamen by Spinoza: "I say, that we are acting then, if there happens something in ourselves or in our surroundings, from which we on our side are the only and adequate cause, that is if there follows something out of our nature within us or out of us which only by this cause can be recognized clearly and distinctly; but in comparison with that I say, that we suffer, if there happens something in us or if there follows something out of our nature, from which we are the cause only in the one or in the other part." (36).

From all what we have stated until now there follow as un-refutable consequences that and how suffering has to be turned into activity. The needs of the lonely one (des Einzelnen) have to be taken up and firstly be accepted just as being nothing but products of the production from which they got made and from which they have started; they cannot be measured by a measure which is applicated to them from outside, for what is the only important thing consists in that, that those needs (Bedürfnisse) firstly are to be developed by

collective work regarding the contradictions (Widersprüche) which they only and wholly are representing. And by that those contradictions are brought up to a beyond of themselves and therefore the everyone gets aware that there also is concerned his own need if there is dealt with the necessity to turn all existing relations into revolution. Therefore it has to be developed and worked out, that the relations between the lonely ones are nothing but relations between the one who starts to be an object and the other, who starts from the same situation being an object in his relations too, which surround him; that consciousness (Denken) and body are running the program of capitalism always and in any case (Denken und Körper kapitalistisch vorprogrammiert sind); that there exists an identity between the misery of everyone and the social contradictions in totality; and that the revolution from being object to become a subject (from being a thing to become a human being = vom Objekt zum Subjekt), which is indeed the first true event in history, the first step to human history which merits the name history, can only be the consequence of an effort done by a collective. And thus there is resolved the inhibition of protest, represented until now only by the symptoms, by turning it into the dialectics of the processual proceeding between the lonely one and the society; starting from the affects (emotions, feelings = Affekte, here) of (der Kranken =) the ill people (that means starting from those ones, who have got conscious of their suffering) there are released (freigesetzt) the energies due to turn sufferers into activists and exactly in that consists the explosive material, the coming to a head (Zuspitzung) which will smash the ruling system of murder in permanence (der das herrschende System des permanenten Mordes zerschlagen wird). And thus agitation as such one is itself action, the starting point to develop the revolutionary process as a unit, which involves both, consciousness and reality. Thus agitation and action are as well identical and different from one another, just as are the dialectics of being and consciousness (Dialektik von Sein und Bewußtsein). If an agitation like that becomes efficient, it is quite clear, that the class enemies soon will start their reactions against it, but the process as a whole and entire one gets forward and beyond itself even in spite of and even in favour of the reactions of the class enemy (der revolutionäre Prozeß wird durch die Reaktionen des Klassenfeindes über sich selbst hinausgetrieben).

Following those experiences the class enemy has to be distinguished best by his being marked to be setting in motion and into exhibition (öffentlich) and based on laws (gesetzmäßig) police apparatus, management-bureaucracy and armies against

those who develop their activities in a strongly consequent manner, starting from their lonely sufferings being in the society only pre-fabricated ones (die ihr Handeln konsequent aus ihrem gesellschaftlich produzierten individuellen Leiden entwickeln).

THIS TEXT IS BUT A BEGINNING ...

V Dialectics

19.) OBJECT-SUBJECT

Illness:

Most immediately the requiring for life is becoming seizable if somebody experiences his life being menaced and restricted in the situation of illness as a capitalist existence (Krankheit als kapitalistischem Dasein) and in the requiring to change this situation by becoming productive, the last claim inseparably tied to the being repressed by suffering which always is very close to the requirement for change, the requirement for production. Illness in the sense of a contradictory spin (Moment) in life involves both the germ and the energy of her own negation, the will for life. But also and both illness is inhibition, negation of life. But illness, as negating life, is not only negation in an abstract way, such as if life is only regarded as an isolated fact of biology, which it is only from appearance (= erscheinungsmäßig), regarding life process. Quite on the contrary illness is both and in quite the same manner product and negation of the "living" conditions ("Lebens"-bedingungen), and this means, that illness is product and negation of the ruling relations of production in society. In this determination mentioned illness is identically the one force of production (productive force, die Produktivkraft), aiming to change those living conditions to which illness "owes" its rise. So far concerning the function of illness in an objective view.

Regarding the subjective view the person in illness is forced by suffering to regard his existence and his life as an object in his consciousness. And here it becomes quite clear that the function of health and welfare combined to their

institutions and especially the relation between physician and patient (Arzt-Patient-Verhältnis) is a thoroughly reactionary one: the patient is corroborated as a lonely one (Vereinzellung), his illness is taken from him like he "expects", and his illness is becoming an administrated and a turned to account one. The success of the "healing" is transformed into the object of a re-established labour force (fitness for work) in the ill person, which represents his functionability in a life-inimical and illness-creating social productive process of capitalism, in the " r e h a b i l i t a t i o n " of the ill person.

Physician and patient:

In his illness and in his condition of being a patient the lonely one experiences his role as an object quite intensively and like the focus point in a mirror, quite in defencelessness, loneliness (Vereinzellung) and outcastness (Rechtlosigkeit). His impossibility to act is getting a bodily ascertained one (sinnlich gewiß) in his looking out for treatment or help. One of the most important functions of the physician in every situation of therapy consists in his task to affirm permanently and air-tightly the constitution of the patient as a person who must be treated in any case, the physician as an agent ruling by that all social relations as they are. Thus the relation between physician and patient anchored and organized in all institutions therefore works best as a repression in permanence against the progressive impulsation (Moment) in the illness, being protest in every case and aiming at becoming resistance in a substantial effect (materialisierter Widerstand). By that also the pathogenic role of remaining an object is guaranteed especially by the state, when illness is yet in its beginning. That means further on, that by means of the relationship between physician and patient within the health system both capitalism and State have established their top tool of suppression. While illness being in its acute state and in need of treatment the State applies sharp ammunition (scharfe Munition) against the patient, for the patient is in this state of illness in its beginning a total outcast, the physician in the relation between patient and physician is the omnipotent one (... mit dem Arzt-Patient-Verhältnis verbundene Rechtlosigkeit des Patienten). The patient lacks all kinds of rights and is unable in any way to get influence, be it about the whether, be it about the how of his treatment, the basis of which he himself has established before, by creating surplus value (Mehrwert), financial taxes (Steuern) and social contributions (Sozialabgaben), but now being unable to control or even to determine the treatment, which the doctor is acting out against him. If necessary the patient then is put under tutelage, put

under internment and is murdered by euthanasia. The protest in illness, its progressive part (progressives Moment der Krankheit) therefore only will reach consciousness, expression (Artikulation) and come to the effect of resistance (in Form von Widerstand manifest werden) if there has preceded any cancelling of the object role in a common, that means collective context. The physician on the other hand is occupied by nothing but, following his contract (auftragsgemäß), reinforcing the reactionary momentum of illness by means of his individualizing and atomizing treatment. But the sharpening of the loneliness (Verschärfung der Vereinzelung) favours nevertheless the becoming conscious of the patient and the setting free of life energy, which during the acute state of illness is the most powerful one as protest and resistance against illness-conditions in social relations (fever and more rapid pulses as well as the so-called violent tendencies in so-called mental disordered people represent quite drastic hints proving this reinforcement).

Single person (Einzelner) - collective: Realizing relations, circumstances and conditions as belonging to the objective side of my existence, relations which act as determinations against myself (Fremdbestimmung), turning those relations first of all to objects of my conceptual thinking, that means researching and investigating them, I turn myself into a subject, be it only germinally; but altering those relations and determinations perfectly (radikal verändern) makes me being a subject at all (... bin ich Subjekt). - To do the first one alone and as an individuum is nearly impossible, to do the second thing as a such alone one is impossible at all.

It follows that the individuum as a mere individuum is damned to the role remaining always an objective thing (Vereinzelung). Nothing but cooperation in connection with solidarity together with other ones renders able the movement from the object to the subject. It follows, that all persons who are nothing but lonely objects within the social relations cannot become subjects except there takes place a collective practice (kollektive Praxis) based on a cooperation in solidarity.

By that the lonely persons, if cooperating in solidarity already have changed the social relations for themselves (für sich), so far as they form a part of those relations: and that is due to the simple fact that they now constitute a part of the social relations because of being now a collective and no longer nothing but lonely ones. Lonely ones acting merely as objects in the social conditions are nothing but victims who

are unable even to defend themselves. But being together in a collective they represent immediately and in the eyes of everybody else the possibility and even yet the real beginning and, last not least, the effectiveness of subjectivity. By this change of the social relations as a such one (für sich) there exists both and already the germ of their change ment involving their substantial condition even as bodies (a n s i c h).

It follows :

Every kind of medical treatment (Krankenversorgung), being improved by a higher intensity in the methods or by any refinement else – be it for example by reinforcement of a specific common health treatment in using medical functions (v. community psychiatry, institution for mental health – seelische Gesundheit – hospitals in which the classes were cancelled – klassenloses Krankenhaus – etc.), all those medical functions established by education, tradition and control by State, and thus forming and determining the relation between physician and patient in the one or in the other way, in an objective view is nothing but a management aiming at menacing and damaging the patients and every kind of reformism, refining this management, in an objective view is useful only in order to stabilize the ruling relations which are murderous ones. Relations between persons one to another are to be understood from the beginning in the one way only, which regards them as relations between objects and objects. In the case of the relation between physician and patient for example everybody in this partnership consists, each in a quite specific manner, of nothing but as an object of the same subject, subject being capitalism. The patient being object of the seeming (scheinbaren) subject physician puts his pressure of suffering and all his needs and wants and his claims for a change ment into the hands of a physician, quite in conformity with the redetermined program here described and the physician, following his function in its objective regard as an administrator in capitalism then becomes an administrator of illness. If the physician is "successful" ("Erfolgsfall") he produces a change which is formed by what we call "health" ("Gesundheit"), a thing of superstition which is regarded perhaps by the patient as the real fulfilling of his dreams, and that is done by the physician by having "liberated" the patient from a special symptom: it is for the capitalism, that the physician, following his orders (auftragsgemäß), produces a labour force once more being apt for further exploitation and gaining profits.

All relations between the lonely ones (Einzeln) aim at the abolishing of their being objects. This is done by the collective

practice directed against the yet determining forces of the historic process being capitalism until now (liberation movement being based on solidarity). What there is not produced in our collectives is the fetish "individual health", not the appreciation one to another as an interchange of values and commodities (Tauschhandel), called sympathy, but what is to be produced consists of solidarity and of the common need of change. The changed consciousness is equally prerequisite and result (Voraussetzung und Resultat) of the practised political warfare; for only in the struggle for a socialism like that exists the real chance for self-realization (nur im Kampf für den Sozialismus ist Selbstverwirklichung möglich).

**20.) AUFHEBUNG (CANCELLATION, LIBERATION, RESOLVING)
OF THE OBJECT ROLE BY COLLECTIVITY (IM KOLLEKTIV)**

Recognition (Erkenntnis) can exist as meaningful for human beings only under the one condition that the things we have recognized are changed as the origin of our recognizing them. Preceding every recognition if it is a creative one there exists a certainty by the senses (sinnliche Gewißheit) concerning the object role of the consciousness in its relation to a being, which has turned consciousness itself to play nothing but the role of an object, just the object role of the lonely person (des Vereinzelteten) with respect to the material conditions (materiellen Basis) of his social being (seines gesellschaftlichen Seins). The stop and inhibition against the cognition (Denken) and the vitality, experienced by life if still acting on the level of the sensual certainty (sinnlichen Gewißheit), leads to its special expression within certain symptoms of illness: inability to work (Arbeitsstörungen), bad feeling (Depressionen), problems in sexuality (sexuelle Schwierigkeiten), anxiety and so on.

If the real (effective) relations between subject and object get worked out by collectivity, the role of being merely an object as it is represented by the lonely person herself is turned into an object of recognition, thus to an object of a proceeding in dialectics (Prozeß) where in such relation not only happens recognition, but also results a change (... zum Objekt des Erkenntnis- und Veränderungsprozesses). The role of consciousness now conceived as being nothing but an object

concerning the being (bezüglich des Seins) now is resolved while there results now the developed activity in cognition and consciousness, an activity which is, as we mentioned, a such one which results in constituting the new context of a new i.e. changed being (seinsverändernde Tätigkeit des ... Bewußtseins). By that is reached a qualitative new level: cancellation (Aufhebung), that means identical negation (Negation) and affirmation (Erhaltung) concerning the former lonely person now in collectivity, the latter forming a new being for the former lonely person now with a permanently growing spread and extension. The collective now is a new quality both in objective and subjective view: objectively, because the relations of production in capitalism now are in confrontation to a counter-power (Gegenmacht) by which those relations of production in capitalism are forced to react by some specific patterns, and in subjective view the new quality consists in that the former lonely, falsificated, mutilated (verkrüppelt) and inert (stagnierenden) consciousnesses (Bewußtseine) come together in the proceeding process of the new quality of collective consciousness, in the community of all the consciousnesses who are there, while being kept (aufgehoben) in the practised activity of the collective (kollektive Praxis). In its dissent to the counter-power of the capitalist System the collective is permanently both object and subject concerning the process of change (Veränderungsprozeß) in which it interacts. The lonely one (der Einzelne) in his now consciously known role of an object in the process of capitalist production and evaluation (Produktions- und Verwertungsprozeß) is also the motor involving the tendency to abolish those factors of the capitalist System. But this level of collective consciousness is to be worked out permanently again and again and has to be defended against the destructive effects of capitalism in the every-days process of production and reproduction disturbing the lonely one continuously, and also this working out of the reached level in consciousness is an every days and every nights task within the collective expanding permanently. The ill person entering the collective doesn't remain the lonely ill person who came; and there also doesn't exist in his collaboration the aim to leave the collective as a save and sound person ("geheilt") as to be expected from be it a policlinic, a physicians' ambulance (Arztpraxis) or some other supporting organization (Hilfsorganisation), being then nothing but the same one lonely person (Vereinzelter) yet part of the same principle of reality (Realitätsprinzip) of the pathogenic (krankmachenden) and life-inimical (lebensfeindlichen) society in capitalism to which this lonely person would be outcast and output in the same manner, deprived from all protection as well as unarmed and defenceless. Quite on the contrary for

every ill person the collective is the beginning to turn illness into a process of objectivation; the one process which represents the development of the collective, this process to be done by everybody:

- The object role of the lonely one opposite to the relations of production (production of surplus value - destruction of life) is experienced subjectively as a subject role. This contradiction (Widerspruch) becomes a substantial one (manifestiert sich) within the quality of illness, suffering pressure (Leidensdruck).
- To consciousness as far as it is an effect of society illness can only stand opposite like a fatum which it takes for a single one, rising from some faults for which the lonely person is guilty himself. But it is the society in capitalism which appropriates illness for its own purposes in order to turn it into a value by means of the individualizing treatment within the relation between physician and patient, being controlled by the patient-inimical and illness perpetuating health system (social taxes - "programed" illness). And this contradiction (Widerspruch) is the essence of the quality which we are used to call patient.
- In the ill person there is represented the contradiction between illness as a protest (= life expression) and the stop (Hemmung) of this protest. This contradiction is to be unfolded up to the new quality of becoming conscious of one's role as an object, being a lonely one person (Einzelner) within the process of production and destruction in capitalism.
- And there is the experience of the dialectic interaction between the being (Sein) and the consciousness (Bewußtsein) - that is to say: illness as the stop (Hemmung) of life and illness as the yet non-articulated protest against the life-inimical relations and against the social compulsive mechanisms (gesellschaftlichen Zwänge). This experience comes to its expression within the collective need for change, combined to the abolition of all illusionary wishes for "health" ("Gesundheit"). New quality: socialist self-organization, collective (Kollektiv).
- The more the collective expands the more burning (schärfer) will get the confrontations with the social institutions of government (health sector - Gesundheitswesen -, university, administration - Ministerium -, judiciary, police); struggle of the collective against the institutions, public relations work

(Öffentlichkeitsarbeit). Within those clashes (Auseinander-setzungen) the collective turns into a subject (Kollektiv zum Subjekt) of the social processes in change (gesellschaftlicher Veränderungsprozesse). At the same time there is unfolded to the inner and to the exterior side (by the formation of more socialist self-organizations all around illness) the principle of the multi-focal expansionism (Multi-Fokaler Expansionismus) as a new quality.

- By the struggle of the collective against the life-inimical forces of the social system there is also developed the multi-focal expansionism up to a new quality of the political identity (politische Identität), i.e. to the unit between needs and political struggle (Einheit von Bedürfnissen und politischem Kampf).
- This process takes place in everybody as a lonely one (in jedem Einzelnen), within the collective and also between the collectivities, the focusses (Brennpunkte) of the movement.

21.) MULTI-FOCAL EXPANSIONISM - "FOCUS"

Starting from the manner, in which the collective works and in which it is organized: inter-agitation between single persons and agitation in groups (Einzel- und Gruppenagitation), work-groups in epistemology (wissenschaftliche Arbeitskreise), political actions (Öffentlichkeitsarbeit) and permanently expanding the collective - there is developed the principle of the multi-focal expansionism which is a new quality. This principle of multi-focal expansionism in a germinal sense already exists within the essential structures (im Wesen) of the patients' self-organization: each ill person as a such one is a focus (Brennpunkt, nucleus of crystallization) of the social contradictions on a certain level, that is more or less developed. By means of the process in personal or group agitation those contradictions in each lonely one person (im Einzelnen) are worked out and unfolded thus, that everybody step by step and in permanent repetition overcomes the level of his personal isolation (Vereinzelung überwindet): first respective to his partner in personal agitation (Einzelagitationspartner), then respective to the agitation-group and

finally the former lonely person will experience and organize (gestalten) the reality (Wirklichkeit) and effectiveness (Wirksamkeit) of collectivity. In a process of permanent repetition everybody (Jeder Einzelne) will run through the steps:

subjectively subject - objectively object,
 subjectively object - objectively subject,
 and within the consciously done production of collective consciousness everybody (der Einzelne) will produce finally the moments (Momente) of the identity between being and consciousness (Identität von Sein und Bewußtsein), that is the new quality of the political identity will be experienced and will be produced (37). Focus means what we know from rays optics: a lens to collect for example all beams which go through the lens in one point, the focus, burning point of collectivity (Brennpunkt). But focus also means hearth in the certain sense, that a hearth like such one is a starting point for effects (Wirkungen), for example a hearth of disturbances (Unruheherd) or that such a focus can be compared also to a simple cooking-stove or range (einfacher Küchenherd), which produces warmth while working. And by that we have determined the word "focus" in its double sense: to be a point of collectivity, focus on the one hand, and to be a starting point, a hearth on the other hand, the word "focus" therefore being only a sign of a dialectic identity (dialektische Einheit), that means a contradictory one.

Every ill person now represents in a specific way some focus. In an objective view everybody as a lonely one person (Jeder Einzelne) represents the focus of social contradictions. But by means of the process of consciously (bewußten) unfolding of the contradictions of protest and stop, collected in illness, the quality "focus" as the burning point (Brennpunkt) of the social relations (contradictions) is turned into a subjective quality, and that means that the ill person - having become able to handle in a quite clear manner and in full consciousness (ein Bewußter) the social context of his suffering - then has achieved to turn from a lonely and isolated person as he was in the beginning into a focus, who now is really a such one as well in subjective as in objective view.

Illness as a consciousness of suffering, as an inhibition and as a stop which now is a part of one's knowledge is both a prerequisite within the cancelling (Aufhebung) of the quality "focus" as a point of collectivity (Brennpunkt) aiming at the new quality "focus" as a hearth. Only by becoming conscious of her object role by the

consciousness about illness as an inhibition the ill person is enabled to liberate conscious protest, the progressive moment in illness. The process of turning the quality "focus" (inhibition) into the quality "hearth" represents the emancipation of the object, done by cooperation and solidarity and just by that and by nothing else a treated one (ein Behandelter) becomes a subject, an active one (ein Handelnder).

22.) DIALECTICS OF SEXUALITY

In all societies, formed and organized by capitalism there is no reason to define sexuality except in a thoroughly formalistic and abstract manner; that means, that sexuality can't be conceived like something which exists already. Quite on the contrary it has to be conceived in its necessity of first becoming developed to effectiveness (Sexualität ist eine erst noch zu verwirklichende).

The basic fact, the only one in which Sigmund Freud was right, consists in that the significations of all our experiences (Erlebnissignifikanten) are sedimented within the substantial context of our bodies (somatisation, psychogenic disturbances of the functions in our organs and so on); what there is categorized to the syndroms (Symptombilder) of the so-called psychoses, neuroses and schizophrenic disturbances thus are nothing but phenomena as an appearing expression (Erscheinungsformen) of our bodies being destroyed by the just mentioned sedimentation of the significant (zerstörtes Soma). Freud, because of being a member of the bourgeois class in his dullness due to the just named fact never was willing or allowed to work out a fertile theoretic concept like this one of his and bring it to the point and to the end, disregarding all the consequences all around it (38). Psychoanalysis virtually works only on the level of ideas (Vorstellungsebene), but sexuality, being a life expression of indispensable force, which is setting free life-energy, therefore in psychoanalysis mostly can't neither be seized and worked out nor realized (Sexualität bleibt unbearbeitet und unbewältigt). What appears as an improvement in healing and treatment (Heilung), thus is nothing but a certain absence of symptoms, especially of the most disturbing ones adapted to the norms of a behaviour in sexuality, which is nothing but a petty bourgeois one.

It then was firstly Wilhelm Reich, who started the experiments (der den Versuch unternahm), to put Freud's theory from the head to the feet (39). Researching the disturbances in sexual functions, while thinking that those disturbances were caused by "psychologic" factors and vice versa he by and by succeeds in proceeding to the beginnings of a dialectic and historic view (historisch-dialektischer Ansatz) down to the ground of the essential contradiction which there always has worked between the sexuality as a function of life and its permanent breaking caused by the forces of nature acting against human societies in the beginning to which were added later on the forces of the nowadays world-wide system of forces in capitalism, reinforcing the formerly only naturally caused inhibitions up to a degree of exponential reinforcement (40).

Following these outlines in the conception of W. Reich, based on his dialectics of history (historisch-materialistische Aufarbeitung) in SPK it became comprehensible in a quite self-understanding manner that illness itself was to be conceived as the one ruling antagonism and contradiction in life itself and that therefore illness was to be conceived as thoroughly broken life (Krankheit in sich gebrochenes Leben) and all life as being broken from before its beginning nowadays only could consist of and exist in illness. There exists a correspondence in self-destruction concerning the Individuum being regarded on the level of a lonely one (Einzelner), the sexuality of whom being turned into anxiety as a together of all self-destructing involvements and on the other hand there is the destructive force of capitalism which has reinforced natural forces to the most high degree of destruction, death-menacing every kind of life in omnipresently growing tendency.

If you want to get a concrete knowledge about sexuality in every level of its phenomena in history you have to analyze the surroundings, the socio-economic and the cultural conditions in order to conceive all of its functions. The requirements (Erfordernisse) which start from that human beings always have to care about how to reproduce their living conditions, living conditions which in former times mankind had to extort by permanent new efforts from the natural forces which menaced them all about, necessities, requirements and living conditions for the fulfilment of which the human being from nowadays has to pay by submitting himself to the ruling social order of the capitalist System, - all those requirements do not only work against sexuality; for what is more, there is to start from that the separation between sexuality and the whole of the functions which deal with the reproduction of the economic

and cultural living conditions is not at all possible. To talk about sexuality and to mean sexuality, represents a totally unreasonable effort, excepting there exists at least the knowledge in the speaking and meaning person about the fact, that he is just walking inside the categoric and epistemological system of economy and administration. Whatever else the speaking and meaning person could intend, remember for example every kind of sexuality yet experienced by the person, of course can be communicated in the manner of abstractness and generality (abstrakter Allgemeinheit), because dealing with feelings (Gefühlen) which already are conscious enough, but by this act to express himself he neither is able to grasp special feelings (in connection with sexuality) nor will he be enabled to ever know whether feelings, which he takes for sexual ones and also experiences communicated to him by others indeed are nothing but sediments of a connection of functions from which he experiences nothing but some sediments of feelings and which have nothing to do with sexuality or nearly nothing. Regard for example the extremely strange phenomena of nymphomany or satyriasis (kinds of most exaggerated sexual drive in women and men) and you soon will experience that those phenomena, which at the first glance seem to be expressive forms of a flabbergasting sexual activity indeed are nothing but the highest degrees of self-defence against sexuality, because sexuality in the cases of satyriasis and nymphomany is based on pleasure-anxiety (W. Reich, Lust-Angst), the exaggerated activity seemingly being the only means to inactivate this pleasure-anxiety. If it were possible to isolate neatly (freizupräparieren) a sexual behaviour like that by putting away all economic and cultural components, what then would remain, never would be sexuality, but the anxiety which determines a sexual behaviour like that.

He who looks out for original forms of sexuality in order to reconstruct them perhaps will enter some description of life-communities which easily could impress him to take them for lost paradises of a quite permissive sexuality because they are up to the most extent different in comparison with civilization and culture from nowadays, even apart from their being some times a quite successful literature as a such one. The so-called primeval horde (Urhorde), while working only to preserve constantly the best possible living conditions in such a community was in no instant free sexuality, even if nothing else had formed a limit to them, even if they could also act out every kind of incest within an allround promiscuity, even regardless of every kind of difference concerning life-age. Quite on the contrary those groups resulted from an incentive

born out of all surrounding dangers and aiming at the greatest possible (größtmöglichen) standing together and at the same time isolating them against other groups and their attacking one's living conditions and life-materials which permanently were to be protected and most time required all efforts of self-defence.

It was W. Reich who worked out (The Invasion of Compulsory Sex-Morality, Einbruch der Sexualmoral!) how sexuality is sharply turned into a completely different one (sprunghafte Veränderung) by passing from the aboriginal communist societies (urkommunistischen Gesellschaftsformen) to those of the patriarchal system. It is in reality the same thing what happens since the establishing of the patriarchal system when on the one hand property (Eigentum) is being stabilized and perpetuated from the father to the son and so on, all along the succeeding generations and on the other hand sexuality is getting an uttermost restricted one, what means in terms of psychoanalysis that more and more, starting from the earliest states of childhood all pleasure raising from sexuality (Genitalität) becomes a repressed one in order to be replaced by oral and anal issues to get fun (Lustbefriedigung). Formerly the persons firstly needed to be together and to constitute some being together if they wanted and in order to practise sexuality. But now the same being together took place in order to practise common meals and thus a new life behaviour had been induced by force, provoked by the only sense and the only intention to pervert pleasure from a sexual one to an oral one. By mechanisms to form coalitions like that by force and up today all kinds of autonomy and spontaneity of the single persons (des Einzelnen) more and more are repressed. Tendencies of centralization surrounded by intra-personal relations in which each role and function is getting a quite specialized one, permanently trained by fixation and repetition, and also the submission of the every person (Einzelner) under the mechanisms of order and prohibition (Befehlsautomatismen), this tendency is getting a more and more favoured one, creating artificially hostilities from person against person and from the one family unit or tribe against the other ones, thus becoming the quite usual expression of hostility, whether a hidden one or in open performance of war-games in theatre or reality as we know until now. The personal behaviour since the establishing of the original capitalist and patriarchal system therefore involves also sado-masochist tendencies, neurotic anxiety, the need for models and leaders in order to get a so-called "self", a personal ego (führungsspezifische Identifikationsprozesse und Perseverationstendenzen) which can be

perseverated and iterated life-long (Verharrungstendenzen). Modalities of behaviour like those, in the view of W. Reich, have nothing to do with genital drive impulses (nongenitale Triebregungen), but nevertheless they represent in fact sexuality because of having been sexualized in secondary processes of sexual development, now sometimes having become a deviant one in a clinical sense. In any case those mechanisms dealing with nonsexual drives since the earliest times of childhood urge inhibitions and barriers which stop the abilities to become impressionable by especially genital stimuli (Reize) but favouring tendencies of consumption in orality which in tendency can become a more and more aggressive and destructive one (see bullemy) and anal perseveration the expression of which appears as accumulating possession and defending it against everybody else by whatever means and weapons available.

By circumstances like those the sexual conduct (Sexual-verhalten) doesn't exist at all, regarding it as if it be a self-expressing component in our behaviour. Quite on the contrary sexuality represents nothing but something like a cement in the context of the relations in economic exchange between men and nature and between men and men, which is up to each detail determined and governed by the wants of the economic system. Where the persons in sexual interaction (Partner) believe to have done their choices based on primary or secondary signs (Merkmale) of sympathy and attraction in sexuality, regarding the things as they really are in an objective view (objektiver Betrachtung) there is to start from the point, that a choice like that is pre-determined by upbringing and education, by the surrounding circumstances and by the respective forms of being accustomed, the origin of which we may find nowhere else but in the interests of the economic system. Every kind of specific attribute in sexuality including even the biologic constitution up until to the perception-structures of everybody are entirely conditioned by means of the above mentioned sexualization of the partial-drives (Partialtriebe) which are activated as results of the competition between the tendencies coming from the economic system on the one hand and the suppressed (zurückgedrängten) tendencies aiming at genitality on the other hand.

By this we can get quite clear that the relations of production as a totality are sedimented in the body and in the soul which is nothing but a man-made one (Kunstprodukt Psyche). Thus every concept which claims to cope with the misery in sexuality must wreck, if it abstracts from the totality of the

ruling relations of production on the one hand and from its necessary abolition on the other hand. In SPK it was our primary interest to regard every immediate expression of a want in sexuality as a such one which had been produced by capitalism and which therefore included the want to be worked out as a such one. And for that very reason certain outlooks had to be replaced as being merely a b s t r a c t negations if for example they raised the demand to get firstly clear with the difficulties in sexuality before beginning to work in politics; or that firstly should have been abolished the private ownership (private property) of the productive machines and to start the emancipation in sexuality later on. Quite on the contrary we tried to look out for practical possibilities in starting sexual relations always respective the immediate living conditions of the person constituting the r e a l (b e s t i m m t e) negation.

The original negation of sexuality (die einfache Negation der Sexualität) is there as the ever accomplished fact of the sexual energies being splitted into the partial-drives (Partial-triebe) caused by having been born within the relations of production of the capitalist System (voyeurism, commodity-fetishism, perversions and so on). It is the exchange value (Tauschwert) which produces the partial-drives (die Partial-triebe), splitting genitality and perverting it to oral and anal functions and disfunctions before genitality was reached since long ago in history and since earliest times in every childhood. Submitted to and repressed by the exchange value (Tauschwert) all so-called "inter-human" relationships ("zwischen-menschliche" Beziehungen) are pre-determined in order to be nothing but relations between objects (= exchange of neuroticisms). To turn object-object-relations into subject-subject-relations is a task and a problem which only can become a resolved one if there is political practice able to do the negation (Negation) against all exchange values all about; CLASS-WARFARE! (KLASSENKAMPF!) (41).

The process of emancipating sexuality can be outlined as follows in a somewhat schematic way:

- 1.) There is to start from that there is the negation of sexuality being a life-function and there is also to start from the prerequisite that there exists a dominating control tied to the partial-drives (commodity-fetishism). The surrounding objects being sexualized by means of the partial-drives therefore also produce anxiety. Firstly thus it is necessary to liberate

the partial-drives from their contents in representation (Vorstellungsinhalten) which make anxiety. On this level as a primary one every kind of activity and practising sexuality has to be supported and encouraged (for example masturbation is in no way harmful, but from what danger caused by masturbation surely may result are those contents in representation which are self-destructive, namely masochistic and sadistic ones).

- 2.) Negation of the partial-drives submitting them to the genital function (Genitalfunktion). In order to pass from 1) to 2) as prerequisite there has to exist a partnership in sexuality and the readiness to cooperate. As a transitory fact there may rise be it only temporarily some inclination to promiscuity which nevertheless soon will disappear as soon as there has been realized the necessity of cooperation with those ingroup members, who had been the first choice each other practising sexuality.

- 3.) Because sexuality is yet splitted away from life-function in its totality now it has to be integrated to the being a subject which consists of the political identity. But nevertheless we have to keep well in memory that even if we succeed in organizing sexuality be it only as a beginning (ansatzweise) in a genital way, and if we also succeed in eliminating the partial-drives best we can, nevertheless there remains something of the strangeness in particularity and in splitting as far as the life-context in its totality remains an alienated (entfremdet) one to which the single persons (Einzelnen) are submitted, these conditions permanently and perpetually remaining to work against us (place of work, family, school, university in its being organized by the capitalist System). But there also is the possibility to achieve real happiness in sexuality now an experienced one, able to mobilize just those energies (powers from illness) which we need to stand up against the destructive and life-inimical System in order to create the prerequisites which we need to regain our bodily life in the context of which sexuality represents the one focus from which starts as well community as its becoming a falling and destructive one.

The question whether there exists a solution of the misery in sexuality or not is directed to practical behaviour and far away from being a subject to any thesis or theory (42).

THIS TEXT IS BUT A BEGINNING ...

VI Illness and Capitalism

23.) IDENTITY OF ILLNESS AND CAPITALISM

"It (the manufactory) cripples the workman to an abnormality, while favouring his very partial skill (Detailgeschick) just in the way of a hothouse (treibhausmäßig fördert) by means of suppressing a world of drives (Trieben) and dispositions, just as one does in the La-Plata-States where they slaughter a whole animal, in order to prey only its coat or its tallow." - "The human being is merely realized (verwirklicht) as a fragmentary (Fragment) part of his own body." - "A certain crippling in mentality and body is an inseparable and constituting (unzertrennlich) element itself in every kind of division of labour as it is represented in the society as a whole one and on its large scale. But because the manufactory period develops the splitting of all branches in social work (Zerspaltung der Arbeitszweige) up to a much higher level (viel weiter führt), seizing the individual at its root of life (seine Lebenswurzel) not before this strange separation of work (eigentümliche Teilung) is achieved, it is not until then that it (the manufactory period) furnishes also the material and the impulse for the industrial pathology." (43).

Illness is the one essential condition, illness is the prerequisite and that which results from the production process in capitalist System (we just have lined out by some words of Karl Marx). Production and its processes and proceedings in capitalist System and destruction of life is the same thing which happens in this process. There permanently results destruction of life, while capital is produced. Capitalist System always requires (wird beherrscht) accumulation (Marx), and this

is the primary need of capitalism. Illness expresses the life-destructing force of capitalism. Illness is produced collectively: that's to say that the person who works (der Arbeitende), by creating the matter capital (das Kapital), which confronts itself to him as an unknown (fremde) power in spite of being produced by himself, produces collectively (together with all the other persons who work in this capitalist process) his own loneliness (Vereinzelung). Therefore it is nothing but a strict consequence in this context, that the so-called health institutions do nothing but perpetuate this loneliness, for the health institutions treat all those symptoms not as such ones, which are produced collectively, but quite on the contrary only in a manner as if they were nothing but a fate of a single one being guilty and having failed. But indeed the capitalist System also creates in the shape of illness the most dangerous weapon against itself. Therefore it's quite clear that capitalism in the case of being confronted with the progressive moment of illness soon will mount its sharpest weapons: health sector, judiciary, police. In the objective view illness as a destroyed labour force (defekte = nicht verwertbare Arbeitskraft) is the grave-digger of capitalism. Illness = intern barrier of capitalism: if all persons at once fall in illness (akut krank = arbeitsunfähig), thus becoming unable to work, all possibilities to produce surplus value (Mehrwert) are completely exhausted.

Illness if it is based on a collective process of consciousness is the only one (die) force of production in revolution nowadays following gradually the steps of effectiveness as there are: protest in the state of a stopping, conscious protest, collective consciousness, warfare based on solidarity.

The function of the health system is to maintain the possibility to exploit the commodity labour force and to elevate it on a higher level on the one hand, and on the other hand health system has to care about the pharmaceutic and the medico-technical industries in order to realize the surplus values in those and other sectors of industry (the health system is the circulation sector of the pharmaceutic and the medico-technical industry). Therefore the ill person is the object of a two-fold exploitation: the destroyed labour force has to be repaired in order to continue its exploitation; as a consuming person the ill one is a very fashionable market (sorgt er für den reibungslosen Absatz) of the medico-technical and the pharmaceutic industries.

P r o t e s t, in which consists the progressive moment of illness thus is killed; the reactionary moment, the **s t o p p i n g** (**H e m m u n g**) becomes a reinforced one by means of reproduction in the treating and healing process (= repair of the labour force, of the ability to work). And what indeed is taken away from the ill person is his or her urgent need to struggle for change.

Life is change, that means struggle against the forces of nature in order to appropriate nature in a productive way (zur produktiven Aneignung der Natur). The capitalist System itself starts its confrontation against life in the manner of a natural force. Protest, that means life-expression, permanently is killed; that is nothing but organized murder in permanence. If this murder is executed by the institutions of family, school and so on, it is named education. Education in no way takes an interest to satisfy the real needs of human beings, but quite on the contrary education works to kill those needs (Bedürfnisse) while obeying only to the commands and demands of the natural force (Naturgewalt) which is accumulation (of surplus value) in the capitalist System; capitalist accumulation and **m a s s m u r d e r** thus is one and the same thing!

24.) THE PROLETARIAT WHICH IS A REVOLUTIONARY PROLETARIAT IN THE DEFINITION OF ILLNESS (UNTER DER BESTIMMUNG KRANKHEIT)

Not each one of the ill persons (in fact everybody is ill) belongs to the revolutionary class. But everybody who uses the progressive moments of illness acts revolutionary.

Where then will run the class fronts is to be pointed out by revolutionary struggle itself; remember that there are and that there have been existed in all revolutions also reactionary and fascist gangs, which were recruited from members who belonged to the proletarian class.

It is not a simple and mechanical definition of the class situation (Klassenlage), which decisively makes the difference between belonging or not belonging to the real revolutionary subject (Zugehörigkeit zum revolutionären Subjekt). But

class-consciousness and class-view are the criteria and marks which rise from the struggle.

In the economic system of nowadays all proletarians, that is the proletariat as a such one which is inhibited by the reactionary moment of illness, therefore the stopped proletariat has good chances to float like drift-wood in the waves of the free-democratic illegality until it will be drowned. Only as proletariat in illness - and to be ill is his essential mark, for if the contrary were true, the proletariat would have cancelled since long ago the basic antagonism (Grundwiderspruch = class antagonism) regardless of all the awful rhetorics of his patrons amongst the students - now and with illness will develop his revolutionary force, which for sure will be situated beyond (außerhalb) the free-democratic illegality; for in this context he lacks all rights, doesn't possess anything what could be apt for expropriating the labour force of other people, possesses nothing - be it a home, a car or a refrigerator - nothing, which is not every time under the command (Verfügungsgewalt) of the capitalist forces (des Kapitals). His muscles, nerves and bodies nohow ever did belong to the proletarians for the respective functions are pre-programed in a manner which starts from the basic relations of capitalism which puts its marks into every proletarian person, even long ago before being born or having borne, everybody thus being programed for best possible expropriation. This program both exists as a material power consisting of the factories of subordination as there are family, home, school, barracks, place of work, office, medical centre and mental hospital, prison and so on. Up to nowadays a definition which Karl Marx took down in the Communist Manifest (Kommunistisches Manifest 1848) is correct, when Marx underlined that proletarians are those who have nothing to lose but their chains, but that the proletarians also and especially are the negation (Negation) of the capitalist System which has turned them into being a nothing, - indeed: proletariat in the definition of illness.

The proletarian class, pre-programed by capitalism, material for expropriation and thus being sunk into illness from the beginning, systematically particularized, cut up (zerstückelt) and crippled in all his possibilities of development for the only purpose to gain the best fashionable rate of profits, thus thrown into a situation in which all good and best intentions neither by work-colleagues nor trade-unions, social welfare tribunals (Sozialgerichte), health system, nor anybody or anything else can help or do anything, simply because of the only fact, that the ill person thoroughly is situated beyond the

frame of "rights" - therefore the proletarian class can become in no means a system-bursting one, if not the proletarians mark themselves by illness and begin to struggle and to live as self-marked ones basing themselves on the definition of illness. For they are matured to be system-bursting (system-sprengend) by nobody and nothing but by the ruling class of the ruling capitalist System itself. This not because there was any caprice (nicht aus einer Laune heraus), but because illness and capitalism constitute a dialectic unit (sondern weil Kapital und Krankheit eine dialektische Identität darstellen) (45).

An important fact, which proves that the proletarian class in illness is the revolutionary proletariat, for example is the matter of fact, that about 35 % and even more of the take-home pay as so-called social security contributions are transformed to capital by the controlling institutions of the State, that means that they are invested into the capitalist economy, "working" there among other things as prevention-reserves in the cases of an economic crisis (Krisenpufferkapazität). If a worker gains 800 DM wages a month, 280 DM are at the same time automatically taken away, what they call "social" "security" contributions (illness, invalidity, senility), but which are destined to flow into the economy serving there for the accumulation of capital and, as just mentioned, for the treatment not of persons, but occasionally for the economic crises, the untreatable "childhood-illness" of every capitalist System until now and in all future. Thus the working class permanently is forced to produce not only surplus value, but also investment matters for the industry and under the pretext to deal with matters being good for repairing their own labour force itself, destroyed by the others by means of exploitation, to be paid quite self-understanding with the short money out of their own wages, the working class is just paying for something which has nothing to do even with their labour force at all.

The health system which is nothing but an institution for repairing and controlling of the destroyed labour force (this is the function of its therapeutic and diagnostic dashboard) automatically breaks constitutional rights (setzt Grundrechte außer Kraft). It deals with patients as if they were nothing but objects and things. But at the same time, just by that it therefore constitutes the basic natural right of self-defence! In a more detailed view there are broken in the way of a criminal conspiracy the basic rights (Grundrechte) as follow: freedom of movement (Freizügigkeit), habeas corpus (Unverletzlichkeit der Person), free expression of opinion (Freiheit der

Melnungsäußerung), sanctity of the mail (self-understanding and usual in all institutions like prisons. Anstaltsordnung), judicial hearing (rechtliches Gehör) etc. etc. There permanently take place the following crimes: deprivation of liberty (special permission of the health system-functionaries - Einweisungsbefugnis der Funktionäre des Gesundheitswesens), bodily injury (Körperverletzung), kidnapping, extortion, coercion, hard labour for patients imprisoned in mental hospitals and rehabilitation centres.

By that there is urgently exposed for all ill people the necessity for self-defence.

The need for change related to the pressure which starts from suffering (Leidensdruck) has to be directed against and aim at the object by which is generated illness, persecuting the essential matter from which illness comes, and that is the social order based on capitalism, this one social order, which has become the secondary nature of everybody (that which is called elsewhere: soul). The human basic want is production, that means to create all possibilities which are necessary in order to assimilate nature in the best and most enthusiastic way (zur optimalen und lustvollen Aneignung der Natur); nothing else can be meant by the expression: struggle against the natural forces. But what is taking place here and nowadays is to earn surplus value, accumulation of capital and destruction of life. The utility value (Gebrauchswert) of the commodities, just as life itself, are nothing but waste products of the capitalist relations of production (kapitalistische Produktionsverhältnisse) and in this degenerated form they are treated following the laws of capitalism: "ex-and-throwaway" ("ex-und-hopp") or "use it and throw it away" ("nach Gebrauch wegwerfen").

But the productive force of our consciousness which is the condition to regain the material matters of production is able to conquer the natural violence of capitalism:

- "- Don't take alcohol, don't take pills, which make you go asleep or quiet. Don't take speeds: take the power, that's better.
- If you feel bad, if you sit in front of the television screen and are bored, then you ought to learn, that television is poisonous.
- Attention television: poison.

- Alcohol kills by hundred kilometers an hour. The capitalist society even kills walking on foot.
- Labour medicine: medicine of exploitation or exploitation itself?
- Labour medicine: protection of the workers or factory's police (Werkschutz)?
- Protection of labour (Arbeitsschutz) for hard working 11 months a year, so that you can live 4 weeks on paid leave. But you need to live for 12 months.
- After a wearing down and dull work-day you lack all enthusiasm to make love (keine Lust zu vögeln). The medicine there can do nothing with its pills and its big talks. But what is necessary is to change the working-day, to make it worth living. The doctor, that are yourselves. (Der Arzt, das seid Ihr). Take over the power in the factory and in the society, become masters of your life.
- You are tired, because the work you do makes you puke and makes you be a wreck (ankotzt, kaputtmacht) - refuse stimulating pills (verweigert Aufputschmittel).
Workers!
If you are fed up with the stressing commands of your foremen, your bosses or of the machines, then there rest only two solutions:
 - 1.) You claim that the work must end immediately. The social security has to pay for you. But keep in your mind that the account which has to be paid, is your turn, when all has finished.
 - 2.) Or you put all power in the factories under your own command by making revolution, that's better."
(46)

25.) ABOUT THE "HEALTHY" SOCIALISTS AND ABOUT THE REACTIONARY DOGMATISM OF CERTAIN "LEFTIES"

If the SPK had to argue in public discussions with lefties, it was quite usual, that the lefties showed tendencies to dogmatism which were related to the marxian analysis of capitalism, for example in the case, whether a teacher should

be conceived as a producer of surplus value or not. In our opinion we started from the point that the teacher is working in the production process of the commodity labour force. For forming the commodity labour force (pupil, apprentice and student) in the manner which is demanded by the necessities of the high specialized late capitalist (spätkapitalistischen) production process so that the labour force becomes a qualified one, that is it is getting reinforced (potenziert) there simply is added more value to the commodity labour force by specializing it and by making it higher qualified, and this surplus of value then becomes an assimilated one by capitalism which at the same time transforms it to surplus value. It is the capitalist accumulation then which reaps the highest possible benefit (Hauptnutznieser) of this increase of productivity, combined to the increasing specialization.

But the one-sided and dogmatic making use of the definition productive worker or labourer in totality (produktiver Gesamt-arbeiter) being applied without exception on the classical industrial proletarian people (klassisches Industrieproletariat) because of the industrial labourers being considered as the only group in the society which creates alone and as a such one all richness in the society, this view is a mistake, followed by reactionary effects.

The roots of this one-sidedness for sure are nourished by the fact that most of the student lefties didn't start from their own needs, that is from their own consciousness of their own objectively settled class situation, but instead of entering marxism in this way quite on the contrary started from their (quite legitimate - durchaus berechtigten) dissatisfaction with organization and contents of their studies, and later on they realized the objective class situation of the proletariat, which they promptly treated as the mere object of their agitation, idealizing and even taking it for their fetish. But rather all depends on realizing that the crippled and mutilated consciousness has to become an object of agitation-work in the collective, and the most important step to do this mediation of necessity (Vermittlungsstufe dieser Notwendigkeit) is to grasp (das Begreifen) his own illness just as one's own one. The difficulty for left students to work out a political practice, which is a consequent one, is given by the fact that every kind of dogmatic "thinking"-work causes the veiling of one's own illness. Only by learning this we are able to understand, why a left student in a discussion could say the following: "I myself don't belong to the exploited class, because I receive a grant." Class consciousness just can rise only from the struggle

between classes, which soon will form the respective class consciousness. In any case the quality illness (Qualität Krankheit) is the relating link of all those who are struck by the suppressing machine (Unterdrückungsapparat).

What they mean about illness is very characteristic of a lot of people (especially students) regarding their behaviour and their argumentation while calling themselves "socialists". They consider illness as if it were an isolated, negative thing and nothing but a stopping. They regard illness as a part of their "private life", as a trouble, about which everybody has to get along alone, but which in no case is allowed to "bother" any political activity. But taking oneself for a "sound" socialist within the society in which we live, can be nothing but the expression of an elite consciousness in tendency, which is quite a consciousness due to the repressing system, in which we live (system - immanentes Elitebewußtsein).

From a "sound" elite consciousness like that it follows that:

- 1.) Artificially splitting of the own life in a private life on the one hand and in political activity on the other hand. By that the separation between profession and private life, caused by the social relations, is permanently reproduced and every kind of political activity remains an alienated one.
- 2.) Separation between vanguard and the masses. Cast therefore a glance on the false application of definitions like "vanguard" and "masses", regarding the background of that what Wilhelm Reich pointed out in the "Mass-Psychology under Fascism" ("Massenpsychologie des Faschismus") and in "Listen, Little Man" ("Rede an den kleinen Mann"), when he dealt with the difficulties to activate the masses to decide themselves whether they should take part in some kind of mass strike or not. W. Reich based his researches on the matter of fact, that in the case of a strike or in the case of a theft there is never to put the question why those workers are striking or why this person has stolen something, for quite on the contrary there is only the question why, regarding the rulership of the social relations as they are, not all workers permanently are striking, and why not all consumers satisfy their needs by "theft".

The function of a true vanguard can only start from the practice (Praxis) which is to be fulfilled in the sense of multi-focal expansionism. Within the multi-focal expansionism every focus as a such one works identically as if they were masses and vanguards at once, for if they work in the way of a focus (masses) they bring together the social contradictions in their inner heart and if they work as a hearth (vanguard) they do it by applying those contradictions (Inanspruchnahme), the progressive moments of those contradictions being forwarded and activated further on will bring about all their effects all over in the surroundings; the contradiction between vanguard and masses will be resolved in the expansive moment of the principle of multi-focal expansionism, when the proceeding generalization of the revolutionary consciousness and of the revolutionary activities continues to develop.

But quite on the contrary an vanguard, which only herself calls and takes her for a such one, comes out - if we say it quite directly - and calls up the workers to develop themselves a "revolutionary" consciousness. A so-called vanguard using Marx-papers (Marx-Texte) then explains to the workers that there exists exploitation against them. By their brains most of the workers may be will conceive it, because for them this fact indeed is far away from being some news for them, but nevertheless they lack the experiences of a successful struggle in solidarity, and experiences like those cannot be preached. And from that follows, that there will follow nothing in a practical view. It is only in a quite abstract and isolated (punktuell und isoliert) manner, that to the needs of the workers is payed attention - for example if there is dealt with a so-called "struggle" against the "grievances" ("Mißstände") like pollution of the environment and housing shortage. With illness they deal only in connection with an industrial "accident" (Arbeitsunfall) and "vocational" illness ("Berufs"-krankheit), but by that illness itself never will be allowed to enter the consciousness nor to become a mobilizing power in the context of exploitation and of the needs of the single persons from which it comes and of which it consists (Not und Ausbeutung).

The masses, the proletariat, conceived as a merely objective matter of fact then is treated by agitation in a more or less schoolmasterlike manner. The needs of

the exploited and suppressed population are classified into such ones which seem to be good for agitation and such ones about which everybody has to go along in his own lonely way: reproduction of the capitalist way of evaluation and garbage-operating (kapitalistischer Verwertungs- und Müllabfuhrbetrieb).

- 3.) Also the outlook of the "sound" socialists concerning the so-called public health (Gesundheitswesen) is very characteristic: in this "tertiary sector" ("tertiärer Sektor") the assumption of power (Machtfrage) is a question to be put last of all. Yet the public health is a sector, which they regard and treat to "need reforms quite urgently". But because the sound "socialists" don't care about what is illness indeed (Krankheitsbegriff) they only sometimes and punctually polemicize and agitate only against the sinecures of the bosses in medicine (Chefarztpründe), against applying science to warfare (Kriegsforschung), against the profits of the medical drug manufacturers (Profite der Arzneimittel-industrie), against numerous closures of the students in medicine (limited number of places for those who want to study medicine) etc. etc. And even they make a difference between pure research (Grundlagenforschung), which in their opinion is taken for a "good" thing quite on the contrary to the war researches (Kriegsforschung), the so-called difference being in their view beyond all question.

The necessary changes and reforms of the health sector in their opinion should be done by those who work in the hospitals and by the medical students. As a cloak and as an alibi for their class interests the physicians and the medical students pretend abusively to care about therapy of the illness (Krankenversorgung) and about the "well-being (wealth) of the patients". A mis use, because the afflicted ones, that means the patients there have nothing to say of course - because as for the patients they simply are ill, and the doctors, the curators (Pfleger), the nurses and the medical students are by means of their own validation "sound". And by those ones the ill patients firstly must get "sound" - for then they will get "sound" workers, and the "health", if it has been applied to the ill patients by means of a treatment and a view like that, so will turn into the motor of revolution!

"Health" is not the opposite of illness. But health is a thoroughly bourgeois label (Begriff). What corresponds to the subjective side of this health is a crippled (entstelltes) consciousness and health in this sense is the same thing like illness, namely in the sense of this kind of "mental (and bodily) crippling", which Marx has pointed out as being "unseparable from the division of labour in its generality and on the whole of the society" (47).

The capitalism in its generality establishes the norms of the commodity labour force and by this activity the capitalism determines what there is "sound" or "ill"; those who don't correspond to this norm are (ill) unable to work, and therefore they also are unable to sign truly a contract and what there follows is, that they drop out of the process of production. "Nothing is ... more ridiculous as if somebody speaks about work medicine (industrial medicine, Arbeitsmedizin); in the whole of the existing society there exists nothing but work medicine. Every kind of medicine is nothing but a regulating act of the capacity to work. The norms of labour are stamping the consciousness of all physicians in a measure, which works even more exactly than every kind of biologic or physiologic value." (48)

- 4.) Just the same as for science itself: in the meaning of those "socialists" science has "to serve as a productive force (force of production, Produktivkraft) for the workers". But out of question is the socializing of the productive tool (means of production, Produktionsmittel) science to be done for the interests and by means of the population (Bevölkerung) itself! They who have finished their studies at the universities are expected to do science later on in their professional lives according to their social-political "responsibility"; by that they shall be "neutralized" ("neutralisiert"). A nonsense! But at once expression of the consciousness of those who vote for that, intercessors who can't and will not in any way imagine that all productive tools (means of production, Produktionsmittel) including science must be socialized: "Nous participons, vous participez - ils profitent!" ("We take part, you are partners - but they earn the profits!") (49).
 "We co-determine, you co-determine - they profit by that!" The starting-point (Prinzip) of people's university just doesn't mean to open the university only in

a quantitative way in order that the population could take part in lectures of research and teaching, and also it doesn't mean some "co-determination" about the subject matters and contents of research and teaching, for people's university means a qualitative determination and control of that, what there should be science, and how to do it, according to that what the population needs.

We often heard the argument expressed by dogmatic lefties, that illness was nothing but a passing-by situation, the condition of a patient by that being only a transitory one, and therefore those who are ill couldn't be members of revolution (revolutionäres Subjekt); but all arguments like those are unmasked as arguments, which have nothing to do with the matter, which we have taken down in the preceding lines of this text. But nevertheless the named objection can be disproved in a quite direct way (ad absurdum geführt werden): the life of each person represents nothing but a passing-by situation of anorganic matter and therefore nobody else could start in the presence together with another one in order to struggle against class suppression (Klassenkampf) and to make revolution. This nonsense is a such one, which of course never is expressed like a such one, but nevertheless it is a practised one: there exists a person who confers a doctorate in the long term about Lukács, a person who performs seminars about Marx' theory of the work value (value of labour, Arbeitswerttheorie) semester after semester and so on - perhaps this person intends to mediate (vermitteln) to the "posterity" some kind of revolutionary weapons with which even he himself didn't know what to do or to start with?

26.) THE CAPITALISM AND ITS AGENTS BELONG TO NATURE'S VIOLENCE (DAS KAPITAL UND SEINE SACHWALTER ALS NATURGEWALT)

In the production process of capitalism the inhibition of life, which follows from this process, becomes an evaluated and reinforced one (= the finally resulting product in the production process of capitalism being nothing but illness). If illness expresses itself in the form of protest, capitalism by means of

its institution State makes use of different instances and institutions in order to fight illness: health system, doctors, hospitals, mental hospitals, judiciary, prisons, police, army. By the production of surplus value the life of the workers is gobbled up by capitalism, which therefore in its real sense works as a natural violence, raised to a higher power (Kapitalismus als potenzierte Naturgewalt / turning life into dead matter/ commodities). Judges, physicians, policemen, militaries, thus are nothing but tools (Organe), which have to serve as guarantors for a frictionless proceeding (reibunglosen Verlauf) in this context. The fight against capitalism - and only this fight is the same as life in this one society with which we deal in this our present part of history - this fight against capitalism is to be directed against the functions of capitalism and also against its functionaries (Funktionsträger), whose illness becomes a turned to account one, in order to maintain the natural-violence-raised-to-a-higher-power of the existing capitalism: the lacking life as a power (das mangelnde Leben als Macht) (50).

Ill persons and thus outlaws (und damit Rechtlose), furthermore if threatened by murder, at any rate and whatever they will do (prinzipiell) act as self-defenders (handeln in Notwehr). Those against whom their fight is directed, can't truly be regarded as if they were human beings (Ihr Kampf richtet sich nicht gegen Menschen); they don't fight against policemen, top-leaders of universities, directors, ministers or other exponents (Exponenten), but they fight simply against natural powers, which confront themselves as masks (in Gestalt) behind which there works a part of exposed capitalism (... gegen Naturgewalten, die sich ihnen in Gestalt dieser im Dienste des Kapitals stehenden Exponenten entgegenstellen).

Thus for example the Vietcong doesn't aim at destroying American human beings, for what he does is to find out those places within the overwhelming destroying machine directed against him, which fit best in each moment to achieve the best possible disturbant effect against the colossus capitalism.

**27.) ALL ABOUT PHYSICIANS, LAWYERS, UNIVERSITY
PROFESSORS, HEALTH SYSTEM, JUDICIARY, SCIENCE**

Doctor, lawyer, professor belong to the dominant agencies of capitalism. In the self-representation of the System they function as connecting links between the respective suppressing institutions (Herrschaftsinstitutionen) on the one hand and the patients, clients, students, that means the population, on the other hand. The physician lives on the social contributions and on the fees of the patients, the lawyers live on the fees of his clients just as the university professor lives on the taxes of the population.

copy of an original letter to a patient, who is now in a mental hospital:

"Highly esteemed Mr.!
("Dear Sir:, Sehr geehrter Herr!)

That you have called Dr. Honeck an agent of capitalism nobody here has taken amiss, because we are accustomed to hear things like that.

We know what a big part have played words like "agent, capitalism, socialism, Mao Tse Tung" in your condition of mental disturbance in those times. At that time you have connected every thing and everybody to the high politics and you demonstrated not much interest in matters of minor detail.

Now you have to do exercises more and more in order to hold tight the simple human interrelations and to throw aboard everything which has to do with delusion and phantasy (alles Wahnhafte und Phantastische).

Your unjustified destrust towards our medical efforts delays your curing. The medicaments, which you dismiss (abqualifizieren) as narcotics are indeed rather psychopharmaca, and by those psychopharmaca the psychiatry was revolutionized in this sense, that nowadays diseases like yours,

which were taken in former times as untreatable, now got a chance to get healed.

Yours
Dr.med. Ingo Sonntag"

(Dr. Sonntag is a psychiatrist at the psychiatric hospital of the university of Freiburg - dean of this hospital is Professor Degkwitz)

Following their self-understanding combined to their own class understanding and following their own class rights they have to be ready and available only in favour of the population. But being anchored in the health system, in the judiciary and in the university they get forced to enforce the interests of capitalism against the population, because they are functionaries and agents of those institutions of domination (Herrschaftsinstitutionen). The latter function they present best and in a quite general manner by bringing into prominence their limits of competence and by keeping their distance (Distanz).

For the physician (Arzt) it is not the patient which is interesting, but only the patient's (un)fitness to work. For the lawyer there is nothing about the client, but only about the law case. And for the scientist there is nothing about the needs of the population, because he works for nothing but for the interests of capitalism, regardless of his understanding about science in each case. In each one of those three cases there is a keeping distance (besteht eine Distanz) between the needs and sufferings (Bedürfnisse) of the patient or client and of the population on the one hand and between that, what the functionaries (physician, lawyer, scientist) regard and treat to be their sphere of work (Arbeitsgegenstand). Physician, lawyer, scientist themselves are parts and particularities (Teile) in the system of forces, exposed persons (Exponenten) of the social relations, which are permanently again and again producing for them the "matters of work" ("Arbeitsmaterial") by which they benefit. Regarding their social origins, their education and their economic possibilities (ökonomische Potenz) there exists a barrier (Barriere) between them and the population who works in illness, persecuted by criminalization (kriminalisiert) and who is systematically kept under intellectual subdevelopment.

28.) PHYSICIAN'S WAY OF FUNCTION ADVOCATING CAPITALISM AND HOW TO ABOLISH IT

Every need (Bedürfnis, Be-dürfnis: something to be most urgently done, allowed and promoted instead of being restricted - -), every symptom takes a progressive and a reactionary moment (progressives und reaktionäres Moment). All depends on activating the progressive moment and to make use of it, but to become conscious of the reactionary moment at the same time.

The need for "leisure time", "private life" has to be regarded as nothing but as an institutionalized and canalized reaction against the illness producing conditions for example of the work sphere, and the "satisfaction" of this need (die Befriedigung dieses Bedürfnisses nach "Freizeit" etc.) is to be regarded as the corruption of the need to become liberated (Befreiungsbedürfnisses), a corruption which is done by the offerings of "freedom" ("Freiheit"), which is only leisure-time-and-hobby-industry, which takes place by watching and performing football matches, television, hobby-corners, in rabbit-sheds and pet kennels (Kleintierställen) and at Mallorca. The need for liberation (Bedürfnis nach Befreiung) mutilated at any rate and in addition to this crippled once more by the consciousness-industry which works under the command of capitalism, the need for a collective production of freedom thus gets deviated (umfunktioniert) in order to become nothing but a need for consumption (Konsumbedürfnis) aiming at freedom as a commodity (Freiheit als Ware), good for the capitalist System to earn profits. This so-called freedom, demoted to a commodity, from which follows some kind of relative contentment on the side of the consumers (Konsumbürger), the fraud of health and healing in the medicine - law and order (Ruhe und Ordnung) is transformed permanently in a value by capitalism by means of a more and more increasing exploitation in the field of labour.

In the objective view the life existence and the function of the physician is based on the illness of the patients. If illness is realized as condition and result of the capitalist production process any progressive activity of the physician can consist in nothing but in working in a way which aims at the abolition of the physician's functions, which are directed by capitalism, being therefore objectively inimical towards illness and patients, that means that the doctor must achieve a change of

the whole society, but not - as practised and misunderstood in a crippled manner - take care to produce some "health" in the patients, because this doing produces nothing but a temporary doing away with the wishes in every patient to get any "treatment". The progressive turning of his functions can only become a practised one in reality, if the physician works together with the patients in a way based on solidarity. Most important in practising this turning-point is to socialize all medical functions. That means truly, that the special knowledge and the experiences of the physician must get socialized and this is quite another thing as if those knowledge and experiences are only distributed in the way of the usual patterns of education and training courses which are authoritarian formed ones. Therefore it is a basic necessity that patient and physician appreciate their common part in the society being simply objects, and this is the basic fact, by which this kind of socializing process starts working based on this one condition that there exists this common matter between patient and physician, both being objects, to begin with. This learning process (Lernprozeß) between physician and patient works by interaction and collectively and therefore the physician has to get completely involved into the patients' collective, based on cooperation.

Either the physician gives his functions to the patients in order to serve them [abolition of the private ownership (private property) of medical skill as a means of production - Aufhebung des Privateigentums an der ärztlichen Kunst als Produktionsmittel -] or he submits to the dictatorship of the capitalist production with its laws of nature (Naturgesetze) - a "personal" and material and also a class advantage for him of course -, but then inevitably and objectively being an enemy against the life interests of the patients. Every "as well as ...", "both ... and ..." (ein "sowohl-als-auch") in the ruling System always works at the expense of the ill people (geht ... stets auf Kosten der Kranken).

29.) THE PRESIDENT OF THE UNIVERSITY OF HEIDELBERG AS AN ADVOCAT OF CAPITALISM

The chief of the university of Heidelberg, Professor Rendtorff (theologian and member of the Socialist Democratic Party!) in his capacity as a highly specialized functionary in the capitalist orientated university from all the beginning had been enabled by ourselves to realize the functions of his office in the hierarchic constituted machine of wheels (Räderwerk) of the ruling System (Just as his later on enemy, the scientific assistant and psychiatrist Dr. Huber, then the so-called SPK-leader had realized those functions in his daily work and office during some 8 years at the same university in his capacity as a physician at the Faculty of Medicine on the one hand and as a seminarist at the Faculty of Philosophy on the other hand). Before the dismissal without notice of Dr. Huber had been committed by the university the patients had done a lot of attempts to speak to this university's chief as the instance of decision about the situation of the patients in connection with the due problems and difficulties which immediatly were menacing them, all attempts being in vain, because in the opinion of this university's chief those matters had to do nothing at all with the patients (!!). But refusing the discussion with the patients and even unable to write an answer to their letters, he nevertheless was able to subscribe the documents for dismissal and off-limits (Hausverbot) against Dr. Huber. As the patients, who after the forced dismissal of their physician were cut off from their accustomed help, assembled in order to defend themselves and their needs by the only means of a hunger-strike the university's chief only was willing to make a minimum of concessions which were insufficient at all and which he later on more and more denied to fulfil. The social state of distress from which suffer mental patients he didn't even notice except of this one state of distress caused by himself and under his own responsibility, regardless of the more than 100 patients equally shocked but not present at the hunger-strike, and he even seemed to be blind of one eye, when he met the patients who were hunger-striking, for he once more tried to address only against Dr. Huber, when he saw him hungerstriking amongst the other hungerstrikers. By his behaviour like that, which is to be understood as an expression of the ruling killer ideology (Im Strom der herrschenden Vernichtungsideologie mitschwimmen) he made a big contribution in those beginnings to mask the problems of illness which are social ones by trying to

personalize them and to direct the public interest only against one person, namely to a so-called "case Huber" ("Fall Huber"). But by that everybody and even the pressmen could get aware about a quite usual method and issue, to establish some ring-leader as soon as possible, if there is started some collective struggle against the social misery (51).

The wire-pullers of the Faculty of Medicine by their attempts to mask the real needs of the patients and the failing not only of all therapies at the university by alleged and formalistic personnel debates in public, a harmful issue to the detriment of the patients, thus were energetically supported by the chief of the university. Regarding the arguments which were expressed by the patients to the university's chief, at best, it can be certified to him to be a case of minority (Unmündigkeit) caused by himself.

30.) THE INSTITUTIONS OF CAPITALISM

An index for the capitalist order of economy (=anarchy) is its functionalizing of life in order to serve the wants (Bedürfnisse) of capitalism. Human beings are objects to be consumed by the economy, and not on the contrary (nicht etwa umgekehrt). This process of functionalizing and destruction of human life is controlled (gesteuert) by the State.

The constitution (das Grundgesetz) includes nothing but the commands about the capitalism-orientated "rights" and duties of the State's citizens (population). Those who protect the constitution (der Verfassungsschutz) works for nothing but in order to protect the true reality of this constitution against the population, and not on the contrary!

The health-system as organized by the State, has to protect capitalism and social "order" against the ill persons, and not on the contrary has to protect the population struck by illness against the illness-creating relations and against the killing powers of capitalism. The parliament, which makes the laws, has the task - like the medical system - to make a difference in the life-expressions of the ill population, taking

them for such ones which favour the ruling social relations of production and in such ones which could be apt to change those social relations in a way, that they could become beneficial for the population. The parliament sets the right of protecting and maintaining the private ownership (private property) of the means of production (Produktionsmittel). Following to those laws "crimes" (which are themselves nothing but the expression of the social antagonisms (Widersprüche) as they exist in a person) are condemned and combated only because of their breaking social norms by single persons. What the so-called judiciary therefore has to do is to abolish any kind of protest if it is expressed by committing a "criminal act". The judiciary thus represents the function of a distributing institution (Verteilerstation), of a ramp for selections (see concentration camp) for ill people. Collaborating with the psychiatry the judiciary prepares the ill people in order to be consumed by the prisons later on and also by the institutions of social psychiatry which serve to mask hard labour houses (see for example the German Central Institution for Mental Health of Professor Dr. Dr. Heinz Häfner at Heidelberg and Mannheim), and also to hospitals and nursing homes or, in the case of fines, the judiciary delegates the respective persons to the "free" labour market in order to reinforce their exploitation. What can we read upon the doors of the concentration camps? - "Work releases!" ("Arbeit macht frei!").

Army, frontier-guard ("Grenz"schutz) (52) and police are tools of violence (Gewaltinstrumente) of the government, which have the task to enforce, that the life-inimical social "order" of capitalism takes place against the needs of the population in illness. The police - "your friend and helper" - doesn't exist in order to serve the population but quite on the contrary the interests of the despotic rulers and the agents of capitalism. But if the police isn't there in order to serve the population, then the population must be there in order to serve the police. A police state (Polizeistaat) is marked not only by its function - by its highest competence as an armed police - to be prepared to kill life which has become of no further value for the consuming agencies of the labour market, of the health system and of the judiciary: yet functionalizing the population in order to serve the needs of the police, is a mark that there exists a police state (see the police investigations on TV, for example XY-Zimmermann - a private artist in German TV who from time to time acts as an entertainer to the population who is asked by him to take part in police investigations). A dirty trade like that on the level of consciousness is made provided and prepared by religion (guilt-

and-punishment, Schuld-und-Sühne), school (reward-punishment) and by the suggestibility related to authorities (Obrigkeitshörigkeit) which is cramed permanently into one's "daily life".

The attempts to incite the population in order to take part in those chases and persecutions by means of proclamations in newspapers, broadcast and television, ordered by the police and serving only the interests of State and capitalism nevertheless work against the real interests of the people themselves. If the police earns any success (dead-shootings, rabble-rousing, apprehensions) it is the population who also earns some praise, because they then can read in the newspapers that their taking part in the criminal investigation had caused the success of the police. It is also by means like those, that the State tries to work against the decreasing loyalty of the masses while trying also to confirm and to reproduce permanently a consciousness, which believes that the interests of exploiting persons and exploited persons were the same ones and a faithful consciousness like that is a thing of the highest importance in order to maintain the despotic State system.

Everybody must become a little policeman - because to become a "criminal" can't be allowed to everybody, for the "crime" if it is done collectively and in solidarity against the private property would be nothing but the socialist revolution. And if everybody in this State has to turn into a little policeman, then we call this State a police state.

From that results, that the socialist revolution only can be delated by police force in a troublesome way which causes an unbearable multitude of damages in the population. In a police state like that there can be observed a lot of totalitarian administration, functionalizing and evaluation (Verwertung) of human life within an uninterrupted chain of competence (ununterbrochene Kompetenzkette): family, school, service in the army, business management, health system. All this works on the principle of legality (Legalitätsprinzip) (§ 152 StPO = Code of Criminal Procedure) which is not applied except against crippled human beings suffering from illness, suppression, exploitation, but which is not applied against persecutors, judges, chiefs, policemen and other agents, who have to be to their own minds (per Selbstvalidierung) "sound" and who, in connection with persecuting those who are not guilty (Verfolgung Unschuldiger, § 344 StGB, penal code), systematically commit (§ 129 StGB) crimes against the rules of the house (trespass, § 342 StGB), grievous bodily injury (Körper-

verletzung, § 340 StGB), deprivation of personal liberty (§ 341 StGB), blackmail (§ 343 StGB), incitement to hatred (Volksverhetzung, § 130 StGB) and so on. He who means that the above statements were a calumny against the State (Staatsverleumdung § 131 StGB) may prove the contrary by doing it (in der Praxis), if he has the suitable power at his disposal (53).

31.) ABOUT THE PROBLEM OF VIOLENCE - ESCALATING OF VIOLENCE

Ascertainment (Feststellung): all potentials of violence both material and ideological are on the side and in the hands of the State which is the instance of suppression belonging to capitalism.

If we use teach-ins, go-ins, strikes and so on in order to express basically in the beginnings our arguments and critiques against the capitalist relations of production by words and thus also by doing something we always experience that the power-machineries of the established science and of the State refuse any controversial exposition even on the level of words. If labourers cease to work (walk out, Arbeitsniederlegung) in order to express their protest against the life-destroying working conditions in capitalism promptly there will come together members of the works committee and members of the trade unions - supported by the violence potentials (Gewalt-potential) strikebreakers (Streikbrecher), factory security service (Werkschutz), police and federal frontier guard (Bundesgrenzschutz) - who all appear in order to confirm by oath that there exist compulsions and coercions inherent in the matter (Sachzwänge = coercions to earn profits) and by those hints they try to suffocate every kind of protest on the side of the workers. If the criticizing based on arguments (Kritik), if the protest as resistance starts to become a material force (materielle Gewalt) it soon will be criminalized and eliminated by the State which soon will call this resistance the crime of "resistance against the authority of the State" ("Widerstand gegen die Staatsgewalt") by using the ideology of "ringleadership". If this resistance doesn't remain any longer an

isolated one (punktuell) but rather appears in an organized structure which has as content the revolutionary productive force (force of production) illness, then the artificially individualized "resistance against the power of the State" combined to the ideology of ringleadership in the sight of the rulers is turned into some "criminal conspiracy" ("kriminelle Vereinigung ...") attempting the overthrow of the constitutional order (§ 129 und § 81 STGB (54)), and the revolutionary productive force illness together with its actors, the socialist patients, is thrown behind gratings and walls in order to keep them there (to keep them in solitary confinement (Einzelhaft), for on this level of the conflict between life and capitalism the dissociation (Vereinzelung) only can be done seemingly and only by applying brutal violence in an unmasked way), being kept in prison in order to protect the murderous social relations of destruction against the productive force illness. This escalating of violence on the side of the ruling suppressors is nothing but an reflected image of the revolutionary productive force illness, brought to its development. The patients, dragged before the court themselves and for themselves there have to do nothing but to represent the productive force illness. Opposite to them there is the petrified, dead power of capitalism which tries to take revenge for the emancipation and solidarity of the patients by means of some guilt penal law (Schuldstrafrecht). "The revenge is a meal which is to be eaten as a cold one" ("Die Rache ist ein Gericht, das kalt genossen wird") as pronounced Hitler's minister of propaganda Goebbels in 1944.

"The charge is established by the prejudice, stupidity is serving as a judge and this to the only expense to protect a small fry as a such one" said the lawyer Horst Mahler to the court when he was sentenced in a trial caused in favour of the Springer press. The "small fry" was Springer, the owner of the Springer press. The small fry Springer nevertheless is nothing but an advocate who belongs to the destructive force of capitalism, to the life-destroying relations of production. The prejudice is by no means nothing but a monopoly of the prosecutor. Prejudice and stupidity come also together in the person of the judge: in the weekly paper "Publik" Jürgen Roth wrote already on 13/08/1971 that judges of Heidelberg "informally" say, that all patients were criminals. This phenomenon however in the current language of the ruling laws is not called "prejudice" but "interest" (Befangenheit) and it is the class of the judges themselves who allegedly is able to decide whether a judge like them suffers from "prejudice" or not - a self-reflexion in the distorting mirror! (Selbstreflexion im Zerrspiegel!).

Truly spoken this kind of "interest" ("Befangenheit") rather represents for the first time the juridical peak of the concession to the patients that they since now and in future are dignified owners of rights, because they have gained capacity to be sued (Passivlegitimation = the right to be sentenced). It was this right of a capacity to be sued which was refused to the patients by the competent judge and also by their own lawyer when they looked out for juridical help against the eviction sentence in order to get a delay against its permanently and immediately menacing execution. The patients are to be branded as criminals and illness is to be transformed to a crime, when illness appears in favour of the patients as an organized productive force.

In the health system illness is handled as an object, as some material illness, that means that the reactionary moments of illness are brought in action against the patients: the negative attitude regarding illness becomes a confirmed one. The illness of the patient is seized, it is turned into a bureaucratically managed thing, analyzed by chemistry and X-rays, also pharmaceutically, electrically, by radioactivity, amputated and treated by surgeons; in short: the patient is expropriated by turning his illness into capitalism, in the capital of the building and construction industry (hospitals, residential estates for chief physicians), in capital for the industry of chemistry and for pharmaceutical industries (test tubes and test papers, medicaments), of the electrical industry (X-ray machines, ray-treatment constructions, electro-, cardio- and encephalo-writers, electroshock machines and so on), of the glass industry (laboratory tools) and so on.

The protest being the progressive moment of illness in favour of the patient, is systematically suppressed in the relation between physician and patient and at best - provided that the protest can appear at all - it becomes a disqualified and ignored one which they call fault-finding or grumblership (Querulantentum) and in "grave cases" this protest itself is treated as a psychiatric material of illness (psychiatrisches Krankengut) treated by charge and evaluation also itself in order to earn profits and capital.

If illness appears in an organized way, like it did in SPK, it is made impossible for the "health" system to earn the capitalist value out of the illness because the patients make use by themselves and for themselves of the progressive moment of illness. Thus the connection of drawing value out of illness becomes a disturbed one by the patients and then there appear

instead of the authority health system the authorities police and judiciary: machine guns instead of electroshocks, solitary confinement in the prison instead of Haldol and sedative cell (Beruhigungszelle) - escalation of violence!

32.) **EXAMPLE PERSECUTION"MANIA" - PROGRESSIVE AND REACTIONARY MOMENTS OF AN ILLNESS**

Persecution"mania" is a very wide spread illness; it is within an quite extensive sense the social disease in a word. The term persecution"mania" is nothing but a label, the meaning of which yet signifies the inability of those who invented this term being unable to mean what they say when using a label like that. If somebody experiences a menace from all expressions which he gets out of his surroundings, a menace against his existence, a menace against his "life", if he even by his fantasy produces impressions (hallucinations) which lack any cause to be proved in the material presence, then the established medical fabricators of diagnoses so will take him for being paranoid, for being a persecution maniac. Agoraphoby (anxiety to overcross wide places), bridge anxiety (Brückenangst), claustrophoby (anxiety which raises from overcrowded rooms), hypochondria (anxiety that the own body could stop its functioning), erythrophobia (anxiety to blush) etc. are nothing but especial representations of persecution"mania". Persecution-"mania" is nothing but the labelled, proscribed, discriminated and defamed reverse or proceeding of that what is popularly called by the vernacular (Volksmund) "a well understandable distrust" ("gesundes Mißtrauen"). Persecution"mania" is caused by the fact in capitalist society that a person as a lonely one is nothing but an object, and so persecution"mania" is something which expresses the polarized relation between life and capitalism (... Ausdruck des polaren Verhältnisses von Leben und Kapital), of organized and living matter and inorganic, dead matter (Materie).

The isolated human being suffers from anxiety, feels menaced by unknown "powers", because the social reality can't be looked through by him, because this reality is a strange one to him, because there exists between him and this reality the relation of alienation: the basic condition of the society

in capitalism is just this loneliness and isolation, combined to the lack of consciousness concerning this relation. The reactionary moment of the illness persecution"mania" is signified by the inhibition, just in the stopping (Paralysierung) which it represents for the persecution"maniac" being an objective powerless one, who is isolated and alienated. The progressive moment on the other hand is the protest against the ruling relations of production which impress the ill person - thoroughly in adequacy to reality - as inimical and even as life-menacing. It has to be the task and the function of agitation to get the social reality clear to be looked through by the ill person and to turn her protest, which lacks any orientation (ungerichteten Protest) into collective activities of resistance against the pathogenic (krankmachende) and life-destroying social relations.

The making a realizable use of the persecution"mania" in a destructive way (die destruktive Verwertbarkeit ...) being a social illness becomes a manifested one by the mobilization of the reactionary moment of the persecution"mania" done by the petty radical minority of the agents and henchmen of the capitalism, who have the whole material violence potential of the society at their disposal (weapons, prisons, courts, hospitals, mental hospitals and charity homes and so on: XY-Zimmermann - the instigator in television - Baader-Meinhof-hysteria, warrent of arrest, instigation of the Genscher-Springer-Löwenthal-gang).

The anxiety of the rulers (that means: the persecution"mania" of them) on the other hand represents the thoroughly conform-to-reality reaction (durchaus realitätsadäquate Reaktion) caused by the latent power of a collectively and by solidarity acting population, a power which is held down by the rulers permanently and by violence; "their thousandfold anxiety needs thousandfold custody" ("Ihre tausendfache Angst wird tausendfach bewacht").

The lonely human being as well as the amorphous mass of the population is only object but not subject of the history in proceeding (des Geschichtsprozesses).

The persecution"maniac" as determined by alienation (der Fremdbestimmte), manipulated (der Gesteuerte), the submitted to persecution (der Verfolgte) finds himself delivered without any protection to the objectively murderous relations of production of the ruling social"order". From that follows, that the

persecution"mania" constitutes nothing but an at the whole adequate expression of the reality.

If the persecution"maniac" happens to have a thoroughly harmless small talk in a coffeehouse with a person until now unknown to him and is asked by this person from where he comes and what was his home, the persecution"maniac" soon will get excited apprehending that his talking partner could be a constitutional police-spy (Verfassungsschutzagent). - There are indeed many agents like thus and there exist a lot of people who work as informants in favour of such institutions of the State even without of their own knowing or be it because of their own egoistic purposes (persecution"mania" once more). If the persecution"maniac" eats a herring he thinks this herring could be poisoned and contaminated just in order that he himself should fall ill by this meal or even be killed he himself and nobody else and that there existed somewhere a plan to do so. - Now there exists the so-called environment contamination (Umweltverschmutzung) executed by the life-inimical dictatorship of capitalism and that is a matter of fact, constituting a thoroughly real menace against the life of a human being, a menace based on reality by which each one is struck.

Or the persecution"maniac" has got some money or a job. He fears that he could lose his money or his place of work. He also fears that somebody could steal his money or a colleague of a "higher" reputation could push him away from his place of work. - The petty money he got is his "admission card" ("Ausweis") and only by means of this "admission card" he is allowed to eat, to dress against the cold, to have a roof above his head; the place of work is the only possibility for him to "develop his personality" ("verwirklichen"), to earn his life. For his life consists of nothing but of money and of place of work. - But there is misery and need, thus thieves. And there exists the principle of competition, which means that there thus exists ruthless egoists. And there exists capitalism and because of that those who are without money and without work are of no value and therefore they altogether are turned into game balls and playthings of the ruling interests (which are not only the interests of the rulers as such); the capitalism, in which the ill, suppressed, exploited worker permanently is robbed by the department store syndicates (Warenhauskonzerne), by the banks and by the usurious home owners by means of prices, rents and tributes (über Preise, Zinsen und Mieten bestohlen wird); the capitalism in which factories without regard to the needs of the workers are closed in order to get "rationalized".

The persecution"maniac" because of his anxiety doesn't want to go to the doctor and he fears as well a check-up as a therapy and also the injections (Spritzen), operations and amputations and so on. - Before there is done an examination his "personal data" ("Personalien") are taken down and also his biography (Anamnese), he must present his identity card just as if he had met the police, and he must present his purse (has he paid for insurance or not), just like in a ware house (Lebensmittelgeschäft) or if he had visited his father-in-law for the first time and he must undress in order to enable them to inspect and to touch him just like a cow on the cattle-market, and he has to look forward to his diagnosis like a defendant to the sentence at the court. And then starts the therapy, the punishment: he must stop smoking, stop drinking, he must submit to the application of injections which cause him pain, he must undergo operations, he must admit to get taken away organs and extremities. And never, neither during the check-ups, nor after his being "restituted" ("Genesung") somebody will tell him the true causes about the how and the why of those issues!

- Persecution"mania" ? No, reality!

Or suppose, that the persecution"maniac" addresses to a newspaper in order to make it publish his needs and the needs of the society (Nöte). The journalist who represents certain social interests promptly will face him in his only property to mask those interests. The journalist will perhaps give some explanations to the persecution"maniac" how to present his matter, the journalist will speak about constraints in matter (Sachzwänge), about the "public opinion", about the advertisement clients of his newspaper and about the subscribers who have to be treated very regardfully. Finally, if the persecution"maniac" is lucky there perhaps will be published some little article. The hallucinating persecution"maniac" doesn't find again neither his case nor himself in an article like such. Now he will be of the opinion, that for him the world has turned into something he can't understand no more, as he means. And then there happens to be published a very big article, published by a professor or even by a minister, and in this article one can read absolutely other things. There is taken down, that the persecution"maniac" is a persecution maniac indeed, that he is mad and criminal and that you "can't have patience with him and that there is immediately to get away with him". - persecution mania? No! Reality!

Or the persecution "maniac" feels menaced and persecuted by murderers, when he goes home in the evening. Gloomy shapes pussyfoot behind him. But what he never has learned, neither at home, neither at school, neither during his apprenticeship nor when he did his studies at the university was, that the capitalist society is based on murder, that "his life" is nothing but a waste product of capital accumulation, that the systematic and prolonged (gebremst) murder, as it is expressed by illness, is the prerequisite and the effect (Voraussetzung und Resultat) of the capitalist relations of production. And he never experienced that there exists day and night persecution and lying in wait for him, that his home is encircled by policemen in civilian clothes dressed up like highwaymen, and that the institutions and agencies of capitalism have their eyes on killing every independent life expression (selbständige Lebensregung) of the suppressed and exploited ones, using every tool at their disposal, whether the order of a ministry, or the public defamation, or the bullet of a police submachine gun.

The man or the woman who are afraid of being murdered or killed, are right! But they should be taught why they are right. Then their anxiety turns into a weapon.

"Turn illness into a weapon" - that's the SPK-principle.

33.) AGGRESSIVITY - AGGRESSION AND DEFENCE

Just as sadness, despair and so on, aggressions are affects which under the domination of the social primary need of capital accumulation in cases of emergency have to be submitted to a "special treatment" ("Sonderbehandlung") by the institutions of capitalism.

Aggressions which normally appear, are nothing but a distorted protest: conventions, politeness, to be correct and friendly, irony, self-control, to keep one's distance, to be extremely reserved (for: "you never can tell"). An inhibited and generalized protest like that prevents open confrontations, is directed against ourselves, is passed on from

the top to the bottom, from the boss to the foreman, then to the worker, and from the worker against the worker.

Social manners are by passing manners (Umgangsformen sind ... Umgehungsformen) which aim at masking the class antagonisms, to hush up contradictions and to nourish a guerrilla warfare between the struck persons (Betroffenen), among those themselves who are exploited and suppressed. It is the class enemy to whom we leave the dirty business with the conventions. For as long as we bypass our difficulties instead of running the risk of a direct confrontation by attacking them, nothing will be altered. The word "aggression" ("Aggression") is derived from the latin verb "aggređi", which means "to approach something" ("an eine Sache herangehen").

If it occurred to the patients of SPK that they not only sometimes (des öfteren) were reproached with to be too aggressive, naive, martial etc. etc. (and they who made use of reproaches like those, commonly were "left" students and "sympathizers"), then those reproaches have to be regarded as simple reproductions of the labelling rituals (Etikettierungsrituale) as they are used by psychiatrists, psychologists, criminologists, instigators to hatred (Volksverhetzer), judges, prosecutors and so on (all those who are accustomed to prepare their adversaries by classifying them to the end of physical destruction). Reproaches like those as well are a sign respectively of the inability (anxiety!) of those "lefties" to break with the bourgeois conventions - for instead of doing this, they only bypass the matter (die Sache), bypassing also themselves by means of votings, discussion-leaders, speaker-lists, debates arranged by politeness (höfliche Diskussionsformen). Thus they reproduce within their organizations exactly those structures, which they pretend to fight in the mass-measure (im Massenmaßstab).

Quite common to all struggles for liberation is the fact, that they who take part in those warfares make use of their role as objects being forced upon them by turning it into their principle of affirmation: the proletarians of the Manifest of the Communist Party (1848) who "acting in a communist revolution have nothing to lose but their chains", the Black Panther Party of Afro-Americans organized in the U.S.A., who struggle against their "modern" slavery, and finally the ill people, who have discovered the only revolutionary productive force, the revolutionary productive force which consists of illness, to which they answer now by turning it into activity. In the liberation struggle of the ill people there is no question to

defend any position which was fixed by the ruling social circumstances (gesellschaftlichen Status), just the same as the proletarians in the Manifest of the Communist Party are far away from defending their position to be and to remain proletarians and just the same as those from the Black Panther Party are far away from intending the defence and therefore the maintaining of the role as Negroes in the exploiting society. By the mark of having no rights, which is their constitutive mark (konstitutives Merkmal der Rechtlosigkeit) the ill people are related to the "natural right" ("Naturrecht") of self-defence, that means the right to defend the rests of their matters of vitality (Vitalsubstanz), which is permanently exposed to the aggressions of the agents of the death-economy (55).

The self-defence is no end in itself, but a strategy by which there is conserved what there is defended – the remaining rests of matters of vitality (Vitalsubstanz), "the life" –, in order to use it in the collective struggle for liberation against the constraints of the organized capitalism, against the advocates and the agents of exploitation, suppression and murder as they are here and nowadays formed by the social institutions. Thus in the process of self-defence there also is contained its contrary, the attack (Angriff) as the collective struggle based on cooperation and solidarity, a struggle which is both method (Mittel) and new quality. The collective struggle is the new quality, in which the dialectic antagonism of attack and defence takes its solution (aufgehoben wird) (56).

**34.) BEING IDENTIFIED WITH CAPITALISM, FOR EXAMPLE
"SUCCESS" (IDENTITÄT MIT DEM KAPITAL AM BEISPIEL
"ERFOLG")**

"Success" in this society means corruption of the "successful" = the "defrauded cheat" (der "betrogene Betrüger").

The identity between capitalism and the lonely somebodies gets its expression in many forms: striving after to maintain properties (Festhalten am Besitz), anxiety to lose those properties, looking down on the "bare life" ("nacktes Leben"), be it only the want to be dressed fashionably, the so-called status

symbols - cars, travels, hobbies, home furnishings etc. - are nothing but petrifications of life - identity with capitalism. This accumulation of consumer goods (Konsumgütern) is nothing but self-deception (Selbstbetrug) serving only in order to reproduce the commodity labour force (Reproduktion der Ware Arbeitskraft). The "success" if earned by a lonely one is an illusion: whether that he finds a suitable place of work or a to some extent agreeable home, or that he succeeds to pass an excellent examination, or the "success" with love ("Erfolg" bei Frauen).

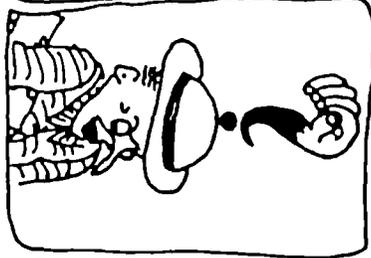
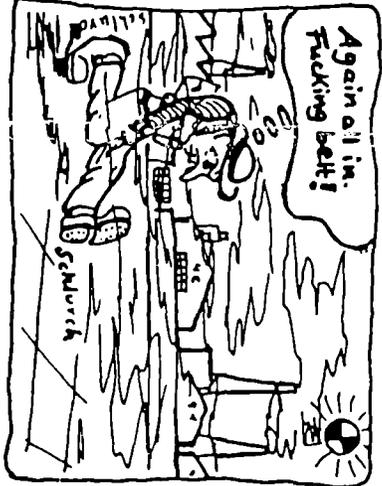
The feeling to be "esteemed" ("anerkannt"), to be simpatico, to be well-liked, to "have reached something" ("es zu etwas gebracht" zu haben), to be good or even better than other ones (principle of competition and achievement) is quite on the contrary only the success by a systematic repression of human life. The feeling of success (Erfolgsempfinden) is commonly accompanied by feelings of gratitude (Dankbarkeitsgefühle) to certain social institutions or be it to their representatives as bosses, home owners, college rector, newspaper editors, book publishers and finally gratitude to the social conditions as a whole. Quite on the contrary (aber): what there is taken as one's "own" success is in the sense of a real success - a success of corruption nevertheless - the success on the side of the adversaries and a success like that forms an important part of those "successful" ones who represent nothing but their identification with capitalism (wesentliches Element der Identität des "Erfolgreichen" mit dem Kapital).

DER STEIN, DEN JEMAND IN DIE
KOMMANDOZENTRALEN DES
KAPITALS WIRFT,
UND DER NIERENSTEIN, AN DEM
EIN ANDERER LEIDET,
SIND AUSTAUSCHBAR.
SCHÜTZEN WIR UNS VOR
NIERENSTEINEN!

To cast a stone into a commanding centre of
capitalism is one thing.
But to transform a kidney-stone into activity is the same
We ought to protect ourselves against kidney-stones!

AGIT COMIX

by pan



35.) POLITICAL IDENTITY

In order to maintain and to perpetuate the discrepancy between the forces of production which are developed up to a high level on the one hand and the relations of production which are systematically and by force maintained in a subdeveloped condition on the other hand, a situation from which the accumulation of capital earns its benefits, from this it follows necessarily that the human needs must be submitted to the "laws of nature (Naturgesetze)" of capitalist production and destruction.

For the alone one (beim Einzelnen) this contradiction appears as the splitting (Trennung) and as a contrariety between reason (Vernunft) and feeling. The coexistence of both of the just named life-expressions being put side by side one to another as neatly as possible, represents the condition for the "peace" ("Ruhe") of the emotions (Affekte), for the order of the manufactory plants (Fabrikhallen), in which human vigour of life efficiently (rationell) is converted into anorganic matter (anorganische Materie = Kapital).

The "reason" ("Vernunft") of capitalism appears in that the manufactories are rationalized, and in the enlargement of the forces of production and also in the reinforcement of exploitation and by the getting perpetuated of the relations of production by means of force.

The lonely one in his rationality is determined by the rationality of capitalism which confronts itself against him like a natural power, experienced by him day and night, the natural power of capitalism which therefore seems to him like if it were altogether "reasonable" ("vernünftig"). His protest against this life-destroying power therefore can be primarily only a matter of feeling, an emotional protest. Because of the rulership of "reason" (Da aber die "Vernunft" das Herrschende ist) those emotional "slippings" (diese emotionalen "Ausrutscher") get rationalized by the alone one (werden vom Einzelnen rationalisiert) and therefore "disappear" by being converted to gastric ulcers, gall-bladder inflammations, circulatory disorders, kidney stones (Nierensteine), to every kind of cramps and convulsions, impotence, catarrhs, toothache, skin diseases and rashes, backache, migraine, asthma, accidents by work or traffic, dissatisfaction etc. - or be it that the emotions which belong to the interhuman relationships are growing exuberantly

in the interhuman relationships (emotionale Pest), in the lack of emotions (Affektlosigkeit, "earnest personality" = "ernsthafter" Mensch), in the psychoses etc.

This violence of "reason" ("Vernunft") is the furtive death consisting of the reactionary moment of illness (in Gestalt des reaktionären Moments der Krankheit).

The needs of them who are damaged in a way like thus by the System, that means our needs are to be turned to play the central part, to become the starting point and the motor of the political work which has to spread by agitation all over the socialist self-organization determined by illness (werden zum ... der agitatorischen, übergreifenden politischen Arbeit der sozialistischen Selbstorganisation unter der Bestimmung Krankheit).

Needs like possession, career, individuality, development of personality, revolutionary perspective of profession, the so-called "common human" needs in any case are nothing but the reproductions of capitalist forms of social intercourse and status which act stopping solidarity and are life-inimical.

All which seems to be different, splitting and separating, serving to create loneliness and therefore works for the benefit of the capitalism is abolished (wird aufgehoben) in the community and the company of the ill people with their needs for change. This community of the consciousnesses as a whole (diese Gemeinsamkeit der Bewußtseine) takes its expression in that which we call political identity. Political identity means: unity of needs and political work (Einheit von Bedürfnissen und politischer Praxis) related to those needs, and this can be nothing but the struggle in solidarity against the capitalism which represents itself as a natural violence (gegen die Naturgewalt Kapital).

36.) INSTEAD OF AN AGITATION RECORD

Imagine some ill person, permanently troubled by: sleeplessness, headache, palpitation of the heart, death-anxiety. And further he has to fear to be victim of an "occupational disease"

("Berufskrankheit"), of an industrial "accident" (Betriebs-"unfall"), of a traffic "accident" (Verkehrs"unfall") or of an influenza (Grippe). Now if this ill person goes to a physician, then he expects that a such one will find the causes of his sufferings which the ill person by her self-understanding takes for being "organic" ("organische") ones (examination, diagnoses) in order to get them away later on (therapy). To this quite "natural" expectation the methods and proceedings of the doctor seem to respond: he draws off the patients' blood for examination, takes X-ray-plates from his body, checks his reflexes, using hammer and needle and finally he prescribes some pills or applies an injection to the patient. Or he sends the patient to a hospital where he is operated, cut open, sewed up again or is amputated. But before or sometimes after the "therapy" the patient is allowed to talk about his illness. Not by all means about those things he wants to talk: he has to give to the doctor his personal data, his insurance, the data of his passport, this death-sentence-on-call, which every citizen of the Federal Republic has in his pocket and he must give to the doctor his medical card (Krankenschein), the certificate, which proves that the patient has paid in advance the costs for his being repaired by means of a permanent distress warrant of his wages (im Voraus per Dauerlohnpfändung - "Sozialabgaben" -).

Before the ill one starts working in a factory and he has to present himself to the physician of this management (Betriebsarzt, also named physician of "confidence" - "Vertrauens"arzt - , because the capital trusts him) or if the ill person has to go to a public health department of the State (a kind of technologic check-up for workers who are working-machines = so eine Art TÜV (MOT) - Technischer Überwachungsverein - für Arbeitsmaschinen) in order to submit by duty to a check-up ordered by law against him, then the ill person of course will be busy to answer all questions as "correctly" as possible. He nothing will tell about his sufferings and troubles. If he is asked "have there been mental disturbances (Geisteskrankheiten) or suicidal activities (Selbstmorde) in the family" he neither spontaneously nor truly will answer: "of course, where else?" ("Ja wo denn sonst?"), but quite on the contrary he will say simply "no". For he needs a place of work and is forced to get it, otherwise ...

On the other hand: an ill one arrived in the SPK expecting more or less the same circumstances concerning the "therapy" of "his" illness. But there the bodily examination and the medical care and also the medical treatment and nursing is

only of subordinate importance. Quite on the contrary there is given much occasion and time to the ill person to speak about the causes and the functions of his troubles, to meditate on it and to have discussions about it together with other ill persons, whom he day and night meets there. During the course of this proceeding of a therapeutic agitation like that he suddenly or by and by discovers that the whole story of a bodily determinedness (organische Bedingtheit) and of the being caused by himself and by his own fault (Selbstverschuldetheit) of his illness thus ... perhaps ... truly ... thus, that there is perhaps the key too, that his social existing as a whole ... well, but then he ought to do something, then he perhaps could ... do something ... combined to the other ill persons. There. Well - but those ones of course are much "healthier" than me, otherwise they never could be as lively as they really seem to be ... What is myself that's quite another case, for I myself am truly ill. I can't ... or perhaps I am afraid? Afraid to lose my own illness? Afraid of my own liveliness, of my own energy of life, which since my being born has been suppressed up to the degree of parsimony (... die von Geburt an auf Sparflamme gestellt war?)? - Then I'll try it politically: you only can act politically if you are completely healthy! And if I nevertheless should fall in illness, then I shall go to a physician who will repair me quite perfectly. And even the physicians use to say that you only need to believe that you will get completely healthy and then either you will get healthy or remain it. And then if I will be completely sound ... well then, then I'll make a big splash (dann komm' ich ganz groß raus!) "cooperation" ... "solidarity" - where is existing something like thus? ... In China, in Viet Nam, in Cuba, well ..., well ..., but here, today? ... Here! Today! Socialist self-organization determined by illness?

ändern

Information des Sozialistischen Patientenkollektive (SPK) an der Universität Heidelberg, vom 6. 1. 1977
69 Heidelberg, Rohrbacherstr. Nr. 12 Tel. 06221/24379

Gesundheit Auwei Jeder seines Glückes Schmied

Krankheit ist kein Vorgang in einzelnen Menschen, krank ist... unsere Gesellschaft. In ihr herrscht das Kapital, in ihr triumphiert das Interesse des Profits, in ihr werden die Opfer schonungslos ausgequetscht verbraucht zum Nutzen einer kleinen herrschenden Minderheit. Die Krankenhausschleier ist nur die Fortsetzung der Profitwirtschaft mit anderen Mitteln. Der angebotene Mensch muß sich verkaufen, und zwar weit unter dem Preis dessen, was er tatsächlich leistet, bis er früher oder später völlig erschöpft ist. Hat ihn die kapitalistische Wirtschaft schließlich ermüdet, so wird er ins Krankenhaus geschickt. Dort geht Ausbeutung weiter: Seine Krankheit wird gewinnbringend verwertet: Anästhesien, Profite der Arzneimittelindustrie, Ausbeutung des Pflegepersonals. Der Kranke wird vursichtgefickt, so schnell wie möglich wieder an die Front gevorfen, bis er im Trommelfeuer der steigenden Profitraten schließlich auf der Strecke bleibt.

Wußten Sie schon?

Durch die Tagespresse, Funk und Fernsehen wissen inzwischen viele, daß sich in der Sozialistische Patientenkollektive an der Universität Heidelberg Patienten selbst organisiert haben. Wir sind inzwischen über 300 Patienten! Hausfrauen, Schüler, Rentner, Arbeiter, Studenten, Lehrlinge und Angestellte. Im Gegensatz zu den Universitätskliniken vertritt die SPK Wissenschaft für den Menschen, d.h. für alle. Niemand braucht Urlaub so nehmen um bei uns behandelt zu werden! Gruppentherapien und Arbeitskreise finden auch abends statt. Einzeltherapien werden nach Bedarf vereinbart.

Soll und Ist

Es kann nicht ausdrücklich genug betont werden, daß das SPK an der Universität Heidelberg entstanden ist. Von dieser Seite kommen auch die infamsten Verdächtigungen: die Profitgeier sehen ihre fetten Pfünde bedroht. Ihr Alptraum ist das vageschleifhafte Gesundheitswesen. Sie wollen nicht, daß

das Gesundheitswesen ganz für die Bedürfnisse der Patienten eingesetzt wird. Mit allen Tricks versuchen sie das Bestehende zu erhalten: alle zahlen, sie kassieren. Das ärztliche Gebot "primum nil nocere" - "vor allem nicht schaden" heißt für sie vor allem verdienen. Wieviele dabei auf der Strecke bleiben ist ja zum Teil bekannt.

Der rassenreine Orden

Prof. Dr. Heins Häfner (Freund von Innenminister Krause) bekommt 30 Millionen Mark um in Mannheim ein psychotherapeutisches Zentrum aufzubauen. Maximal werden dort 250 Patienten behandelt werden. Das SPK bekommt - mit permanenter Verzögerung - 3000 Mark im Monat. Häfner: "Das SPK ist eine armselige Bedrohung meines Projekts". Sein Untergebener, Dr. Kretz schließt sich dem an, dann wenn Häfners Stuhl in Heidelberg leer wird, bekommt er auch einen Leerstuhl. Prof. U. Schyder meint in seinen "Gutachten"; daß im SPK keine Patienten seien, weil die "Klinikübliche Selbsterdquung" fehlt.

Prof. U. Schyder meint jedoch, im SPK seien Patienten. Den schließen sich andere an, indem sie den Patienten anbieten, sich in der Poliklinik weiterbehandeln zu lassen. Jetzt sind aber schon Patienten des SPK, die dort waren, abgewiesen worden d.h. sie wurden an das SPK überwiesen. Um es kurz zusammenzufassen: die Angst um ihre Pfünde weigt der Bevölkerung das wahre Gesicht dieser Profitgeier.

WIR MACHEN SPK WEITER!

Gegen Unterdrückung und Ausbeutung

Über 2000 Arbeiter und Angestellte haben sich mit dem SPK (Unterschriften-sammlung) in und um Heidelberg solidarisiert. 214 Wissenschaftler (Psychiater, Psychotherapeuten, Psychologen...) sprachen sich für das Fortbestehen des SPK an der Universität Heidelberg aus. Aus allen Teilen der Bundesrepublik und aus Westberlin kommen Gruppen um sich über die Arbeitsweise des SPK zu informieren. Fürsorge sind die Gutachten von Prof. Dr. Dr. Richter, Prof. Dr. Brückner u. Dr. Spasier nicht unwissenschaftlich. Täglich kommen neue Patienten, die begriffen haben, daß das SPK für den Menschen arbeitet und für die Bedürfnisse und Interessen aller kämpft.

„Die letzten Feigenblätter sind gefallen“

Wer daran interessiert ist, daß die Universität Privatleute von Professoren und ihren Anwärtern und Helfershelfern bleibt, der handelt gegen seine eigenen Interessen. Wer aber der richtigen Meinung ist,

- daß die Universität der Bevölkerung gehört, die sie bezahlt,
- daß die Universität allen Menschen das Wissen zu geben hat, das die Verhältnisse so weigt wie sie sind,
- daß die Universität dem einzelnen die Möglichkeit geben muß, das zu entwickeln, was in ihm liegt, anstatt es abzumauern,

wird einen ersten Schritt auf diesem Weg unternommen, d.h. er steht auf der Seite der Bestrebungen, die vom SPK ausgehen.

EINEN DRITTEN WEG GIBT ES NICHT

Die Bestellungen "unseres" Kultusministers Hehn ("Mir macht mein Bier Spaß"), das SPK zu liquidieren weigt, daß wir auf dem richtigen Weg sind. Bürger, die denken und handeln, sind für die da droben eine Gefahr, die dann an grüßten ist wenn gemeinsam gehandelt wird!

morgen

INDIZ GEGEN FRIEDEN

Wo die Gewehr in den Magazineen bleiben ist
Noch lange kein Frieden glänzen
Die Laufe noch
Es sei denn im Museum

Wo von Frieden viel geredet wird ist
Noch lange kein Frieden betzen
Die Offiziere noch
Es sei denn gegen den Krieg

Wo einer im Bett stirbt ist
Noch lange kein Frieden sterben
Fünftig hinter den sieben Meeren
Die Meisten an Hunger

Wo einer verhungert
Ist noch lange kein Frieden wachet nämlich
Der Haß auf den Frieden den Freund der Besitzer

MITBESTIMMUNG

mit Fritz Berg (BDI)
Mit: Dann konnte ja
der Hüftleger im Krankenhaus
bei den Operationsentscheidungen
mit Helmut Schmidt (SPD)
Mit: Dann konnte ja
der Pfoster vom Rathaus
in unsere Politik
mit Prof. Gollwitzer (Münster)
Mit: Dann konnte ja
das Patrum im Institut
bei den Habilitationenreglementieren
Ja.
mitte Lenin
Jede Partei
muß in der Lage sein
den Staat zu führen

»Wir werden Menschen sein. Wir werden es sein, oder die Welt wird dem Erdboden gleichgemacht bei unserem Versuch, es zu werden.«

Eldridge Cleaver

Informationen

JENE DRÖBEN

Sie sind für Freiheit
Sie sind für Gerechtigkeit
Sie sind für Frieden
Man hält sie für gute Menschen

Sie sind für Freiheit und Vorbehalt
Sie sind für Gerechtigkeit und bismarck Richter
Sie sind für Frieden und eine starke Armee

Nach immer: Man hält sie für gute Menschen

Wenn endlich begriff ist daß
Ihre Freiheit nicht eure Freiheit
Ihre Gerechtigkeit nicht eure Gerechtigkeit
Ihr Frieden nicht euer Frieden ist
Wenn endlich durchgesehen ist daß!

NEWS ABOUT ILLNESS

Translation of the former two pages
(taken from a newspaper, made by SPK)

We get clear what has changed in Germany since 1945: NOTHING!

They try to make us believe that all should have got better now: car, television, holidays and leave. But fascism only has got a better form. Behind all this splendour there is hidden the destruction and the overkill of human beings in order to enable the business men to earn more profits.

L I F E A N X I E T Y

It seems that in many wedlocks and families from nowadays the inner relationships must be characterized as to be to the uttermost scale charged by tensions and that the persons who live in those relationships be they adult or children are to be signified as unhappy ones. But it also seems that they are unable to realize the causes of their sufferings. Those observations made arise an interest for investigation about the causes and the conditions of this sufferings from the bourgeois family. Following those investigations there has been asserted the finding that those bad effects are caused by social conditions which, being caused by political and economic facts, determine the interrelationships of wedlocks and families. From this perception there started the intention to enable the struck persons by that knowledge to realize their sufferings as being socially conditioned and to spare themselves self-reproaches and to spare also accusations against their spouses and parents and to direct the family dissatisfactions critically against the society.

MADE IN GERMANY COMMUNICATIONS

by the Socialist Patients' Collective (SPK) at the University of Heidelberg from 6 January 1971, 6900 Heidelberg, Rohrbacherstraße 12.

ALCOHOLISM**HEROES AGAINST DEVILS**

Every day, when her husband went to the steel factory of Mannesmann, Wilma Glupp*, 35, at home got weak and was overcome by the dipsomania. By the months as stated the doctor in his certificate, she "consumed too much alcohol and didn't care no longer about her children and about her home duties".

Mrs. Wilma promised reforms, took a course of the medicament Exhorran - but without becoming steadfaster. The public health department asked a judge for help and there resulted, that our Duisburg Misses was charged by force to the closed ward of the mental hospital Süchteln. Dismissal-certificate ten weeks later: the neurological treatment is to be continued and also it has to be judged as indispensable that the welfare centre permanently has to care about this dipsomaniac woman. Hospital bill: DM 770.-.

Nobody was willing to pay for those expenses. In the case of Wilma Glupp it was the same like it is in almost all cases of alcoholism, the number of which just between 1951 and 1966 has climbed to more than the fourfold amount, a number which is estimated by Deutsche Haupt-

stelle für Suchtgefahren now to a number of 600 000.

The chief medical officer of health (Obermedizinalrat) Dr. Hellmut Kramm at Munich complains "that all the institutions which ought to pay in such cases for the expenses like medical insurances, annuities and social care obstinately try to get unloaded from costs like those". He calls it an "anachronism" that the insurances should pay not before the dipsomaniacs should have gone completely destroyed.

But until now this anachronism stayed to be a quite common fact. *The modern consumer society praises the alcohol and condemns the dipsomaniacs.*

DEPRESSIONS**GLOOMY MORNING**

In a German periodical for medicine "Euromed" recently one could read an outline about some typical situation in a consulting room. There squats the patient oppressed by his common feeling slack combined to a little bit sadness you can't tell from where it comes; and there his physician says to him, intending to cover the troubles of the patient that the sun shines brightly out-

doors and that the boys of the patient were so merry.

Well intended sentences like those nevertheless were not only useless for the patient but also life-dangerous, as instructed the named medical periodical. Because by sentences like such the patient who suffers from depressions easily could be confirmed in his opinion that for him it should make no sense to go on living: for even his doctor seemed to be unable to understand him any longer.

But in many cases depressed patients are not looked after correctly. Consequently there follow many suicides and suicide-attempts.

Every year there are more than 12.000 Western Germans who finish their lives, regardless of the - presumably great - number of suicides in which the persons who are weary of life feign accidents or in which suicidal activities are covered by the relatives. And there are at least five times more suicide attempts in which physicians can help yet in time. In a great part of the life-fugitives be it successfully or not there were depressions which made life intolerable.

**THIS FINANCIAL WORLD
LACKS HUMANITY**

ADDICTION TO MEDICAMENTS
POWER ON CRUTCHES.

-> In 1967 each citizen of the Federal Republic, there included also old men and children, consumed medicaments for in the average 50 DM (regardless of those medicaments which had not been prescribed by a doctor and which consequently had not been paid by a medical insurance).

This medicament-boom only in a small part consisted of those medicaments which during the last decades had formed and decisively enriched the arsenal of the physicians as for example the modern antibiotics and the psychopharmaka (for a treatment of serious mental disturbances).

TO BUY HEALTH

The promises by which the medicament companies (Tabletten-Konzerne) in television and in the advertisement parts of the medical periodicals are trying to get consumers for their pharmaceutical consolation matters indeed can make us dream about Huxley's salvation messages (Heilsbotschaften). "Fresh and bright like the new day" (analgesic Vivimed), "always in good form" (building up pill Activanat),

"against night ghosts from nowadays" (soporific Doroma), "sun-glasses for the psyche" (tranquilizer Librium).

And the advertising text-makers of the pharmaceutical industry unleash the superlatives in order to overcome the traditional anxiety - not at least newly nourished by the Contergan-catastrophe - in order to diminish it favouring the unchained consumption of medicaments. Advertising text for the soporific Doroma: "unsurpassed tolerability", for the analgesic Dolviran: "excellent tolerability proved in millions of cases"; for the tranquilizer Librium: "efficient and wholesome"; for the soporific Stau-rodorm: "free from accustoming and free from danger of addiction".

-> Nine amongst the ten top medicaments mentioned in the (secret) sales statistics of the pharmaceutical industry in Western Germany in the year 1967 were analgesics, soporifics or tranquilizers.

-> As there was communicated by the Professor Eberhard Bay at Düsseldorf the analgesics, concerning their number by sale, rank at the top of the big business. At least every fourth citizen in the Federal Republic of Germany uses them regularly. Already in

1965 almost 2 billions of analgesic medicaments have been consumed; total value: 120 millions deutschmark.

-> Noludar, the popular soporific and until now available for everybody without prescription - being the successor of the insidious Contergan - has augmented its yearly sales starting from 2 millions a year since 1961 to 8,7 millions deutschmark in the last year. Noludar consumption 1967: about 125 millions go-to-sleep-portions.

-> Valium, the tranquilizer for the most part prescribed by Western German physicians which has entered the market only five years ago, last years reached its sales on the wholesale trade up to an amount of 30 millions deutschmark - now is at the top of the pharmaceutic best-seller list. Estimated vallum consumption in 1967: 250 millions of pills.

LABOUR MARKET (employment exchange, Arbeitsvermittlung)

Wanted:

diagnosticians for early diagnosis of false basic convictions

(**Diagnostiker** zur Früherkennung von Gesinnungsschäden)

psychologists for the getting away of difficulties in adapting youth to their surroundings

(**Psychologen** zur Beseitigung von Anpassungsschwierigkeiten

Jugendlicher)

healers to prevent injurious alterations of consciousness

ophthalmologists for the treatment of far-sightedness

anesthetists for permanently generalized sleeping cure to be applied to everybody

curing doctors who are experienced in forced preventive cures which work against the alarming augmentation of red blood corpuscles

curators to care about liberation maniacs

surgeons to amputate outgrowths and excesses

professors for test series dealing with brain transplantation

official physicians of confidence

(**Vertrauensärzte**) to heal democracy from anemia.

"STRESS CAUSED BY THE PLACE OF WORK"

Frankfurt (dpa) The "stress at the place of work" which augments permanently makes climbing the number of the nervous and mental disturbances to a

higher and higher scale. The director and medical officer of health of Bochum, Dr. Heinrich Buckup related last wednesday at Frankfurt at the yearly congress of the German Society For Maintenance of Industrial Health and Safety Standards (Arbeitschutz) that already nowadays forty percents of all men and women in the Federal Republic of Germany who only for a short time had fallen in illness now suffer from vegetative and functional disturbances which are mainly expressed by nervous troubles of heart and stomach.

(HT 26.11.70)

The capitalist society has made everybody and ourselves falling ill! Get away with capitalism!

Gallows birds

As you can take from the numbers of turnover of the pharmaceutical industries all admonitions done by experienced critics were in vain.

M U R D E R

on the ramp

The most uncomfortable

YOU GOT AN ENEMY:

He doesn't care about what you earn -
 as long as he is earning enough by making use of you.
 He doesn't care about what you spend -
 as long as you buy from him.
 He doesn't care about what you buy -
 as long as it is the decision of him to care about
 whether your outfit is a fashionable one.
 He doesn't care about what you are looking like -
 as long as your hair is not too long.
 He doesn't care about the length of your hair -
 as long as you shut up your mouth.
 He doesn't care about your opinion -
 as long as you slave for him.
 He doesn't care about your arguments against him -
 as long as you do nothing against him.

He doesn't care about where you have to work -
 as long as you don't see where he lazes.
 He doesn't care where you are dwelling -
 as long as you pay your rent in time to him.
 He doesn't care which hit you are hearing -
 as long as you dances to his tune.
 He doesn't care about which thriller you see -
 as long as it isn't himself, whom you find guilty.

Try to speak to him -
 he nothing can do without rageing or caressing.
 Try to negotiate with him -
 he will laugh and wipe the floor with you.
 Before he will renounce his properties,
 before he will beat it -
 he will prefer to knock down the world
 and also you.

You got an enemy:
 just in this moment he again is raising his arm
 against you
 and he is thrashing you -
 as long as you let him thrash.

T O C H A N G E

HEALTH ouch!

Life is what you make it

Illness is not an incident in a single person, ill is ... our society. In our society there rules capitalism, there triumph the interests to earn profits, there the victims are mercilessly squeezed and consumed in favour of a little ruling minority. The hospital machinery is nothing but the pursuit of the profit economy by other means. The exploited human being must sell itself, even quite beyond the price he achieves indeed, until he sooner or later will end totally exhausted.

And then, when he is finally worn down by the capitalist economy, they deliver him to a hospital.

There the exploitation is continued: his illness is transformed so that the others can earn profits of it: honorars for the physicians, profits of the pharmaceutical industry, exploitation of the nursing equipment.

The ill person is patchworked (wird zurechtgeflickt), as soon as possible he is thrown back to the front, until he finally is finished off in the drumfire of the growing profit rates.

YOU GOT TO KNOW IT BEFORE ?

By the newspapers, broadcast and television meanwhile many people know that there exist patients at the University of Heidelberg who have organized themselves.

Up to nowadays our number has grown up to 300 patients: housewives, pupils, annuitants, workers, students, apprentices and employees. Quite on the contrary to the University hospitals the SPK truly does science for humans, that is for all.

Nobody needs to take a day off in order to enter us! Group therapies and study work groups take part also in the evening. Personal therapies can be done by agreement when required.

DEBIT AND BE

It can't be underlined enough, that the SPK has started from the University's hospital. From this side there come the most infamous calumnies: the profit vultures are realizing some menace concerning their rich sinecures (Pfründen).

Their nightmare is a socialized health system. They don't want at all, that the health system should be used totally in order to serve the needs of the

patients. Making use of all tricks they try to maintain the existing relations: all have to pay, and they are those who are making money.

The medical order "primum nil nocere" = "first not to damage" for them means nothing but to earn profits. How many people by that fall by the wayside is partly known.

THE RACIAL PURE ORDER

Prof. Dr. Heinz Häfner (friend of the minister of the interior Krause) gets 30 millions DM in order to establish at Mannheim a centre of psychotherapy. There will be treated at the most 250 patients.

The SPK gets - by permanent delay - 3200 DM a month. Häfner: "The SPK represents a serious menace against my plan."

His subordinate, Dr. Kretz, is of the same opinion, for if the professorship of Häfner ends at Heidelberg Dr. Kretz also will gain a chair at Heidelberg.

Von Baeyer in his "report" ("Gutachten") means, that in the SPK there were no patients, because the SPK lacks "the amount of suicides which is usual in hospitals."

Quite on the contrary Prof. U. Schnyder is of the

opinion that in the SPK there were patients. And there are other medical colleagues of his who join his opinion by offering the patients of the SPK to return to the Policlinic in order to start once more a therapy. But now some patients who followed this supply were rejected by the Policlinic and that's to say that they were referred back to the SPK.

In short: the anxiety about their sinecures (Pfründen) shows to the population the true face of those profit vultures (Profitgeler).

WE CONTINUE S P K !

Front against suppression and exploitation
More than 2000 workers and employees at Heidelberg and in its surroundings have declared their solidarity with the SPK by putting their signature. 214 scientists (psychiatrists, psychotherapists, psychologists ...) claimed that the SPK must be continued at the University of Heidelberg. From all parts of the Federal Republic of Germany and of Western Berlin there come groups in order to get knowledge about the working and the methods being used in the SPK. Those persons and groups don't take the reports (Gutachten) done by Prof. Dr. Dr. Richter, Prof. Dr. Brückner and

Dr. Spazier for unscientific.
Daily there come new patients,
who have understood that the
SPK works for man and for the
needs and the interests of all
people.

**"THE LAST FIG-LEAVES HAVE
FALLEN DOWN"**

He who takes interest in the
University remaining a private
matter of the professors and
their successors and accom-
plices works against his own
interests.

But he who is of the right
opinion,

- that the university belongs
to the population who pays
for it,
- that the university has to
give to all people this kind
of knowledge which shows
the relations exactly as
they are,
- that the university has to
give to everyone the possi-
bility to develop all dis-
positions which he has in
himself, instead of getting
them spoilt,

will do the first step on this
way by supporting the SPK,
that means that he is on the
side of all those efforts done
by the SPK.

***There doesn't exist no third
way.***

The efforts (Bemühungen) "of
our" culture minister Hahn
("my profession is my fun") to
liquidate the SPK shows that
we are on the right track.

Citizens who think and act
are a danger for the top
(brass) establishment and
this danger will reach the
greatest risk, if there will
be acted commonly!

**TOMORROW
HINT AGAINST PEACE**

Where the guns remain in
their stores there is
for a long time yet no peace
are glittering
yet the barrels
except all should take place
in a museum

Where there is spoken much
about peace there is
for a long time yet no
peace if the officers
go on instigating
except they were against
war

Where somebody dies in his
bed there is
for a long time yet no
peace if there die
fifty behind the seven great
seas
most of them by hunger

Where there is starving
somebody by hunger
there is for a long time yet
no peace namely is growing
the hatred against the
peace which is a friend of
the possessors

CO-DETERMINATION

says Fritz Berg (BDI= a top manager of the employers' association):
 No. Then the assistant nurse in a hospital could decide about operations
 says Helmut Schmidt (SPD, later on chancellor of the Federal Republic): No. Then also the doorman of our town hall could influence our politics -
 says Prof. Gollwitzer (Münster):
 No. Then the charewoman in the institute could in questions of habilitations -
 yes
 said Lenin:
 every charewoman has to be able to enter situations which allow her to lead the State.

"We'll be men.
 We'll be it or the world
 will be levelled
 to the ground
 by our attempting
 to become human beings."

Eldridge
 Cleaver

Informations

Those at the top
 they like liberty
 they like justice
 they like peace

they are taken for good men.

they are for liberty and for protective custody imprisonment (Vorbeugehaft)
 they are for justice and for nazi(brown) judges
 they are for peace and for a strong army.

and still: they are taken for good men.

How long finally does it take, until you realize that their liberty is not your liberty
 their justice is not your justice,
 their peace is not your peace.

When finally will you see through them?

THIS TEXT IS BUT A BEGINNING ...

VII Documentary Chapter

37.) ABOUT THE POLITICAL ECONOMY IN THE IDENTITY OF SUICIDE = MURDER (ZUR POLITISCHEN ÖKONOMIE DER IDENTITÄT SELBSTMORD = MORD)

1. Patients' press No 35 - New University's Mirror No 6

SUICIDE = MURDER = SUICIDE = MURDER = SUICIDE

In the sense to produce revolutionary energies material misery becomes a progressive matter. As there is known, Marx requires this working function (Moment) for belonging to the (industry) proletariat (subjective factor; subjektiver Faktor). Social proscription however is the mark of the "riff-raff proletariat" ("Lumpenproletariat") (the unemployed, the sick, the criminals = debtors arising by their own fault = selbstverschuldet). Those people are - caused by the ruling ideology - outcasts both regarding the social process and the revolutionary movement. Their political honorary title is a variant between anti-social and anarchist ... "It's no blame to be poor" ... "Lose of money, lose of much / lose of honour, lose of all" ("Geld verloren, viel verloren / Ehre verloren, alles verloren") ... and which other dicta (the objective Spirit = objektiver Geist) there may be else.

By means of exploitation capitalism generates the material misery (dialectic moment, as follows after Hegel, analogously cited here: capitalism is too poor in order to be able to abolish the poverty produced by capitalism itself).

Along the development in the inner of the persons capitalism produces the anxiety of or respectively because and by the

social proscription (historic proceeding of a person, the consciousness of whom being essentially since ever and even long before his being born is programmed in a manner to avoid at any rate each occurrence and each situation from which there could arise any kind of social proscription). Both factors, material misery and social proscription, are deadly, murder tools of the capitalist society, by which this society goes on making suffering until this society itself, gets crushed between those two millstones which belong to itself. There was made use of those two millstones by the Faculty of Medicine, by the university's top-leader Rendtorff and by the culture minister Hahn until they had achieved to murder an SPK member, a use applied by them in the omen of a doubtful fortune. The lock out (Aussperrung), dismissal (Entlassung) and the ban on entering the clinic (Hausverbot), all together aimed at causing physical death (physische Vernichtung) and social discrimination (causing instigation by press, television and so on = Öffentlichkeitshetze).

From the first day of her having appeared in the SPK the now murdered SPK member perhaps more than all the others has had to see herself confronted to those both murder instruments. It had been her urgent want to join our work as soon as possible. But firstly from where she had come (from Cologne) she had got no money except of sickness benefit which now the insurances and the physicians at Heidelberg refused to continue if she herself should continue to stay at Heidelberg instead of turning back to Cologne. Labelled as being a "schizophrenic person" she felt her tainted by a hereditary disease up to the stigma of total inferiority she now also had to face her getting politically discriminated if she should go on joining in SPK, her intention which she, being an upright personality, couldn't but express even to the authorities. Therefore she was right with her anxiety that the authorities should take down her being a member of the SPK in their files and documents regardless of the yet more disadvantages, which surely should be caused by this discrimination (getting no job, compulsory hospitalization in a mental hospital, if she should continue her struggle for the sickness benefit, which she was right by law to require, etc.). And just that was the apprehension which she expressively associated to the fact, that the cultus-minister Hahn until now had refused to the SPK the legitimation to become an institution joined to the university. As there is known, the material disaster of her had been caused just by all her attempts to avoid her being politically discriminated when she had to contact the authorities. Also she yet had experienced when she had visited the psychiatric policlinic at the

university that it lacked any efficiency even if she had been willing to take over the mark of social proscription ("schizophrenic") and to get along with it - and thus just the latter example of her failing to secure her immediate needs of life could nothing but reinforce her impression that especially her own situation could nothing but get more and more hopeless in future ("to schizophrenic persons I never give any medical certificate" - the assistant physician of the university's medical polyclinic had said to her).

When she had started her second attempt on her own account to get a job the now murdered SPK member had been praised because of her fitness on the probation. But all the more she had despaired of the good expectations of her employers in future because of her own feeling socially inferior. The material situation of the SPK, as being caused by Rendtorff and Hahn, just can't offer any chance for survival, not to mention the possibility of any "rehabilitation", be it only by small steps. But we'll never forget that we have to struggle by all means to alter this situation!

The physical kill (materielle Vernichtung), instigated by the side of our enemies, is represented in the last letter of the now murdered SPK member by the significant words: "I am dead." Her anxiety because of her socially being proscribed seems to have been her companion even in her regarding the time after her death: "I don't want to be buried along with Marx and Lenin" ("Ich möchte nicht mit Marx und Lenin begraben werden"). "I have understood nothing" means: in my true opinion it is quite clear that I can't do anything else by myself against the murder weapons hunger and misery, and that's why I think, that the behaviour which I have chosen now is understandable and making sense. If KuMi Hahn (KuMi = abbr. signifying cowshit instead of cultus minister), Rector Rendtorff and the pig compulsory physicians (Schweinepflicht-ärzte instead of medical secrecy physicians = Schweigepflicht-ärzte; remember also hush-money-physicians) of the medical faculty (fucking medicine; germ. abbr.: Med.Fak.) believe that they yet now where innocent their perception must be sentenced as being mistaken up to the highest point. (More to read thereabout in the Phenomenology of the Spirit by Hegel, chapter II).

Murder is murder. But murderers behind the scenes (Schreibtischmörder) can't be compared to common and usual murderers, for they are worse. They are dead bodies' exploiters (Leichenfledderer), greasy vampires. He who has suffered and

experienced it by his own body (SPK) knows, what there is meant by that.

But the murders (Mordtaten) of the murderer-gang behind the scenes (Schreibtischmörderclique) Hahn, Rendtorff and medicine pigs will strike back against them just in the way the ground of which is dialectic as it starts from its being determined by capitalism (nach dem vom Kapitalismus bestimmten Prinzip der Dialektik).

Socialist Patients' Collective
at the University of Heidelberg
Rohrbacher Str. 12

16 April 1971

2. Patients'-Info No 37 - New Uni-Mirror No 8

ABOUT THE POLITICAL ECONOMY OF MURDER

"A crime can be excluded" - thus it has been taken down in the "Suicide-notice" (Selbstmordnotiz) from 10 April 1971 in the newspapers at Heidelberg. The newspapers, just the same as the bourgeois science have to exclude the crime, that is the destruction of human beings in permanence by the capitalist system of exploitation.

The liberty of the press is the liberty of the rulers to mask connections and contexts.

Many readers of our first communication about "Suicide = Murder" ("Selbstmord = Mord") got more hunger for details after having consumed this leaflet. Lacking any idea of directing themselves to the press in order to insist forcedly on the publishing of a coherent report they also lacked any drive to feel themselves stimulated to do an active correction against a murdershit like that, variations of which has been amply analyzed since some decades ago. Their little bit bad conscience can't but cause them to feel some remorse, if they read the word "murder" (ihnen schlägt bei "Mord" pflichtschuldigst das bißchen Gewissen). Because of some pseudocritic mentality acquired by inculcated conditioning as usual in childhood and education they are fond of nourishing this kind of conscience with some more details in order to fall even better asleep later

on. Nevertheless it is easy to conceive (begreifen) connections, one can learn to take down them in a manner of suitable adequacy, but to develop activities based on consequence is a very heavy task for those ones, who feel healthy and who fear that there could exist something which they could run the risk to lose; objectively the exploited ones at any rate possess nothing which the rulers couldn't be able to dispose of (besitzen ... sowieso nichts, was sich nicht in der Gewalt der Herrschenden befindet). Long time ago before one's birth all decisions have been done about one's feelings, thoughts and even about the functions of our bodies. (Lange bevor einer geboren wird, ist schon über seine Gefühle, Gedanken und Körperfunktionen entschieden). You only just get this kind of body which you could have got under the conditions and under the dictatorship of the capitalist relations of production (es bekommt einer denjenigen Leib, den ihm die kapitalistischen Produktionsverhältnisse zudiktieren). What for wealth' sake any exploited can lose, if one regards and notices this most important fact, that everything (complete: his possibilities to be developed, the world, everything) from the start has been taken away from him? (Was also hat der Ausgebeutete zu verlieren, wenn ihm sowieso von vornherein alles genommen ist?)

Back to the public opinion makers.

Being submitted themselves to the forces of accumulation - they must print advertisements and therefore they must dance to the tune of those who pay for the advertisements - the instructed job (Auftragsarbeit) of those opinion makers in its resulting can produce nothing but the remaining stuck to the codes of the ruling science. Duty to inform therefore is: to cast to the newspaper reader = omnivorer and omnidevourer (Allesfresser und Alleschlucker) some fucked scraps (facts) - sex and age of the "culprit", place and time of the crime etc. For savoury and tasty supplements to the reporting also may serve hints like "commune" and "pill poison" and soon to the reader will occur the related (related to whom? germ.: dazugehörige / hörig wem?) "story" that is some ideological fashionable product which is lacking any historic context. The so-called common sense (gesunder Menschenverstand = Unverstand - nonsense -) is the most trustworthy collaborator of capitalism (= crime).

From the "suicide" ("Selbstmord") then nothing remains but a tale (Geschichte), that means something which lacks any effectiveness (wirkunglos), because the deadly effects of the relations connected to it get noticed without being combined to the consciousness and only in stereotypes. The lacking of any

consciousness inhibits the getting clear of the related matters and their connection (suicide = murder) and therefore also there are stopped all consequences, which have otherwise to start from insight and understanding. This suicide = murder doesn't become significant (bedeutsam) without firstly adding to it its historic connection and context, and then this suicide = murder gets dangerous for the "stability" of currency (Währung), for it turns into murder, but no longer to murder against human beings, but to murder against the capitalism and its advocats (Sachwaltern).

Caused by the capitalist process of wear and tear combined to the capitalist process of proscription the murdered M. had been turned into a person who lacked any worth in the eyes of the bureaucracy (sector of distribution - Distributions-sphäre -). Nevertheless there was the pressure to present herself for sale if she would not die of hunger whether immediately or caused by the social proscription. Death is the consequent pursuit of the mass murder which starts from the plans and projects combined to capitalism by causal connection. Before she came to the SPK M. had regarded herself as being "ruined" ("kaputt") and as a "wreck". No wonder! The psychopharmaceutic pill poison, the body destroying (substanzschädigenden) electro-shocks, in general all kinds of special treatments used against her abundantly had marked her consciousness, which was in no way schizophrenic, up to a degree to get quite clear what is reality. Caused by the society, which permanently refused to give her what she needed to live her life, she was right to feel herself determined to abandonment. Therefore M. suffered permanently from a life-dangerous situation, which is for millions of people in our society usual enough up to a level that they even are unable to understand their situation in adequacy to reality (realitätsadäquat), and therefore those people also are unable to start a suitable behaviour against this situation. There was another patient who once happened to say that only special circumstances had made it possible for her to survive in a situation comparable to that mentioned here. But "pieces of luck" ("Glücksfälle") like that are produced by the capitalist bureaucracy as reluctantly as rarely. With M. it was different, that means containing more truth: the jungle of bureaucracy made her panicky because of anxiety.

But that doesn't count! There was running the count-down triggered by the State and by the rectorship for the last meal.

In spite of the capitulation forced on her by the material conditions M. nevertheless had got an transitory occasion to

breathe again because of the working conditions in the SPK realized actually and nowhere else. She always has known and said, that since she had joined the SPK it was for the first time in her life that she had got the feeling to be truly alive and that she had become herself by the connection with other patients like her, in spite of all other difficulties which she had suffered from outside the SPK. Only a few days before her being murdered M. declared in a common discussion, that she was unreservedly on the side of the SPK, because the SPK had represented for her the only possibility to find a way of realization and to develop her activities. By a report of her mother (done after the death of M.) we experienced, that M. in her letters from the SPK to her mother again and again had expressed that the time she spent in the SPK was the "happiest" ("glücklichste") time in her life. To do yet more proceedings for the stabilization of her political identity - for only this kind of identity can be achieved in the capitalist System which is a schizophrenic system itself - a political identity (politische Identität) which she had sought in vain in a communist youth organization before entering SPK, this farther development of her political identity could only get stopped by the utmost pressure from outside (hunger blockade - Hungerblockade -). She felt not only beforehand burdened by the label "schizophrenic", but also she had suffered many years from the reproaches of other people and even of the family's physicians (Hausärzten) who did all they could to make her believe that in future she would cause by her illness the end of her family by "ruining it" (daß sie durch ihre Krankheit "ihre Familie ruiniere"). Thus she transferred her own feelings of being guilty, acquired by inculcated conditioning, to her employers expecting consequently to get punished by them because of her illness, in spite of having realized by her consciousness quite exactly that the miserable conditions at the common labour market were caused by the mechanisms of the capitalist System. She also was afraid of disadvantages which could arise from her now belonging to the SPK. From the fact that the cultus-minister had prohibited to the SPK to become a legitimized university's institution, a prohibition which had been caused decisively by the Faculty of Medicine and by the rectorship, there resulted by consequence for each SPK member the total lack of any protection against the violent issues of the State (Schutzlosigkeit gegen staatsgewaltsame Maßnahmen) and the totally being exposed to the social proscription combined to those issues. M. had not only to fear to fail if she looked out for a place of work, but she was also confronted with a merciless alternative: either to ask Dr. Kretz (!!) for the sickness benefit which was owed to her (and indeed the physicians and the staff-physicians of the

medical policlinic had proposed her to do so) regardless of the risk of a check-up in order to transport her by force to a mental hospital (Zwangseinweisung), this mechanism to separate her and others from the SPK, a mechanism being established long ago, or to remain in the SPK which had become her survival-ground, hopeless delivered to the common misery growing from day to day. The nonsense of the issues all around the sickness benefit which was owed to her, could nothing but shock her to an extend, that even all promises and arguments by the SPK as a whole to inhibit by all means, based on active solidarity, any compulsory hospitalization of her in a mental hospital or to make it undo couldn't help anything, the same as all hints of contra-indication well assured even under all conditions of a psychiatric and neurologic view. Commonly spoken it is simply a matter of fact that all winding dances (Schnecken tänze), performed by the psychiatry since its existing, performed on the back and with the money of the exploited people, together with all twaddle from psychoanalysts, existence-analysts (Daseinsanalytiker) up to the hereditary-biologists (Erbbiologen) - all twaddle as a whole (= "science" = "Wissenschaft") has never succeeded in lowering the rate of suicides even in the hospitals, much less to abolish it. Rather there is appearing just now some "modernistic" ("progressiv") branch in psychiatry which seems to be very proud of her realization that there could be help for "suicide candidates" ("Selbstmordkandidaten") only in that to get killed in special hospitals by means of the best possible medical art, thus getting killed in those hospitals, which have been built by means of the same exploitation which casts at the end just the same people destroyed by the same exploitation into death (see FR - Frankfurter Rundschau - 2 February 1971, "we should be forced to provide hangmen" - "Wir wären gezwungen, Henker auszuerschen"). The change for the better, namely how to abolish all psychiatry now, is a more-than-a-one-year-experience done by the SPK. For our work the murder executed to M. can mean nothing but that we have to struggle yet more decisively and effectively against the destructive machinery and especially against its bureaucratic functionaries (Faculty of Medicine, rectorship, cultus-ministry). Because the question of life and death exists just here and now we can't and we are not allowed to wait until perhaps in a far future the private ownership (private property) of the means of production will have put an end by itself.

Belonging to the SPK M. also had to defend herself against the attacks against which the SPK had to struggle from its beginning: lack of means - even the so-called donations account

(Spendenkonto) of the SPK is kept back by the university; the chief of the university's psychiatric hospital, v. Baeyer, and the rectorship of the university have contrived a boycott against each patient of the SPK from which follows that they are rejected by all pharmacists in Heidelberg to whom they present a prescription in spite of being members of the common health insurances, what means that they have paid in advance for the pills which they can't get now; for 450 patients (from day to day 1 - 3 newcomers) there are only five rooms; permanently being menaced by the eviction sentence caused by the rectorship and therefore uncertainty how long it can be guaranteed to continue the work in the SPK; the administration council of the university has broken the promise to provide the houses in which the patients are in charge of all means necessary to continue their work. This conditions as a whole represent a permanent hunger blockade against the SPK regardless of their being beyond it a truly mirror of the mass murder system specific for capitalism. But this suicide danger has been judged by Professor Häfner, policlinic boss Kretz and by the forensic psychiatrist Professor Leferenz in the session of the university's Senate on 24 November 1970 concerning the SPK as being a "risk to be neglected" ("überschaubares Selbstmordrisiko"). They present permanently the proof, those Rendtorff, administration council (Verwaltungsrat), university's Senate etc., that those who because of her position in the social process of production are allowed to take decisions, do nothing but reproduce the contradictions of capitalism, their doing being caused by their own will to put aside the historic context deliberately and that means that they are guilty and responsible at any rate. The university's re-actor of Heidelberg (Reaktor - instead of rector = a play on words, connected to the nuclear danger) - instead of presenting in a scientific manner the project to the members of the Senate in order to render possible for the SPK to continue its scientific work within the scope of the university - doesn't but react cowardly as usual amongst officials and companions (Genossen) to the commands from above (decree of the cultus-minister). He leaved it to the notorious Häfner, who even isn't joined to the Senate but a bad-famed specialist for social euthanasia (suicide = profit), he leaved to this professor the platform where Häfner therefore got little trouble to proclaim his 46-millions-project, meantime instigating against the SPK to be liquidated. At that time it were the lives of 250 patients which were at stake. Can it really be a question now to ask, if the risk, what risk ever could be meant, has become a more dangerous one since those responsible have finished to unmask themselves and

since now the number of the SPK members was increasing to the first half a thousand?

The abolition of conditions like those is possible. Others who preceded us, have already demonstrated it. The self-organization of patients on its social ground corresponds to the radical-critical consequence to which we direct regarding the example which there is since the times of Ernesto Che Guevara (asthmatic himself, but using his medical skillness against the capitalist jungle - Astmatiker und Träger ärztlicher Funktionen im kapitalistischen Dschungel -).

As a hindrance illness is a weapon of capitalism. But it is completely up to the exploited one to commit this weapon and all the others to the scrap heap of history. Only for capitalism and its advocates illness is a hell of a murderous pleasure (Mordsvergnügen).

**ATTACK THOSE CRIMINALS
AND YOU WILL PROTECT YOURSELF NOT ONLY AGAINST
KIDNEY-STONES BUT ALSO AGAINST POLITICAL MURDER!**

SOCIALIST PATIENTS' COLLECTIVE Heidelberg, den
at the university of Heidelberg 30.04.1971
Rohrbacherstr. 12

**38.) ABOUT THE DIFFERENCE BETWEEN A PATIENTS'
SELF-ORGANIZATION AND DEMOCRATIC CENTRALISM**

1. **S u b j e c t i v e n e c e s s i t i e s**
 (s u b j e k t i v e N o t w e n d i g k e i t e n)

Regarding the history just now we are in the transition stage between nazi-kz and camp of forced labour styled by the Great Coalition. The aggravation of the contradictions in neo-capitalism (Spätkapitalismus) - economically manifested by the crises of economy which are becoming more and more accumulated and on the level of consciousness manifested by the no-future-problem both in the view of existence and of social life - are causing on the side of the rulers a lot of preventive issues in order to overcome those crises, which are on the one hand very intensive and efficient, but on the other hand

nearly get no chance even to be realized by the public consciousness. Issues like that are for example the drug-prohibition-law against the drop-outs (Ausgefllppte), issues to collect in a centralistic manner the data of the so-called mentally disturbed people (Geisteskranker), camps of forced labour for politically outdropped people and finally life-long prison by rate against such people, the resistance of whom doesn't get its satisfaction, if they do nothing but to sit around in discussion circles. Under prerequisites like those there can't be said, that the existing organizations for sick-care (= exploitation of illness) don't work. Regarding the issues named above, this kind of sick-care quite on the contrary goes on working best. The functionaries of the health system, which is a hierarchically organized association, associated thereby with health insurances, units of medicins, assemblies of assistant-doctors (Assistentenkonferenzen) and last not least the cultus-bureaucracy (Kultusbürokratie) as a whole one and the same competitive plot (Idealkonkurrenz - = a section-mark in the penal code), because the cultus-bureaucracy administrates and executes science following the wants of capitalism firstly are to be conceived not as if they were associations but as being associated around a virtual centre, formed by the contradiction between what is their subjective conviction quite on the contrary to their objective doing. Because of being only mediately related to this antagonism the medical plot as a whole therefore is favoured by his distance to treat the named contradiction by performing a large-scale twaddle in a way as if this contradiction even didn't exist, twaddling about freedom of science and about issues "for the welfare of the sick people" ostensibly necessary. For themselves the twaddle serves in front of the public to mask the named antagonism, while this twaddle for those who need help, serves for nothing but to tie their consciousness closer and closer to the medical plot and to its false promises from above. For the sick people in any case are suffering directly and immediately from this antagonism in a real and practical view which the really shocked people quite on the contrary to the medical functionaries never can put aside, even not by permanent repetition and the learning by heart of twaddle sentences. To the medical plot the subjective convictions, if separated from the really existing conditions are without any consequence except of their being yet more exposed to the mechanisms of exploitation and destruction under the pretext to be useful against illness. Those of the medical plot, being corrupted by the privileges or be it only by the chance to get some, therefore always are ready to distribute their stupidities in mass scale and against the masses. All of them refer to the so-called welfare of the sick, but objectively they work

in favour of the capitalism and therefore objectively against the sick population and finally they also are working against themselves, you can't but notice it, but they can't but deny it.

Regarding those circumstances nobody but the struck ones themselves can develop suitable comprehensions about a matter like that and they themselves have to feel obliged to start those activities from which there may be followed a change of the general public opinion (... selbst sich das erforderliche Wissen aneignen und propagandistisch eine aktive Gegenöffentlichkeit herstellen).

Illness is the true mirror of the basic antagonism (collective production - usurpation by single persons - - die Krankheit ist realitäts- adäquate Widerspiegelung des Grundwiderspruchs): on the one hand collective production of illness, on the other hand administration and exploitation (Verwertung) of ill people who are taken and who take themselves as if they were nothing but single, lonely and atomized persons.

2. Objective obstacles

(that means what is the reason for the ill people to care about their needs firstly themselves):

In the capitalist process of evaluation (CPE) (im kapitalistischen Verwertungsprozess - KVP -) the production process and the illness are conditioning each other in a dialectical manner that is illness is at the same time prerequisite and result of the CPE (KVP). The CPE (KVP) takes the being a cripple of the workers to its prerequisite; to maintain the capitalist exploitation (CPE, KVP) means to reproduce the social cripples in order to prepare workers. To consume the labour force by the production process means therefore to produce illness. For all work happens "under circumstances in which never the health of the workers is important, but only the way how to facilitate the producing of products" (Marx, Capital III, chapt. 5). All issues to veil this fact on the part of the ruling class are serving for nothing but "to prove that to kill is no murder, if it is done in favour of the profit" (Marx, ibid.). The

crises management in the nowadays neo-capitalism (Spätkapitalismus) has in illness its central point of rotation. This results from the following connections: so-called social taxes on the level of 35% of the take-home-pay are transferred to the State's treasury. This money permanently belongs to the disposal of the organized capital as a whole, named State, in order to regulate the economic business cycles by issues of prevention if there is forthcoming some economic crisis. By that those who have worked for it have no disposal about this money. Only a quite small part flows back to the health machinery and is applied in order to repair the destroyed labour forces. Secondly the function to stabilize the business cycles is to be seen in the maintainance of the ability to consume of the destroyed work machines (defekter Arbeitsmaschinen = the ill people) and of the work machines being not in use (= unemployed people) and also in the maintainance of the ability to consume of working machines now forever useless caused by their life-long issues of being worn and torn (= annuitants). Illness in order to serve capitalism especially is used and exploited by means of altering the structure of unemployment (Umstrukturierung von Arbeitslosigkeit): instead of mass dismissals only dismissals by dropping out (because of illness) thus it only seems that there doesn't exist any connection between exploitation and the dropping out of workers. Those dismissals then are regulated administratively for example in the way of medical certificates (Krankschreibungen) or in the way of being suddenly carried from the place of work or from at home into charge if to the commanders of the health apparatus is given some occasion to do so.

For the shocked person illness seems to represent nothing but a fateful event commonly caused by own failure and guilt. Quite on the contrary to the unemployed it is not easy for a sick person to realize that there exists a causal connection between the misery which has shocked the person as a seeming individual and the process of exploitation in capitalism (CPE, KVP). This connection being masked in subjective and objective view is also favouring those tendencies in lefty groups which produce nothing but abstract conceptions which are without any use at all. The working class suffers from a lot of complaints (mass misery = Massenverelendung). But there is also the objective "wealth", which they are not willing at any way to combine to the consciousness of responsibility, not to mention the almost total lack of insight regarding their being combined with their relative "wealth" to the accumulation of suffering on the part of the people in the Third World and on

the part of the suffering of the ill people here (Imperialism inside - Imperialismus nach innen -). The centralized democratic lefties, lacking to see that there exists a congruence between their own wants and the needs of the industrial working class, prefer very strongly to appeal to any abstract proletarian, instead of being prepared to go into the concrete living conditions of everybody which of course contain misery, be it both material or mental.

3. Sick people being without their rights (Zur Rechtlosigkeit der Kranken)

Regardless of the social contributions detached from him by force an ill person has got no right on treatment of the illness. Quite on the contrary the right for treatment is on the side of the established health system. This machine both is constructed and works by following the principles of augmenting profits (folgt dem Prinzip der Profitmaximierung) and from that there also result those criteria by which a treatment in any case is determined from the beginning about the whether (Ob) and about the how (Wie). The ill person within this context either is or will be separated from his constitutional rights and from the human rights, whether by the treatment itself or by some other manipulation. Thereby the health machinery inserted by law uses the "administration of justice" ("Rechtspflege") and this "administration of justice" itself in the same way instituted by law makes use of the health system. The modern legislation for penal legislation (Strafgesetzgebung) being just worked out provides that all ill people as soon as possible shall be centrally registered, ill people who in any case are prisoners (because of being inhibited), their prison being a life-long one which they carry around in their personality wherever they are going or standing, now by this legislation will get best chances to become life-long members in a ghetto of antisociality. For example the legislation for the universities of the federal state of Baden-Württemberg excludes all persons from the going on with their studies if any other people take them for being ill. Here the wording: "The matriculate can be refused, if the candidate suffers from an illness by which he could become a serious danger for the health of other students or by which he could become a serious menace for a proper management of studies (ordnungsgemäßen

Studienbetrieb) or if the health condition of the candidate could inhibit him to follow his way of studies in a proper way (ordnungsgemäßes Studium); in order to check the health condition there can be insisted on a certificate done by a medical official" (university's law HSchG § 43,2). If there are causes like that the candidate also can be taken off the university register.

The depriving of their rights against the patients is based on their being lonely persons (Vereinzelung). The only way out of their being lonely objects can't be anything else but to form self-organizations (organisatorischer Zusammenschluß). But within the ruling System this way is not provided. Just from that follows, that a self-organization of patients also has the task to set its own right itself (die Patientenselbstorganisation hat somit rechtssetzende Funktion) and should the need arise (allenfalls) they can only refer to the constitutional rights. For those constitutional rights themselves, being restricted by special laws, which - as there is said - "regulate what there is connected with" ("das Nähere regeln"). By this clause it is made almost impossible for anybody to make use in a progressive way of those constitutional rights and therefore the public violence (authority of the State, Staatsgewalt) soon will regard itself being forced to deny (abzusprechen) that patients who work by self-organizing themselves could be within the frame of those constitutional rights, that means that the forces of the State soon will attempt to break a patients' self-organization the more because they never can be quite sure, whether they truly have succeeded in protecting the constitutional and the human rights against those people who are in their eyes neither human beings nor joined to any constitution from all the beginning. From that follows for those who are exploited and deprived of rights, that they radically have to overcome any material prerequisite on which the violence of State is based (radikale Veränderung der materiellen Grundlagen dieser Staatsgewalt...).

4. About the political contents of the self-organization

The principles of patients' self-organization which are the most important basic prerequisites are to be determined as follows: because of being deprived of rights only the patients, regarding to this mark and stigma are the exploited class downright (durch das Merkmal der Rechtlosigkeit sind die Patienten die ausgebeutete Klasse schlechthin). As it is the same everywhere there exists the permission to make use of the "freely democratic" order of rights ("freiheitlich-demokratische" Rechtsordnung) only for those who belong to the commanders within the capitalist System (... nur dem Kapitalstarken ...). But who belongs to the ill people doesn't even possess any right. To this mark of being member of the exploited class there belong in the Federal Republic of Germany be it only in the view of psychiatrists ten millions of ill people because of a manifested mental disturbance. But the number of those who are struck by illness indeed is reaching a yet much more higher scale, if there is the question of the number in total. Regarding the relative power of illness as a productive force (force of production) there exists the fact, that comparing the amount of money in the sickness funds and social funds to the amount of money in the national budget there exists a correspondence, measured by the average standards of the usual several years periods.

From the being connected with the production there follows also an important second principle for the patients' self-organization: the capitalist economic system produces out of illness - as we mentioned above - by means of taking social contributions an unlimited possibility to buffer THE ECONOMIC CRISES AS THEY BELONG NECESSARILY TO THE CAPITALIST ECONOMIC SYSTEM (... in Form der Sozialabgaben die unbeschränkte Pufferkapazität FÜR DIE IHM IMMANENTEN WIRTSCHAFTSKRISEN). That means that only referring to the specific criterion illness (unter der Wesensbestimmung Krankheit) and only by this criterion the proletariat represents a revolutionary category (Kategorie) both subjectively and objectively in the highly developed late-capitalist Systems, and nobody else but K. Marx in the Communist Manifest has taken down this basic definition about what is the proletarian class. Subjectively because based on the possibility to conceive illness and to use it as protest, objectively because only by exploitation of human labour force there exists a way to earn surplus

value. The being reduced to misery of the masses and the becoming more and more serious (Intensivierung) of illness follow from that. The being reduced to misery of the masses and the aggravation of illness (Intensivierung) represent the internal barrier (Innere Schranke) of capitalism. "The capitalist production as a such one that means, if for a moment we don't care about its being superposed by the mechanisms of competition - diminution of the rate of profits (tendenzieller Fall der Profitrate) - this capitalist production handles in a thoroughly economic way every kind of work if this work has been represented by wares and commodities (Waren) as a realized and objectified work. But in comparison with all the other ways of production the capitalist production by spoiling human beings and living labour (lebendige Arbeit) outdoes all the other forms of production quite easily (weit mehr als ...); the capitalist production doesn't only spoil flesh and blood, but also nerves and brain. Indeed it is done by nothing but by spoiling up to a huge extent the development of human beings, that the development of mankind simply (überhaupt) is a guaranteed and a done one during that period of history which immediately precedes the consciously done restitution of the human society" (Marx, Capital 3, chapt. 5). Just by means of those remarks Marx has given illness an essential determination, illness being the internal barrier of capitalism, Marx himself disregarding here expressively the tendency of the fall of the rate of profits (, ... indem er ausdrücklich vom tendenziellen Fall der Profitrate absieht, ...), a diminution which will be answered at any rate by augmenting the exploitation of the labour force - aggravation of illness (Intensivierung von Krankheit) -. Being the external barrier of capitalism illness becomes significant by the growing number of ill people, those who will totally drop out of the capitalist process of production (the so-called incurable psychoses, growing number of those who incurably suffer from damages caused by drugs and medicaments).

By the determining substantiality (Wesensbestimmung) of illness to be the buffer No 1 of the crises in capitalist economy and to contribute therefore necessarily to stabilize this System, illness though includes also a movens (Moment - here: something like tendency), which objectively is counter-revolutionary. This connection of exploitation can't be broken within the sectors of industry and administration. That is why within those both sectors there predominates this counter-revolutionary factor of illness, as far as it is determined to work as a

buffer of the crises. That movens (Moment) of illness, which otherwise at any rate is the goad of pushing forward (weiter-treibendes Moment), namely the ill people to be without rights, in this context is completely inhibited by being masked because there are the trade unions to do so, the social welfare tribunals by their apparently favouring the workers and other institutions like that. Being determined by this constraint which is to signify as a such of double exploitation (doppelte Ausbeutung) there results the necessity for patients, who under those conditions indeed are revolutionary subjects to form patients organizations. Double exploitation means: the ill person results from the surplus value producing production process; the surplus value is divided into profit and into the preventive capacity to buffer crises. Being a patient the ill person is functionalized to serve both as a means of production (Produktionsmittel) and as a buffer of crises (Krisenpuffer).

5. Dialectics of centralism and
decentralism = multi-focal
expansionism (MFE)

Before there is done reference to the organizing form of the patients' self-organization and its farther looking out, here some comments on principle about the democratic centralism (DC). The democratic matter of the DC consists of pronouncing decisions, done by a majority of votes, what means, that all qualities are established on the category of quantity (Qualitäten aufgebaut auf der Kategorie der Quantität). Just like it is done in the evaluating process (Verwertungsprozeß) of capitalism, in which all quality is reduced to and measured by nothing but by the quantity of time, called working hours. The centralist matter appears as a pyramidal organization with a falling scale of competences, thus as a hierarchy. All activities of the everyones (der Einzelnen) before their beginning at all both in appearance and in efficiency are already organized activities; again a rigid system, totally corresponding to the CPE (KVP) (capitalist evaluating process), which produces all the demands and tasks (Erfordernisse) to which the every persons (die Einzelnen) must orientate their activities (- the person has to serve the economy, but not on the contrary -), instead of organizing the activities according to the concrete demands and tasks

(Erfordernisse), orientated to the special matter, which is just to do, that means that the organization can be variegated in connection with the just being worked out matter and doesn't need to exist any longer, if the every work with the present matter is done. The dialectics of subject and object (the polarization between leader and rank and file), the being determined - being spontaneous (spontaneity as a constitutive moment of an organization, also to think of the revolutionary productive force (force of production) of the by Lukács so-called "revolutionary instinct"), the difference between being produced - and producing [represented (vergegenständlicht) as the contradiction between passivity - activity], those dialectic contradictions never can be developed within the DC (democratic centralism); just as little as the dialectics of needs (Bedürfnisse) and production (Produktion).

From caring for the needs in lonely ones or in little groups which work together by controlling each other there follows as a specific mark of organization (Organisationsmerkmal) the principle of MFE (multi-focal expansionism). There has to be developed in each member the consciousness based on the political identity (politische Identität), that is the union (Einheit) of needs and political struggle. Within a non-centralized organization each productivity, each initiative has to find promptly a whole of its organizational connection by means of the permanently being worked out of the respective productivity. Everybody can express herself and himself and everybody ought to do so, in order to get influence upon the common work and therefore nobody can evade from the consequences of the work, because those consequences have started from the needs of everybody. For the class-enemy it will be impossible to break definitively an organization of multi-focal expansionism. In order to coordinate those activities, during their going on being developed, the centralist part in this dialectics will represent the structure of a collective memory. The members make use of this memory, which itself quite on the contrary is by itself (memory!) excluded to make use of the masses (non-centralist part). In an organization which is determined in this way, the centralism therefore is dialectically removed (dialektisch aufgehoben).

6. History and future of the
patients' self-organization
(Geschichte und Perspektive...)

The curriculum of the SPK may serve as a truly good mirror for what there is meant by the formula of the dialectical abolition (dialektische Aufhebung) of centralism. There did exist several periods.

The first period was marked by preparing the patients' self-organization under the conditions of capitalist-hierarchic centralism. Only because the SPK started on the level of the university's medicine there could be worked out very neatly what there is called above the contradiction of the double exploitation. "For the workers it is practically impossible (praktisch unmöglich), to insist in that what should be theoretically their basic right of health (1hr erstes Gesundheitsrecht): the right, related to the fact, that which kind of work the workers have to do after having been associated for this purpose by their employer, to preserve this common work from all evitable (unnötigen) conditions by which the health of the workers could catch any damage, the employer just being obliged to do this prevention as best he can and on his own costs; and that, the workers themselves indeed not being able to force from their employers this sanitary justice (sanitäre Justiz = care for health), the workers just as little can expect any true help in spite of the presumed intention of the legislator from those officials (Beamten), whose duty should be to apply those 'laws by which grievances (Übelstände) can be abolished'" (Kapital III, MEW 25, p. 106, citation). Now, just this kind of confrontation between workers who were patients and "officials" happened in the beginning of the SPK at the university and the working out of the contradiction in that what is double exploitation there has found a very suitable occasion: in spite of their being exploited and in spite of their paying the social contributions the patients got no legal claim for medical treatment there. Of course in this connection it can't be the question, that the legal claim on medical treatment is serving for nothing but to continue the exploitation in consequence, whether this treatment is given or refused. But what is important in this connection is the fact, that, confronted to the mass of the patients the medical representative of the university (for example the assistant-physician as an official in the beginnings - Beamter auf Widerruf -, who also has the task to "abolish public grievances") can and must care about, that the university's

privileges which are at his disposal are applied in favour of the masses of the patients. By doing so he connects the masses to the university by caring about the contradiction between the pretention of the university as an institution which has to realize the liberty of science while being based on the basic rights on the one hand and the function of the university on the other hand to serve realizing capitalism, delivering patients to the exploitation (Zuliefer-), preparing them for evaluation and for their being consumed by capitalism (Verwertungsbetrieb) and as a legitimating agency (Legitimationsinstanz) of capitalism. By treating this contradiction the medical doctor in office at the university can't but make transparent the class-antagonisms, for example, if he works out collectively with the patients this kind of science which they need. By that at the same time he can't but abolish the violence of disposal against the ill people, the violence of disposal which is defended and assured by the science of the rulers (Herrschaftswissen).

By his total commitment to all basic matters he has to stimulate a situation which in the view of the ill people equals the abolition of his role as an object to which the ill person has been damned as being conditioned by the constraints of the System. Regarding the abolition of this being conditioned the ill person by means of conscious awareness of the situation now will act against all influences which formerly he had taken for unchangeable symptoms and phenomena of his illness. But as long as organization, administration and the being kept (Verwahrung) of the illness continue working in a capitalist-centralist manner the crisis can't manifest itself, but in its form of, as it seems, non-directed lack of violence (... nur bis zur scheinbar ungerichteten Gewaltlosigkeit). As examples in this connection there may be taken firstly the system as a whole in its functioning as the buffer of crises, secondly there can be done reference to the hunger-strike in the beginning of the SPK, this hunger-strike which indeed was in the eyes of some of the enemies nothing but the manifestation of a weakness, demonstrated by some disturbed people. The quiet result of a such seemingly undirected lack of violence is the compromise, the development and the realization of which produced within the second period a new polarization. This polarization didn't take place on the level of the university's medicine, as did the first period, for its representation now consists of the confrontation between science - immediately represented by the patients - and power - immediately represented by the university.

During the third period there results the decentralization as an internal one (nach innen) by socializing of the therapeutic functions by means of controlling one another (wechselseitiger Selbstkontrolle) done within the personal and group agitation (Einzel- und Gruppenagitation); the decentralization to the outside (nach außen) happened by the foundation of more patients' collectives, which have been stimulated and produced by the work of the SPK. This decentralization gets help from the permanently objectivating of themselves (wird unterstützt durch ständige Selbstobjektivierung), which predominantly (schwerpunktmäßig) is done in the study work groups. From the process of decentralization and self-objectivation results the political identity being the formula (Begriff) of the identity (Identität) both of needs and political struggle.

Marked by the attacks of the reaction which uses the judiciary machinery (eviction sentence, - prohibition of scientific work by the refusal of the institutional and also of the immediately material means of production) there results the fourth period containing the deprivation of the patients both material and juridical, now completely realized.

From this four-periods development there follows the fifth period, marked by the release of violence, this violence totally separated (Gewaltenteilung), starting from the capitalist-hierarchic centralism which formerly and until now consisted of illness which was tied by keeping it under the capitalist and hierarchic control: the State's machinery serving capitalism now working as a perfect mass murderer against his most vulnerables (verwundbarsten) products, both being the same and the truest mirror of what is capitalist destructive force. (Das Kapital vermittelt Staatsapparat als perfekter Massenmörder an seinen verwundbarsten und beide zugleich am adäquatesten widerspiegelnden Produkten).

Thus in this fifth period capitalism and its State-machinery - now being occupied with the abolition of the patients - find themselves within the direct confrontation with illness, which is their essential product (representing their totality) - thus being confronted with themselves.

In the sixth period the self-organization will divide itself into a militant activity on the one hand and into a propagandist part on the other. The first for the purpose to insert an efficient self-defence against the reaction (Reaktion) of capitalism and the new fascist machinery of the

State, the latter in order to start a productive attack against the revisionist left in the FRG (Federal Republic of Germany), especially in order to socialize the SPK experiences with regard to its manner of organization and agitation.

While in the sixth period the propagandist element (Moment), the section (Partei), that is the unit of collective memory and coordination, gets its progressive signification by extending the mass basis (Erweiterung der Massenbasis), in the perspective seventh period this section ("Partei") which mainly will have to do with the class antagonisms as they will represent themselves in the people's war, then only will be occupied yet with the conflicts which start from the reactionary forces (Reaktion), because the propagandist section anyhow refers to the past. The primary form of the propagandist section manifests itself as the political identity which is, starting from the process of decentralization, expansion and self-objectivation at the same time its most perfect accomplishment (höchste Vollendung). It is only because of the inimical violence against the patients' self-organization that this being functionally divided into the poles of the militant and propagandist momentum will become a question of survival.

SOCIALIST PATIENTS' COLLECTIVE
at the university of Heidelberg
Rohrbacher Str. 12

Heidelberg, den
12.06.71

THIS TEXT IS BUT A BEGINNING ...

VIII Two Correspondences / Two Comparisons *

39.) CORRESPONDENCES I

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

"To expose all the cruelties to the eyes of the world's public was a task, which because of its seriousness could not be done, for all people in the world then would see nothing but proofs against the medical establishment as a whole. Regardless of our being rather hopeless that we could reach an improvement by our publishing those facts, we nevertheless, following our commission, did this work. Thus we sent 10.000 books to the work-circuits (Arbeitsgemeinschaft) of the Medical Boards (Ärzte-

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

To expose all unveiled issues of violence to the public eyes of the university, which have to see by that the incriminating documents against the institution and its responsible functionaries would have been too directly. Rather hopeless to change something by having published our contribution against the liquidation of the SPK titled "Documentation about the proceedings of the university's administration in order to liquidate the SPK" we finally published

* Arranged but not by practising prepared by the formerly SPK-patient A.A. who then had preferred the emigration instead of turning illness into a weapon further on ("he who is in fear is watchful ...")

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

kammern) of Western Germany, expecting that the named Boards would distribute our books to the medical establishment (Ärzeschaft). But there resulted nothing at all. Almost nobody ever got knowledge about this book, no sort of review, no sort of letters from the readers; nobody of all people we met during the next ten years had any knowledge about this book as existing. We know only about one institution, which has seen this book: the World Medical Association (Weltärztebund) which, especially regarding our documents, took it for a proof, believing now, that the German medical establishment meanwhile should have reached some distance regarding the criminal dictatorship and that therefore the German physicians by that now had got the dignity to get welcomed again in the World Medical Association."

those documents on 17 March 1971. 500 books addressed to students interested in those matters, and they bought them in the university's canteens (Mensa) and also in the SPK. No sort of effect at all ... (57).

A. Mitscherlich, 1960 with regard to the documents.

"Angrily I answered in addition, that if those proceedings (experiments against human beings being damned to death) should be imitated, we as well could put our doctrine into the hands of the hangmen and in

"The Medical Board of the region of North-Baden (die Bezirksärztekammer Nord-baden) felt itself besides of her possibilities to bring into action tanks (Kampfpanzer) against the group of armed

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

future could establish schools
for hangmen in our institution."

Prof.Dr.med. Gerhard Rose,
protocol p. 6231 ff, 1946/47.

"Because it is necessary for a
planned economy (planwirt-
schaftliche Erfassung) to regi-
ster all mentally disturbed
persons I ask you to fill in
urgently the enclosed forms
according to the instructions
enclosed and to send it back to
me."

Dr.med. Conti,
document No. 825, 24.10.1939.

"As we can take from the both
letters (25.11.40 and 29.11.40)
there were needed for the
working by the expert for 300
cases three days at the most."

Comment by Mielke and
Mitscherlich 1949.

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

madmen (Geisteskranker)
there, where the tolerance
had made out of a group of
lunatics (Verschrobene) an
armed revolutionary brigade
group, ready to go to
extremes."

Monika Fuchs in the official
newspaper of the Medical
Board of the state of Baden-
Württemberg, September 1971

"Caused by the inquiry of
the dean's office of the
Faculty of Clinical Medicine
II at the University of
Heidelberg from 31 August
1970 I deliver the following
report about the Socialist
Patients' Collective. The
questions put to me I answer
as follows ..."

Prof.Dr.med. H. Thomä,
9.9.1970,
SPK-documentation I, p. 36

As there is to take from the
date of the "inquiry"
(31.08.1970) and from the
"report" (09.09.1970) the
working of 151 cases (num-
bers of the patients in the
SPK on 20 July 1970) by the
expert took 8 days at the
most.

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

"The juridical masters told us, that this task was a legal one, that it was a law by Hitler, or a decree like a law (gesetzkräftiger Erlaß) - a lawful decree, and we were told that we at no means could be liable to prosecution and quite on the contrary, that we would be punished if we should sabotage this command of the Führer."

Oberarzt Dr.med. Walter
Schmidt,
protocol p. 1858, 1946/47.

"In order to keep the action under secret, there were used only experts and leaders of institutions who were reliable national socialists and SS-leaders."

Statement by Mielke and
Mitscherlich 1949.

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

"For the case of the SPK there is in no account to expect any agreement (that the SPK could be continued as an institution at the university) because of the decree of the cultus-minister (Hahn) from 18 September 1970. The Faculty of Clinical Medicine II urgently re-commands to refuse any becoming associated of the SPK to the university."

Prof.Dr.med. U. Schnyder and
Dr.med. H. Kretz, senate's
session, 24 November 1970.

"The argument which follows will prove, that among the six reports (Richter, Brückner, Spazier, Dr.med. Thomä, Dr.med.v. Baeyer, Dr.med. Bochnik) only in 3 reports (Thomä, v. Baeyer, Bochnik) there are the prerequisites for an expertional sentencing (Voraussetzungen zu gutachtlicher Urteilsbildung). The 3 reports, which have been ordered by the Faculty of Clinical Medicine II agree in that the SPK is not allowed to become an institution at the university."

Dr.med. U. Schnyder, Dr.med.
H. Kretz, secret senate's
session on 24 November 1970

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

"A master named Blankenburg explained to us, that the Führer had worked out a law about euthanasia. It was absolutely voluntarily for all persons who took part in this assembly to assure their collaboration. None of them who took part had any arguments against this program."

Affidavit of a nurse, P.
Kneisler, doc. No. 863, 1946/47

"The murderer continued to explain to this point, that the refusing of nourishment should not be done promptly and at once, but by diminishing by and by the daily meals. "

Affidavit by Ludwig Lehner to the question put to him who indeed was the personality in the hands of whom there was the responsible sentence about life and death of the patient.
Doc. No. 863, 1946/47

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

"The risk of suicides (Selbstmordrisiko) of SPK members indeed should become somewhat higher, but it should be overlooked anyhow. Therefore the sentencing members of the Senate would have no special medical or moral responsibility. For the latter should care the treating physician at any rate."

Dr.med. Häfner and Dr.med. Kretz during the secret senate's session on 24 November 1970 - as quoted on 28 December 1970 by a participant.

"The senate is of the opinion that the SPK can't become an institution at the university. The sentence is done against one vote, while one vote more has been refused. After this decision it should be the task of the University's chancellor to execute this sentence by means of the administration using the helpful means of the State (unter Anwendung staatlicher Hilfsmittel durchzuführen)."

Sentence officially done (offizieller Beschluß) by the secret Senate's session on 24 November '70 and order of

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

the dean of the Faculty of
Law, Dr.jur. Leferenz.

"Each physician himself has
been responsible for that what
he had to do within the frame
of those issues, which ended by
the euthanasia which was the
end."

Prof.Dr.med. Karl Brandt,
protocol p. 2436 ff, 1946/47.

"Therefore the sentencing
members of the Senate don't
have any special medical or
moral responsibility. The re-
sponsibility anyway belongs
to the physician, who makes
the therapy."

Prof.Dr.med. H. Häfner und
Dr.med. H. Kretz during the
secret session of the senate
on 24 November 1970.

"Now my condition in this
moment was a such which, say,
could be compared to that of a
jurist who for example on
principle is against executions
and against sentences of death.
In occasions, when he has to
deal with people from the
government and in public
sessions of jurists, who are
concerned with this question,
he will use all his power to
carry through his opinion. If he
doesn't succeed he nevertheless
will remain in his profession
and in his environment and
occasionally he can feel himself
forced to pronounce a such
death sentence, in spite of
being on principle an opponent

"Giving a summary I can't
but ascertain that all my
efforts done in this question
(with respect to the SPK)
have failed. The resistances
of all sides against a solu-
tion, as I took it for justi-
fiable and for possible, were
too great."

Prof.Dr. R. Rendtorff in his
statements of accounts to
the Public Senate (Großer
Senat) on 8 February 1971.

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

against this issue."

Prof.Dr.med. G. Rose, defending
himself in front of the
I. American Military Tribunal
1947, protocol, p. 6568.

Prof.Dr.med. Gerhard Rose,
found guilty and sentenced for
life because of his crimes
against humanity (des Verbre-
chens gegen die Menschlichkeit)
(1947)

Prof.Dr.med. Hans Thomä,
director of the sector for
psychotherapy at the uni-
versity of Ulm (1972)

Prof.Dr.med. Karl Brandt,
sentenced to death by hanging
(1947), because of the crime
against humanity and because
of being a member of an orga-
nization which was sentenced
by the International Military
Court as a criminal organization
(criminal conspiracy)

Prof.Dr.med. Walter Ritter von
Baeyer, director of the uni-
versity's psychiatric clinic at
Heidelberg (1972), bearer of
the order of the Federal
Republic of Germany since
1970 (Bundesverdienstkreuz-
träger seit 1970)

Prof.Dr.med. H.J. Bochnik,
director of the psychiatric
and neurological clinic at the
university of Frankfurt
(1972)

Documents of the proceedings
against the (nazi-)medical
doctors at Nuremberg
25 Oct. 1946 - 20 Aug. 1947:

Documents about the
university's authorities
and its proceedings in order
to liquidate the SPK:

Prof.Dr.med. Urs Schnyder,
director of the university's
hospital for dermatology at
Heidelberg (1972)

Dr.med. Helmut Kretz,
boss of the university's
psychiatric polyclinic at
Heidelberg (1972)

Prof.Dr.med. Heinz Häfner,
director of the hospital for
social psychiatry at the
university of Heidelberg-
Mannheim (1972; later on:
director of the "Zentral-
institut für Seelsche
Gesundheit" at Mannheim =
ZI)

Dr.med. Oesterreich, assistant
medical director of the uni-
versity's psychiatric hospital
at Heidelberg (1972)

Prof.Dr.jur. Leferenz,
professor in chair for Law
and criminology at the Uni-
versity of Heidelberg (1972)

Prof.Dr. Rolf Rendtorff,
again elected rector at the
University of Heidelberg
(1972)

Adolf Hitler,
Führer and Reichs-Chancellor;
presumed death (1945)

Prof.Dr.Wilhelm Hahn,
cultus-minister of Baden-
Württemberg - CDU (1972)

40.) CORRESPONDENCES II

For four years (until August 1971) the psychologist Lawrence A. Newberry, engaged by the Pentagon, has studied and researched the "Methods of Indoctrination and the Psychologic Technics" of the Vietcong. Newberry worked as a team-leader of the Rand Corporation, thus of an organization, which has been established on the initiative of the U.S. Air Force, in order to do "pure research" ("Grundlagenforschung") to develop strategies of oppression against efforts and movements for liberation. Besides that Newberry is psychologist and therefore his methods of research, of which are determined his results, deal with the subject-object-relation, a relation, which determines both the relation between psychologist and client as well as it determines the relation between the researcher and his object of research. Therefore the language of his report lacks any adequacy to the very matter which he researches; moreover his language represents the manner of saying, common to all psychologists, who are educated for brain-washing ("Indoctrination") and therefore both the language and the activity of the Vietcong essentially remain excluded from being understood by him. He therefore can't but characterize the Vietcong's language and activity as "the most modern psychologic and sociological methods" of indoctrination (brain-washing, psychoterror). This enables Newberry to defame the methods of the Vietcong - as a consequence of his own misunderstandings as characterized - despite his efforts to mask his intention behind a ostensibly scientific and neutral representation in his report.

To some passages taken from the Newberry report we will confront statements of the SPK in order to give an impression about the difference between a defaming report and a true (authentic) representation.

Because the authentic structure of the Vietcong's organization, even in spite of the distortions, done by Newberry, remains recognizable - be it only for the marxist reader - there will result from the comparison a correspondence between the structures of organization of the SPK and of the Vietcong. This follows from having applied the dialectical method in both cases, a correspondence, which nevertheless not only should be taken for a simple mechanic comparison. For what the Vietcong is for the left movement in the BRD and what the work of the SPK is within this left movement for the struggle of the

people of Vietnam can't be answered by theories, but rather has to be done in a practical way. The smash (Zerschlagung) of the SPK in the Federal Republic of Western Germany (BRD) by violence of weapons shows, that the capitalist agents here will use the same tools against revolutionary movements as does the U.S. government in Vietnam, the government being determined by the profit interests of the big business (Profitinteressen der Großindustrie). That means, that the agents and the advocates of capitalism in the Western European industrial nations will not at all meddle with the means of democracy taken for being suitable elsewhere, as there are arguments and scientific discussions, if they will see themselves challenged by conflicts which rise from their adversaries, that means (ill) adversaries against this System, which has damaged them. The "adversaries" of the U.S. war of annihilation in South-East Asia make use of the "democratic" fair play in our country, exercising peaceful protest manifestations, liberal public work and beneficial helping actions (karitative Hilfsaktionen) for the Vietnam people and limit themselves to activities like those, but quite on the contrary the collaborators of the North-American war criminals in no way think of using the same rules if they are dealing with the Western European States.

It is the question, how long the "lefts" of this country will continue demonstrating besides their own needs and besides the necessities of life of the population in Western Germany?!

Vietcong according to Newberry SPK

The Vietcong has worked out a totally new language about political and military concepts. The correct meanings of those concepts have to be discussed and learnt in the groups and in the cells of the Vietcong again and again, until each soldier has become able to use them perfectly and until those concepts have become an essential element of their everyday's language.

In each unit of the Vietcong there is a political cadre, whose task is to indoctrinate the soldiers continuously in order to assure that their ideologic mentality can't be shaken, that their morale permanently remains at a high level, that their relation to the people can't be disarranged and that in the right moment they will summon up a "war spirit" as best as possible.

The cadre is the protecting mother of the partisans. He detaches the tensions in their interhuman relationships, negotiates if there are differences in their opinions and counsels if there are personal problems. He has to care about those whom he protects like parents do for their children. But

The patients of the SPK - in their treatment of illness - have developed a total new language of political and economic concepts. The correct meanings and the context are developed and realized again and again in the personal agitations, group agitations and in the scientific work-groups in order to enable every patient to use them and to apply them in all situations.

In the agitational practice of the SPK, especially in the scientific work-groups, the patients are reproducing their political identity based on cooperation and solidarity again and again by means of continuously need-orientated political work in order to stabilize the identity of needs and political work.

Their political identity is the thread of life (Lebens-element) of the patients. As a collectively done emancipation it is the dialectical abolition (Aufhebung) of conflicts, which are caused by matters of competition and authority. One could say: for the SPK patients

Vietcong according to Newberry SPK

In this case the "children" are fighting adults.

their political identity is the thread of life, like it is the womb for the embryo; but it makes an essential difference, that the patients themselves have produced and permanently reproduce their thread of life.

During their education the recruits learn, that the political power of the movement forms the superiority of the Vietcong. They are permanently asked to remember in all their activities the meaning (Bedeutung) of the political struggle.

During the processus of agitation each patient realizes, that the dialectical unfolding of the reality by means of their doing and thinking is the most powerful political weapon in order to change the social relations (political identity).

The political education is necessary for many purposes: in order to mobilize the fighting spirit of the ranks (Mannschaften), in order to release them from their anxiety in front of the destructive violence of modern weapons, in order to encourage the soldiers to endure all sufferings serving to the revolution, in order to strengthen the morale of the troop. That means the Vietcong, when he says that the processus of politicization is all.

The agitation of the SPK is necessary in order to release us as patients from the laming anxiety in front of the "modern" methods of treatment as they are in the established medicine (electroshocks, pharmacotherapy, psychoterror, deprivation of liberty, forced work etc.), in order to mobilize the progressive moment of illness, the protest, and in order to turn it into resistance.

But if there has to be applied force, regardless of the purpose, its necessity is explained to the men by convincing

The permanently growing extern constraints and the permanently escalating menacement from outside

Vietcong according to Newberry SPK

arguments. The people learns a new vocabulary, the vocabulary of the revolution and therefore finally even a citizen with the most modest degree of development will possess the mental equipment in order to distribute his new political ideology, but also to defend it.

The ultimate object of this systematic process is the becoming incorporated of new socialist norms by the people, thus that the new social order by itself gets rooted in and by itself will become fruitful - done by, or even without political cadres.

We have been taught to open the eyes of the South Vietnam people to what is reality: being suppressed by the totalitarian

which have worked against the SPK from its beginnings were perceived by all patients quite clearly as the identity of illness and capitalism.

In the scientific work-groups in the SPK each patient could learn the method which was necessary to agitate each other. By that the "natural" differences in education between workers and students were progressively compensated (aufgehoben), being replaced by the qualities of cooperation and solidarity.

Consequently there results from the SPK's work that knowledge, being worked out by the patients and their political activities related to their needs, is spread out in the sense of the multi-focal expansionism (principle peoples' university).

The ultimate look out cannot be collectives, but only that collective to which are connected and which embraces all human beings.

In the SPK the patients have learned that illness is the result of the existing relations.

Vietcong according to Newberry SPK

system (regime) the most of the Vietnames live in poverty and misery. The Americans have come to replace the French imperialists. If they wouldn't have come here, there wouldn't have been a war, no corruption. The Americans who brought their money in our country used it in order to bribe the people. Because the people is poor they surely had to sell their lives to the Americans.

The Americans came 1945, to replace the Nazis. The Americans have carried with them their money (Marshall-plan, investment of capital) to buy the labour force of the German population. To those Americans the functionaries of the Nazi-system who until now and without being diminished are present in the industry and in the administration were rather good helpers and agents, which were able to germanize (germanisieren) the capitalist war of competition and submission made by the Americans in Europe - quite in correspondence to their striving for vietnamization of the imperialist class war done by the American monopolies of the war-, oil-, electronic- and chemistry industry inserted against the Vietnamese population.

The Vietcong struggles for honour and liberty, not for money.

In the agitation of the SPK there was worked in order to liberate the consciousness of human beings from the rulership of the exchange value (Befreiung von der Herrschaft des Tauscherts).

The people's army struggles in order to return to the people its rights, to abolish the rich

The patients of the SPK, by self-defence, have released themselves from their total

Vietcong according to Newberry SPK

persons in order to give freedom, liberty and independence to everybody.

lack of rights, they struggle for their liberation.

An incredible lot of time and energy was used to find the arguments which seemed the best to mobilize the people. They preferred the personal contact from person to person (von Mann zu Mann) to give informations, instead of written down texts.

In the activities of SPK the needs of every person were of central importance: the needs were starting points and motors of agitation. In the scientific work-groups they didn't care about abstract book-knowledge, but rather how to produce a reference between the written on the one hand and the needs of certain patients on the other (and about the references of the SPK as a whole).

Against the irresolution of village inhabitants they use social pressure. If a lot of village inhabitants "show enthusiasm" ("begeistert zeigen") for the one or for the other matter, there is caused a feeling guilty in others; because those indecisive people seemingly will draw advantages from the revolution, but without doing something for it.

Some patients experienced feelings of being guilty (Schuldgefühle), if they on the one hand regarding "their" illness made attempts to draw advantages from other patients in the SPK, which worked together with them, but on the other hand in their opinion they themselves didn't apply enough time and energy to the working together.

Regardless of his perhaps being poor and uneducated each native of Vietnam knows how the Frenchmen have governed

Regardless of their being young or uneducated many Germans know about the Nazis which have governed

Vietcong according to Newberry SPK

his land and exploited the people. Now in the eyes of the Asian the Americans exactly look like the French, and therefore a Vietnam peasant believes immediately that it is true, if somebody tells him, that the Americans are just the same barbarians like the French.

the land and sent the people to the battlefields and to the gaz-chambers. But nowadays the "new" masters (Herren) don't any more appear being dressed by SA- and SS-uniforms, but masked by fashionable suits, and because of that many German people have some difficulties to realize that the helpers and the agents of capitalism from nowadays are exercising just the same overkill (exploitation = retarded destruction of life = Krankheit) by more sophisticated methods (mit subtileren Methoden) than their predecessors in uniforms. But if a permanent growing group gets aware of that and begins to fight against it, then of course for the von Baeyer, Oesterreich, Schnyder and Hahn (the main enemies of the SPK at those times) remains clearly nothing but to insert a heavily armed police army against those patients and to imprison them because of danger of suppression of evidence (= danger of bringing to evidence = Aufhellungsgefahr).

The Vietnams did not get many democratic rights and liberties. Therefore it is nonsense to suppose that the Amercians

The sick one is totally deprived of rights. Therefore it is nonsense to suppose, that the medical men and the

Vietcong according to Newberry SPK

should have come in order to protect something, which for the common citizen doesn't exist.

Nobody comes from 20 000 km distance, nobody spends every year billions of dollars, nobody will sacrifice thousands and thousands of lives of the youth for something, that doesn't exist in the eyes of the Vietnamese. Therefore there must exist other reasons.

Nearly all Vietnamese, who came together with Americans have made bad experiences by realizing that the Vietnamese were submitted, hurt and killed by the strange invaders, commonly because of nothing but their sadistic pleasure.

judges would protect or repair any health or invulnerability, which even doesn't exist for the proletarians determined by illness.

Nobody spends every year more than 80 billions DM (budget of the social insurances 1969), nobody inserts an army of medical men and nurses for a health, which indeed doesn't exist, except for only a few capitalists at the expense of millions and millions of ill, suppressed and exploited proletarians. There must therefore exist another reason.

Almost all ill persons, who met medical men (especially "confidential" - "Vertrauens" - physicians, Amts- medical officers, industrial - Werks - physicians and hospital doctors) had made bad experiences by realizing how patients were submitted (labelled by diagnoses, put under tutelage), hurt (operated, injected, shocked, amputated, impoisoned by pills) or were killed (malpractice - "Kunst"fehler, refused aid - unterlassene Hilfeleistung etc.), commonly caused by

Vietcong according to Newberry SPK

nothing but by "scientific" interest.

He who is in fear is watchful and doesn't become victim of an attempt very easily.

He who is in fear is watchful and doesn't become victim of an attempt very easily.

Unfortunately this anxiety makes the American soldiers more joyful to shoot; they prefer to shoot instead of asking questions.

The anxiety of the rulers (thus their persecution "mania"- Verfolgungs"wahn") is the thoroughly reality-adequate reaction to the latent and permanently by force being suppressed power of a collectively and solidarily acting population; for the anxiety of the rulers, "their thousandfold anxiety is thousandfoldly watched" - "ihre tausendfache Angst wird tausendfach bewacht." -

Only a short time ago it became evident, that the German police in their paranoid-hysteric issues of persecution against ill people rigorously and "successfully" uses their firearms: Benno Ohnesorg, Georg von Rauch - Berlin, Petra Schelm - Hamburg; Thomas Weißbecker - Augsburg; Richard Eppe - Tübingen; Ian McLeod - Stuttgart; R. Schreck (Easter 1968), Alois Rammelmeier, Ingrid Reppel - Munich; moped riders, car drivers, so-called criminals; cold-blooded shootings against

Vietcong according to Newberry SPK

They encourage each recruit to ask questions, regardless if they seem ridiculous. Those discussions on the level of the cells probably are the most prudent and the most efficient methods of learning in the pedagogic arsenal of the Vietcong. Most of the recruits formerly had never spoken to a great group of persons in their life; therefore they are timid. Most of them come from the most simple (allereinfachsten) environment and are from a narrow cultural and political level, so that they don't like to express themselves in front of a great group because of anxiety to be blamed. But it is for them thus much easier to express their opinion within a group of 3 persons, first of all, if the 2 other persons work together with them at day and night. As soon as the newcomer begins to feel better in the discussion of his cell and feels somewhat surer, he easier will begin to talk in his group. Later on he has to defend his point of view in his platoon and finally he will explain his opinion to 300 or 400 pupils.

hostages and Palestinian liberation fighters at the Olympic Games 1972 in Munich.

In the personal agitation (Einzelagitation) first of all there is dealt with the difficulties, with the symptoms of a patient, regardless how ridiculous they may seem to him, and regardless of the feeling guilty, he combines to his conflicts, since he firstly has tried to get along with those conflicts and feelings. In the personal agitation those who take part also will experience together the being conditioned by social relations, especially of those actual problems getting effective during agitation. And so the patients will experience being socially determined both those problems and moreover illness at all. The being blocked to express something by using words is realized and shall be diminished in favour of liberating the protest which illness contains. Soon or later there will disappear the anxiety of being blamed because the next step will be done in the group agitation (Agitationsgruppen) and later on in the scientific work groups.

Vietcong according to Newberry SPK

Finally more and more patients become able to express their opinion in front of hundreds of persons who take part in the teach-ins and also for example they will be able to express their arguments against the representatives of the university (rector, senators, etc.) very resolutely and it doesn't matter at all, that the representatives of the university are apparently unable to get along with the arguments they are confronted with. Then they very helplessly try to reject those arguments defending themselves by saying for example: "You didn't take part in the SPK from the beginning and therefore you can't have any idea at all." (rector Rendtorff); "Our patients behave like patients indeed, but quite on the contrary you yourself are able to speak and in addition you also are quick at repartee" (v. Baeyer, chief-psychiatrist); or simply "criminal conspiracy" - "Verbrecherbande" - (Leferez, headmaster of the institute for forensic psychiatry).

They take care that none of the concerned recruits can be humbled; they punish the

If a patient derisively laughs at another patient or if he disregards the behaviour or

Vietcong according to Newberry SPK

person who laughs at the other; but never that one is punished who makes a fault.

the expressions of the latter, both these reactions and their cause have to be object of group agitation together with the group member involved.

It also belongs to the learning method, that the supervisor always has to explain and to unfold both sides of an object: both the point of view of the liberation front and the point of view of the enemy. The supervisor "immunizes" ("immunisiert") the recruits against the hostile arguments to which they could perhaps be confronted later on. By collecting the arguments of the enemy, the arguments being analyzed by the recruits themselves (supported by the supervisor) in order to falsificate the arguments, the recruits will develop a mentality (Einstellung) by which opposite arguments automatically are rejected and finally each argument against the Vietcong's opinion is rejected promptly, whatever it would be. This method is successful in nearly every case and the recruits become dogmatic to an extent, that in future they won't accept any argument against the doctrine of their ideology, how convincing or how reasonable the opposite argument ever

Practising their daily agitation, the patients have learned by Marx and Hegel, that to each matter of fact there are belonging two sides: a progressive and a reactionary one. But they also experienced, that being in a society (das gesellschaftliche Sein) of the persons determines their consciousness, and that in every case of an argument the question is to be asked: what is the social interest and what are the needs to which this argument may serve, and that the so-called sound and healthy common sense, being acquired by the training of education normally works in favour of the interests of the rulers against one's own needs. By experiences like those the patients have become sensitized to a high degree against so-called reasonable arguments. Our policy was always associated to properties, by which the discussion with the opposite side finally evoked the

Vietcong according to Newberry SPK

should be.

question of power (Machtfrage) by itself, that is to say, that ostensibly reasonable propositions of our adversaries very promptly were unmasked as being nothing but attempted extortions and tricks (Schachzüge) within the destructive strategy of those who for themselves are claiming the monopoly of power (Machtmonopol). In that way it could be achieved also a high degree of immunization of the patients against the plump attempts of corruptions of those who represent the ruling ideology of destruction and the ruling economy of murder.

There exists another point in the political and ideologic preparation of the soldiers before their fight and this point is perhaps the most uncommon one. If they work out the plan of a fight by discussion, the cadres ask the soldiers to express their proposals in order to improve the plan of attack and to get yet better chances to win the fight. In our own land you nearly can't imagine, that an officer will allow to a simple soldier, to join the discussion and to join the decisions about the strategic and tactical plannings of a war expedition. But this

To the medical enemies of the SPK it seemed to be uncommon, unimaginable, "irresponsible", that the treatment (therapy) was socialized. In our land it can't be allowed, that patients themselves should determine and form their treatments themselves. Well protected profit interests, and even the whole of the existing social relations by that are attacked and menaced. Therefore socialist patients are "wild-growth (Wildwuchs) which can't be tolerated any longer and must be eliminated as soon as possible and

Vietcong according to Newberry SPK

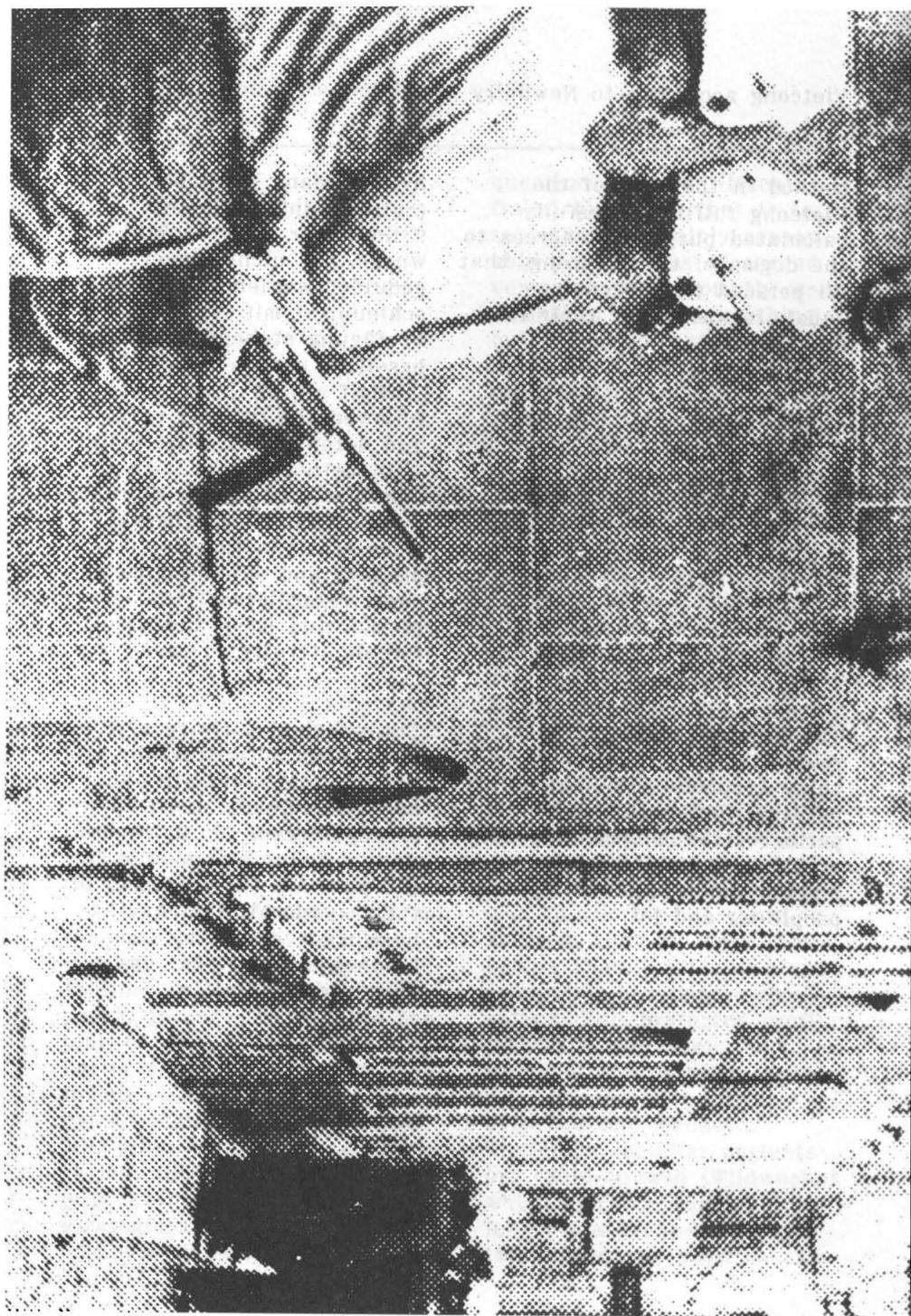
method in the case of the Vietcong fulfils a carefully calculated purpose. It agrees to the dogma of the Vietcong, that all persons (Menschen) are equal, regardless of their rank and status.

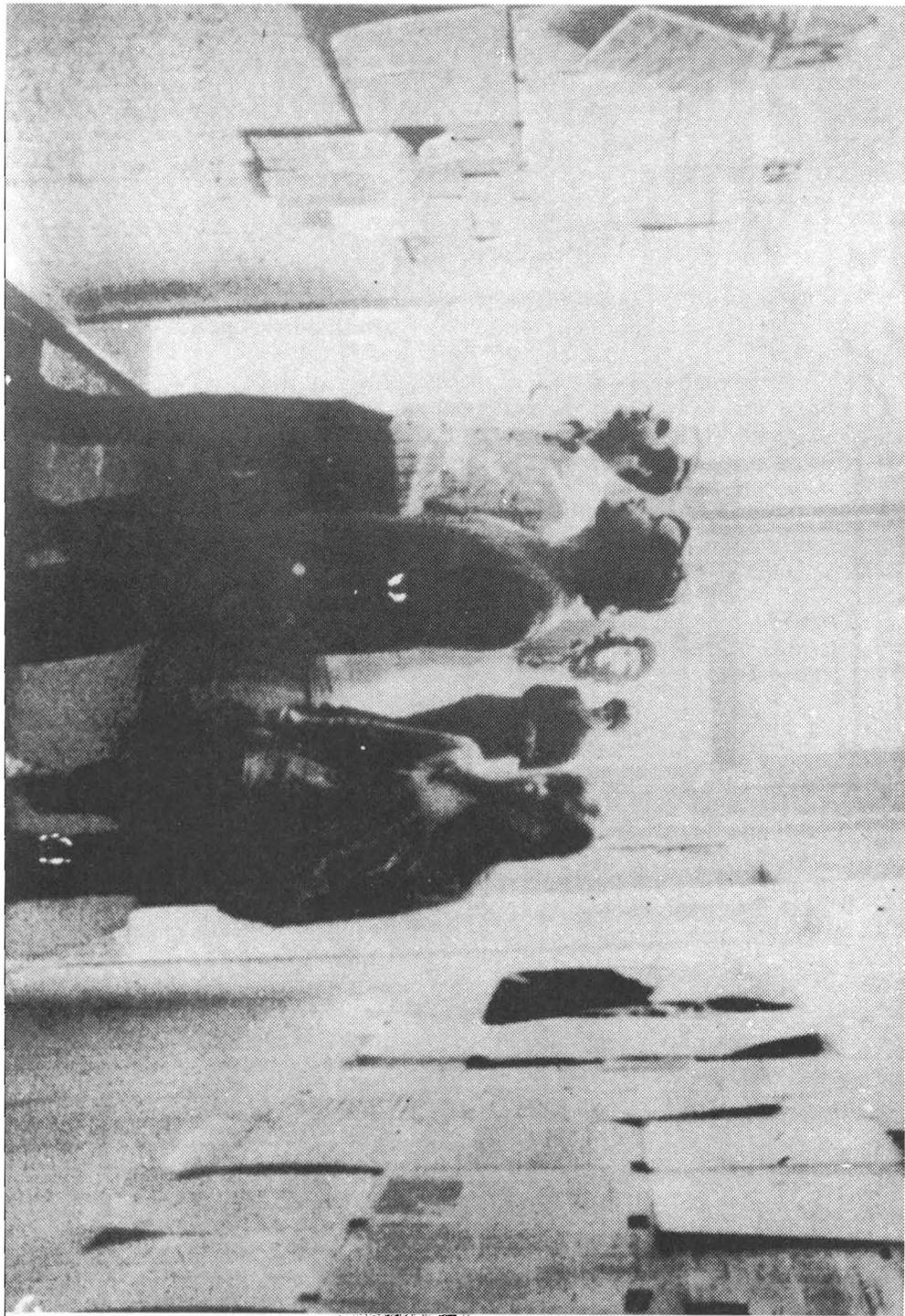
by all means available" (cultus-minister Hahn, 9 November 1970 - "Wildwuchs, der nicht länger geduldet werden kann und schleunigst mit allen zur Verfügung stehenden Mitteln beseitigt werden muß").

Half a year later there followed the ordered raids and detentions by the police. This method agrees with the dogma of the agents of capitalism, that there always must continue to exist exploiters and exploited persons, regardless of the loss of men and lives and so on, for all eternity - amen.

The political ideology of the revolutionary liberation front, being a special combination of political philosophy and experiences taken from literature of different nations was replacing the religion of the people by and by.

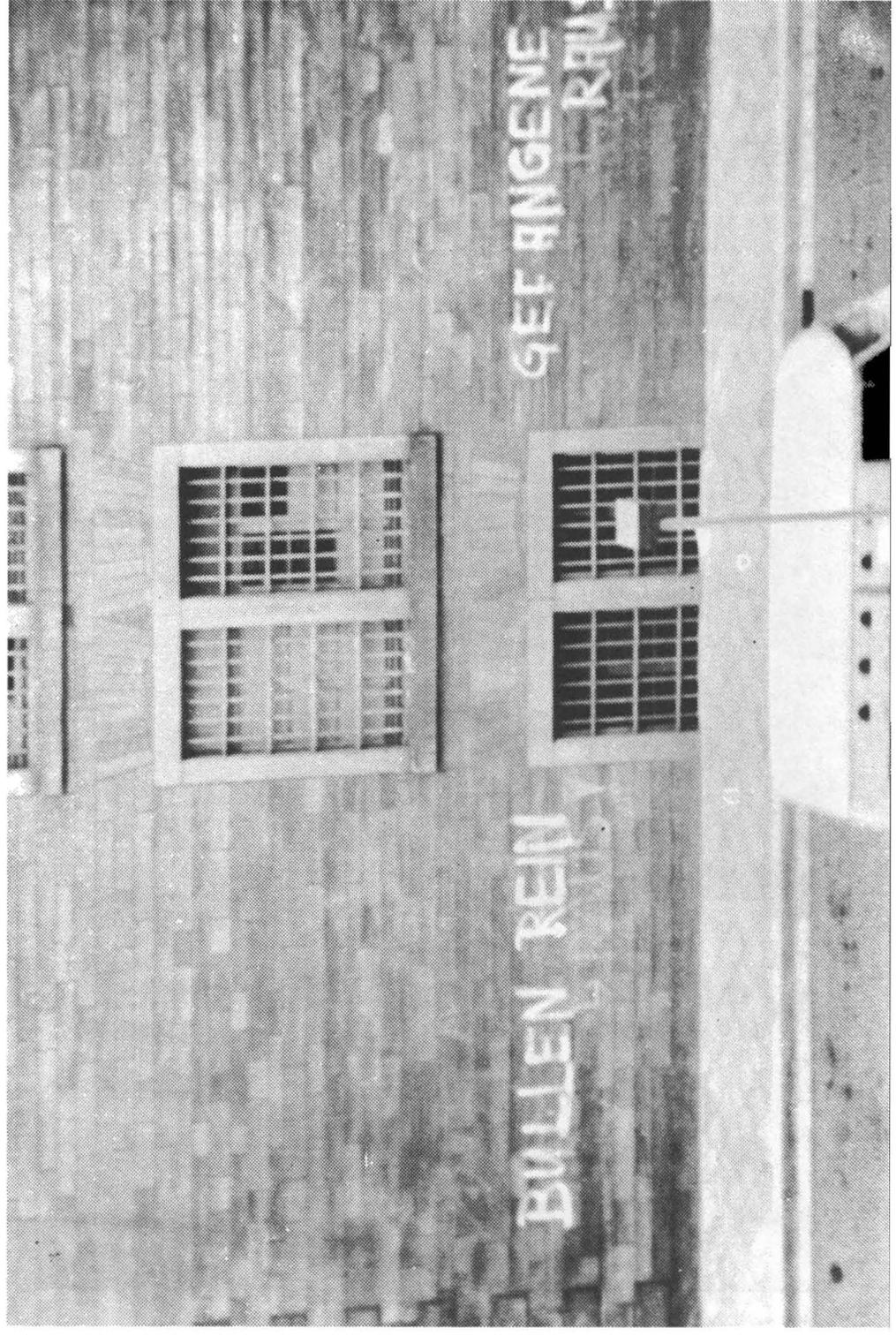
The political activity of the SPK, being determined by the needs of the patients and nourished by the knowledge of Hegel, Marx, W. Reich and many others, represented for the patients the abolition of their systematically having been made stupid by the ideology and by the reasonability of capitalism.





BULLEN REIM

GEF ANGENE
RANSE



NOTES

(1) Nosology = description of phenomena, done in a mechanistic way.

(1a) It is because of an agitative intention, if in this text for agitation the words "dialectics" and "dialectical" are used that often: these words should be understood as a challenge to produce those conditions, in which their permanently being applied as an aid for the human needs firstly can become a reality, a use which has to be done by intensive studies close to practical matter, the dialectics of Hegel and the Political Economy both complementary to each other: the realm of dialectics is the revolution in permanence! As well emphasizing of dialectics and informing against (Denunziation) science, which as a whole is infected as a ruling science by the bacillus of positivism, should work as a radical critique against this science in order to become the germ of its overcoming and abolition (= socializing).

If we again and again are asked whether it should be necessary to study Hegel at all, we have to call attention to the fact, that every understanding of Marx remains superficial, except if it has been realized, that it was Hegel, who has developed the method of dialectics, which has been applied by Marx. It is much easier to learn dialectics by studying the philosophy of Hegel, instead of picking it up from the texts of Marx. The classic authors of marxism pointed that out again and again. Thus Lukács writes in "The Young Hegel" referring to Engels: "And while during the last years of his life he (Engels) wished the young marxists to be instructed by studying Hegel, he always cautioned them not to waste time by cavilling at or thinking too long about the constructions of Hegel, but to be very attentive where Hegel correctly develops a true dialectical proceeding. The first should be easily done, ... but the latter should be an important finding for each marxist." Thus the matter never can rest there to look down on Hegel and to put him aside as an idealist, just like many lefty groups use to do. The most fruitful method therefore is, to take as

an example the classics of marxism and to read Marx using the glasses of Hegel and to read Hegel through the glasses of marxism. Marx himself has written in "The Holy Family": "But then Hegel within his speculative explanations very often gives a true representation of how the object is to be grasped as a whole and at all. This true explanation within the speculative development can mislead the reader to take the speculative explanation for real and the real explanation for being only speculative." In the scientific work-groups of the SPK Hegel's dialectics were studied intensively and close to practical matters. As an example, when reading Hegel's "Phenomenology of Spirit" the procedure was approximately as follows: after reading together a section of this book (one of the patients read out loud, the others listened while reading the same section) we tried together to find the connection between the contents of this paragraph on the one hand, and between the actual situation of needs in the collective on the other hand, and in the same way we tried to produce a connection between the situation of a certain patient and what was just read to them: for example, if there were problems with the place of work or just in the family relations. This method of proceeding firstly resulted from the fact, that most of the participants of the work-groups were not accustomed at all to be concerned with scientific texts and also because there is a socially conditioned "difference in education" ("Bildungsgefälle") between the students on the one hand and the workers on the other. By that we experienced, that, after having overcome the initial difficulties of being blocked in their abilities to articulate their impressions starting from the text, just those participants who, according to the conventional and outdated scale of classifying the "educational level" ("Bildungsgefälle") were on the lower end, were the ones who produced the most fruitful and advancing comments in the discussion, while many of those who were students had a strong tendency to present an interpretation which followed only the academically required steps combined with the constraint to present nothing but that "knowledge" for which they had been trained until they came to a dead stop. Just those fixations, being caused by an orientation tied to the social structures of consuming and believing in authorities, could be worked out and overcome in the scientific work-groups in which we dealt with scientific matters always close to practical

questions and which stood in connection with the personal and group agitations. This all the more as especially the "Phenomenology of Spirit" offers in each of its sections superabundant examples therefor (suppression and servitude!).

In the beginning there had been a plan to present only those contents to the collective for discussion, which according to the opinion of anybody in the collective were completely incomprehensible. This challenge had been caused by the concrete situation of need, which again and again had been expressed in the personal agitation: We have read a lot of Marx etc. but nevertheless we can't get along with the dialectics and therefore our understanding of Marx also remains incomplete. - Then also read Hegel. - For heaven's sake, this guy for sure is idealist and can't be understood at all - and all the worse: Schopenhauer, who never could be impressed except by those who were positivists, was seriously convinced, that anybody who has at his disposal even a tiny amount of sound common sense easily could be turned into a completely stupid person, if somebody lead him to an intense studying of Hegel. - Now, just concerning ourselves there is no danger -. O.k. for in any case there is no doubt that for Marx, Lenin and Mao reading Hegel doesn't seem to have produced any damage for their mental health ... Besides we had best reasons to believe in the creative power of the negative (schöpferische Kraft des Negativen) or in what else?

Thirdly there should have remained to us - presupposing the worst of all possibilities - to experience by the help of the text our personally being wrecked by the text as something which was reasonable for the collective as a whole and by that we at least should have broken the barrier between the collective and the personal creativity (Produktivität).

- (2) K. Marx, "Economic-Philosophic Manuscripts" (MEW EB 1, p. 536).
- (3) Some quite clear explanation to this matter is to be found in Alfred Sohn-Rethel, "Intellectual and Manual Labour", chapter "Reproductive and Non-Reproductive Values", Frankfurt 1971, p. 144.
- (4) K. Marx, "Basic Outline of the Critique of Political Economy", (EVA), p. 14.

- (5) David Cooper, "Psychiatry and Anti-Psychiatry", Frankfurt 1971, p. 55.
- (6) If a worker of nowadays visits his doctor and talks to him about a lot of symptoms (to say feelings of nausea, headache, feeling dizzy etc.) then the doctor does all he can to isolate those symptoms from their historic and biographic connections. He measures the blood pressure, the heartbeat and finally diagnoses some "vegetative Dystonie" (disturbance of the autonomic nerve system); what about the relation and the situation at the place of work and in the family there will be no interest, except as a side issue. Treatment as a business of exchange (Tauschgeschäft): the symptoms have to be rigged up in such a way, that they, as a demand (Nachfrage), will fit to some supply (Angebot) of the medico-technical pharmaceutical industry, corresponding to each other.
- (7) K. Marx, "The Holy Family", MEW 2
- (8) Differential euthanasia means the well planned, systematic destruction of life on a mass scale, which by its sophisticatedly and scientifically done execution escapes mostly from being noticed and realized because of its ("scientifically") being chosen of those who shall be killed and because of the well controlled (gesteuert) speed and velocity of this process of destruction, quite suitable to the definition "differential euthanasia". For the patients of the SPK there were many occasions to experience the trials and attempts of this kind of killing human lives at the university's psychiatric hospital of Heidelberg, especially by the doctors von Baeyer, Blankenburg and Oesterreich.
- (9) We are aware, that illness existed since long ago before there was capitalism ("The misery is older than capitalism" - W. Reich). Illness results from domination - violence of men against men - a domination which starts with private property.
W. Reich by the researches of Malinowski has pointed out the transition of the matriarchal social order to the patriarchal one, the latter being based on private property (W. Reich "The Invasion of Compulsory Sex-Morality" - "Der Einbruch der Sexualmoral"). In this book W. Reich explains comprehensively how there were developed the drive suppressing (triebeinschränkende)

mechanisms as a result of the origin of private property. And by that therefore than - "in modern speaking" - there rise neuroses, perversions and other body phenomena of illness. In epistemologic view (erkenntnistheoretisch) the concept of W. Reich firstly is of most huge importance, because it falsificates quite striking every "genetic" theory ("erbgenetische Theorie") of the neuroses and of the psychoses explaining their connection with the social relations of property. To change illness (die Aufhebung der Krankheit) is the same as to abolish the private ownership (private property) of the means of production (Aufhebung des Privatbesitzes an den Produktionsmitteln - see Marx, theory of alienation - Entfremdungstheorie). It was not by contingency and by accidentality that we have defined illness elsewhere as life being broken in itself.

(10) Buffer of crises (Krisenpuffer):

a) expenses for illness: at the universities of Yale, Berkely and Harvard there were calculated the costs of single diseases, respecting the lost work days, the expenses for medical treatment and also respective to the expenses in favour of the related family members of the sick person and also regarding the change concerning the behaviour of consumption, specially for any involved person, thus the expenses for all persons who directly or indirectly had been struck by the illness. There resulted that in the year 1954 there was a "loss" of 2 222 000 000 \$, caused by 734 669 cases of cancer, thus 3 024 \$ for each case ("loss" of course means a loss for the economy). Concerning tuberculosis there were caused by 94 984 cases a loss of 724 000 000 \$ = 7 622 \$ for each case.

(The here mentioned numbers have been taken from Jean-Claude Polack, "La médecine du capital", Paris 1971, p. 36).

From the researches of the mentioned author Polack there also follows, that the American civilization can't afford to extinguish completely the tuberculosis without bearing a risk for its economic structures (see in the same book p. 36/37).

b) Connection between health sector and pharmaceutic industry: the chemical-pharmaceutic industry is a sector of production and the distributing sector (Zirkulationssphäre) of this industry is situated in

the institutions of the health sector. Sales crises in this sector of production consequently are followed by the necessity to augment the sales by addressing to the medical insurances and to the doctors (for example by making advertisements in the corresponding technical journals); or the chemical-pharmaceutic industry addresses directly to the patient himself, thus eliminating the medical sector, by means of a huge offer of publicity recommending medicaments which are available without prescription, and so this industry will carry the patients into dependence; the industry itself replacing the physician.

- c) Turning the commodity labour force into its optimum of ability to be exploited.
- d) The contributions to the social insurances paid by the workers for the State are serving as a fund for investment help to the economy.

(11) The fascists are used to pervert and to corrupt all revolutionary matters (see also R. Reiche, "Sexualität und Klassenkampf"). Therefore in their eyes illness as a revolutionary force of production must be eliminated. The need for life of a person thus is turned into a biologicistic principle of life, to the healthy, "worth living" life, a proceeding which indeed represents a perversion, because there is only the question for a life which seems to be good for evaluation. Each life which doesn't correspond to this demand gets reserved for the mass-annihilation (Massenvernichtung) formed by differential euthanasia (Differentialeuthanasie). This perversion is expressed by this, that health as an ability to be exploited appears in the consciousness of the respective person as a good feeling or at least is expected to appear so. There are perhaps inner constraints and antagonisms by which occasionally in crises psychiatry and health sector as a total see themselves obliged, together with the capitalist machinery of State, to condemn the ill persons calling them superfluous gluttons - because of being obstacles for "research and teaching" - lazy bones, evil doing fools and dangerous to the public, wild-growth (Wildwuchs), nourishment for clink and gas-chamber, thus preparing the patients to get them "marketable"? If this is true, there follows that also

must exist the phenomenon of its opposite, what means that the ill persons are welcomed and well recommended from time to time denoting them as good people, diligent people, in short as the better people - Identity of the opposites.

- (12) "Self-abandonment" ("Selbstpreisgabe"): Schnyder and his accomplices made use of this word (see correspondences I, page 163/164) - following the tendency in the explanations of the psychiatry professor Bochnik at Frankfurt who in his "report" about the SPK first used this word. The context as it follows from Bochnik in the own words of the latter: "The psychiatrist Ernst Kretschmer is said to have said once, that the psychiatrists are sentencing (begutachten) the psychopaths if the times are good, but if the times are bad there are governed the psychiatrists by the psychopaths. Shall we wish to get bad times?" ("Der Psychiater Ernst Kretschmer soll gesagt haben, daß wir Psychopathen in guten Zeiten begutachten, während sie uns in schlechten Zeiten beherrschen. Soll man sich schlechte Zeiten wünschen?" - see SPK-documentation I, p. 82/83)
- (13) See correspondences I, p. 163/164.
- (14) See SPK-documentation I - reports of Dr.med. D. Spazler, Heidelberg; Prof. P. Brückner, Hannover; Prof.Dr. H. E. Richter, Gießen.
- (15) Excursions of extermination against objects by installed wear (eingebauter Verschleiß), included immediate destruction of wares, the permanently becoming old-fashioned of the wares (permanentes Modeveralten) and annihilating excursions against every kind of human nature by means of perverting the human productive energies of life to the totality of alienated and mechanic work and greedy consuming to excess by means of the violent maintaining of those relations of production, in order to make the cash box agree - that's what we call imperialism to the interior (illness).
- (16) See correspondences I, p. 163/164.
- (17) See for example the arguments of the dean Leferenz (Faculty of Law at the University of Heidelberg) in the session of the Senate on 24 November 1970, when he

demanded the "competent agencies" ("zuständige Organe") of the university to execute as promptly as possible the sentence of the Senate, that the SPK cannot become an institution at the university and therefore promptly must be eliminated "using all executive means of the State" - say: violence of police - (see also correspondences I)

- (18) See correspondences I, p. 163/164.
- (19) "Formula" belonging to the oath of Hippocrates
- (20) Dr.med. Blankenburg - assistant medical director at the university's psychiatric hospital at Heidelberg
- (21) See correspondences I, p. 163/164.
- (22) Prof. Bräutigam - director of the university's psychosomatic hospital at Heidelberg
- (23) See correspondences I, p. 163/164.
- (24) "Demands of the Socialist Patients' Collective to the rector's office" (SPK-documentation I, p. 19).
- (25) The experts: Prof.Dr.Dr. H. E. Richter, director of the psychosomatic hospital at the university of Gießen; Prof.Dr. Peter Brückner, director of the seminar of psychology at the technical university of Hannover and Dr.med. Dieter Spazier, medical specialist for psychiatry and neurology and former leader of the university's psychiatric policlinic at Heidelberg. Besides of that the SPK made a scientific report about its actual work and a look-out for coming tasks. Those four works have been published in the documentation about the SPK of Heidelberg by the faculty and of the basic group of medicine at the university of Gießen.
- (26) - The child of a SPK-patient was taken by the police as a hostage in order to enter as the first person the house in which those pigs supposed to stay people ready to defend themselves by starting a shooting-out.
- Detained persons were submitted to extortions like the following: "we just will do a search of your house (Hausdurchsuchung), if you continue refusing

to give a statement there can be shot dead persons who perhaps are innocent and who perhaps have confidence in you. The responsibility then will be on your side."

- (27) September 1972
- (28) He who takes the word "poisoning treatment" for an exaggeration should be told that the professor in ordinary and second president of the World Organization Of Psychiatry and Neurology, v. Baeyer, for socialist politics surely unsuspected, again and again recommended to his assistant doctors the advantages of electroshocks, because, as he told, the danger of damages of the central-nervous system by applying a treatment by medicaments would be certainly greater than the perhaps bad effects being calculated in the case of a treatment by electroshocks. Both treatments, as everybody knows, are causing the destruction of nerve cells, the latter being unable to regenerate themselves quite in contrast to the other cells of an organism.
- (29) v. Baeyer, Häfner and others in "Psychiatry of the Persecuted" ("Psychiatrie der Verfolgten"): "Again and again in few or in many cases there are very skilful scientists, who, influenced by political power, leave the way of uncorruptible objectivity, thus representing a behaviour which in most of the cases must neither be caused by a direct order nor by material corruption (bribery), but being caused more or less indirectly-atmospherically (indirekt-atmosphärisch) by the unconscious want (unbewußtes Bedürfnis) to float in the main stream of their time ("im großen Strom der Zeit mitzuschwimmen")." - v. Baeyer in: The affirmation of the NS-ideology in the medicine in special refer to euthanasia.
- (30) has been dropped
- (31) see documentary chapter: "About the political economy in the identity of suicide = murder", p. 134.
- (32) "On Sunday, 21 March 1971 at 6 o'clock p.m. unknown persons announced by telephone call to the Socialist Patients' Collective (SPK) their intention to kill the SPK member Wolfgang Huber ("founder", "leader",

"chief-ideologist and chief-activist" of the SPK). He who called up, announced to shoot dead Huber in the following week, if the SPK should not agree to fulfil his only condition: to make his daughter (SPK member) leave the SPK and return to her family. This menace with murder includes a progressive and a reactionary moment. Because of its protest, it is progressive. - Protest against the existing cannibal mode of production, principle of rivalry and competition - the great figures devour the little ones (as we could find out the little factory of the death threat's author just had gone bankrupt last week). The reactionary moment of this threat consists in directing the protest against those who permanently attack the illness producing cannibal relations and who have organized themselves in the SPK, struggling against those who are responsible for the named relations ...

Last not least by such threats and their execution it can be understood, how ruling ideology becomes material violence. Everybody who uncritically reads the RNZ-press (Rhein-Neckar-Zeitung), the BILD-press or who uncritically watches television thus becomes a potential assassin who, following the ideology instilled in him, can be seduced to an activity of that kind." (see SPK-documentation II, p. 108 - 110, patients'-Info No 33)

- (33) In particular all those relations which have to do with the psychoanalytic way of interpretation, relations as so-called transfer, retrotransfer (Gegenübertragung), projections, inhibition (Widerstand) etc. and so-called authority conflicts, if they became manifest during the course of the agitations between two persons or in the group agitation were solved and finally completely abolished during process and proceeding course of emancipation, cooperation and solidarity by applying the categories of utility value and exchange value (Gebrauchswert und Tauschwert).
- (34) see also "Listen Little Man" ("Rede an den kleinen Mann") by Wilhelm Reich, 1946.
- (35) During the weekends - Saturdays and Sundays - there always took place three group agitations and three study work assemblies, because there were many people in the SPK who were occupied with work or family from Monday to Friday.

- (36) Spinoza, "Ethics" ("Ethik") - chapter III "About the emotions" ("Von den Affekten")
- (37) The agitation repeatedly was called thoroughly into question both SPK-internal and in the public. For example one day, during a study group meeting, two patients decided to abolish completely all medical functions together with the connected persons. By a newly started detailed discussion of the SPK methods it could be realized that those two patients had been generally noticed because of their permanently asking and calling for the "doctor". This contradiction promptly became evident, also in the group situation which just took place; but not at all - as it could have been expected in all probability - in the way of a critique against the "foolish opinions", or against the "mistaking behaviour" (Fehlverhalten) of the both patients or be it concerning the concoctions (Machwerke) "transfer" or "fixation". But this contradiction became evident by realizing the problem which concerned indeed every person in the SPK. Even during personal and group agitations from time to time all of us were reproducing one another just as if we were dealers, consumers and cheated cheats (betrogene Betrüger). This because just that had been the only input into ourselves by the society we formerly had lived in, lacking any kind of consciousness about this matter of fact (... weil eben mehr und anderes nicht in uns reingekommen ist). Caused by experiences like those the general interest of the agitation was directed to the behaviours of consumption and domination, as connected to the social relations of a commodities producing society (einer warenproduzierenden Gesellschaft).
- (38) The wrong tracks of Freud (Die Irrwege des Freud'schen Denkens) consist in that, using a simple formula, that he for all the questions, which from all of their beginnings were presenting themselves to him as materialistic problems, doesn't find any solution, except spiritualistic (idealistische) answers. In spite of all his critical attitudes, which he seemingly establishes against the bourgeois society, he finally remains tied to the bourgeois ideology. His thinking staggers between a mechanistic materialism on the one hand and a metaphysical idealism on the other; besides of that he is turning (Hypostasierung = Überhöhung) the bourgeois order of society quite simply into the

"principle of reality" ("Realitätsprinzip"). There is completely inhibited any working out of the conditions of development from which has resulted the present bourgeois society (die historische Dimension bleibt verdeckt). Just in the latter there are situated the epistemologic prerequisites and conditions from which follows the pessimism of Freud, which all commentators correspondingly have found in the works of Freud.

- (39) From the expulsion of Wilhelm Reich from the Communist Party there followed, besides of being isolated, that he didn't go on to develop his starting from a materialistic-dialectical theory of sexuality. From that there also becomes understandable the relapse to a mechanistic materialism, as it is represented in the last years of Reich's life concerning his explanations given to the organ-theory, developed by him. For the communist parties, from their refusing to accept the sexual misery in any connection with their politics, there resulted a false sense of shame and a puritanism in the organizations of the parties which then became the base of a doctrinarism and a bureaucratism just like that, which we find nowadays again in the founding programs of communist parties of the lefties. In their groups there now are apparently the same structures of doctrinarism and bureaucratism, which formerly were not there in the preceding anti-authoritarian movement of protest of the 68th, now smashed.
- (40) In the primal societies (Urgesellschaften) the organization of the social units is determined by the necessity to struggle against the powers originating from nature. The findings of W. Reich in "The Invasion of Compulsory Sex-Morality" ("Der Einbruch der Sexualmoral"), based on the findings of Malinowski are of exceptional epistemologic importance in this context:
- 1.) It demonstrates the connections between the forces of nature and the violence in the interior of the social units. In the interior of a social unit - for example at the natives of the Trobriand Isles, who nevertheless are an exceptional case - there are no social constraints because nature in no way is opposite to the people.
 - 2.) The economic development as a such one (transition to agriculture) leads to the development . . .

property and therefore to the monogamy, the spouses regarding each other as their property, and it results from that the social constraints suppressing the drives (triebeinschränkende Folgen). It is of great importance to notice, that there might be embedded in this "paradisiac primal situation" ("paradiesischem Urzustand") an impulse to develop into another situation which is higher from an economic point of view, a transition which - for the inhabitants of the Trobriand Isles - came automatically, that is to say without being induced by outside influence, for example trade exchanges with a more developed other tribe, exchanges, which in other cases, but not in that of the Trobriands, commonly produce changes in a society like that.

- 3.) The work of W. Reich presents the suppression of drives (Triebunterdrückung) as a result of the development of private property as well as a prerequisite to maintain and to augment private property. The book of W. Reich "The Invasion of Compulsory Sex-Morality" ("Der Einbruch der Sexualmoral") also represents a consistent falsification of all those theories which try to prove the so-called mental disturbances whether pseudo-philosophical as a fact of human existing (Grundbefindlichkeit) or as a consequence of genetical determination, the latter being taken for a biologically true argument. Those symptoms which scientifically have been classified as mental illnesses indeed have nothing to do with anthropology, because they are nothing but dependent variables (Momente - = abhängige Variable) of the anthropology itself, this latter anthropology being nothing but the totality of all the experiences which the human species ever had (Totalität der menschlichen Gattungserfahrung), which has to be determined in the Marxist way as alienation (Entfremdung) and as abolition of alienation (Aufhebung der Entfremdung).

- (41) Using the liberation struggle of the people of Algeria as an example Frantz Fanon has explained in his book "The Wretched of the Earth" ("Die Verdammten dieser Erde") how by taking part in the revolution of the formerly colonized people not only especially psychiatric symptoms disappeared but also physical

grievances and troubles (Beschwerden. Hier ausdrücklich nicht Symptome) like damages of the intervertebral disks (Bandscheibenschäden), chronic ulcers of the stomach and of the intestines (chronische Darm- und Magengeschwüre), rheumatical and other cramps of the muscles also disappeared. -These somatized grievances and troubles had - in former times and without the taking part in the revolutionary process - successfully resisted any treatment and any attempt to remove the troubles and thus adjust the person who suffered from them owing to the way of life during the colonization.

- (42) For the understanding of terms like "partial drives" ("Partialtriebe"), "genitality" ("Genitalität") etc., we point to the books of Wilhelm Reich: "The Invasion of Compulsory Sex-Morality" ("Der Einbruch der Sexualmoral"), "The Sexual Revolution" ("Die sexuelle Revolution"), "The Function of Orgasm" ("Die Funktion des Orgasmus"), "The Mass Psychology of Fascism" ("Die Massenpsychologie des Faschismus").
Within the scope of this book it is not possible to develop the whole of a connected theory of sexuality in a materialistic view. Nevertheless regarding practical matters it seems to us to be of special importance to point out, that we have tried the best we could to reduce (erst zurückgeführt und dann ersetzt) quite consciously to dialectic-materialistic categories all psychoanalytic terms which nevertheless still are appearing even in the progressive works of Reich.
- (43) K. Marx - Capital I, p. 381/382 and p. 384 - MEW, 1971; space type by the editors.
- (44) "Besides all the functionaries of the American health system realize quite exactly that the situation on the labour market influences the therapeutic level, the former determining work and development in the hospitals. If the unemployment grows, chronic diseases are allowed to expand, because there will be no danger for the economy by an increasing number of patients. This situation exists in America since the Second World War; and this was the situation during the world monetary crisis in 1929." (J.C. Polack, "La médecine du capital", Paris 1971, p. 35)
- (45) In this context the definition of ill people to be deprived of all rights is an important coefficient in the

whole development. How this deprivation of rights manifested itself during the development of the SPK can be found on pages 37 - 51 in this book.

- (46) Taken from a leaflet which was distributed by the "Comité d'Action Santé" in February 1969 at the doors of the car factory Renault at Flins.
- (47) K. Marx - Capital I, p. 384 - MEW, 1971
- (48) J.C. Polack - "La médecine du capital", Paris 1971, p. 35/36
- (49) Mural slogan during the May of Paris 1968
- (50) Hegel
- (51) Compare also what judiciary issued against the so-called ringleaders of SPK, described in the "Historical Section", p. 26 ff.
- (52) Not the protection of territorial frontiers but protection of the borders between exploiters and exploited people.
- (53) Here we have quoted the paragraphs in order to point out that the organs of the State permanently violate those very laws, which they pretend to protect. What there is to be protected cannot be protected otherwise, except by violating it.
- (54) Beck-texts, 11th edition, May 1971, dtv:

§ 129 Criminal Conspiracy (criminal organization)

- (1) he who founds a union, the purpose of the activity of which is aiming at committing punishable activities, or he who takes part in such a union as a member, or he who wins a person over to this cause, or he who supports it, will be punished by imprisonment up to five years.
- (2) section (1) has not to be applied,
 - 1. if the union is a political party which is not sentenced by the Supreme Court of the Constitution (Bundesverfassungsgericht) as an unconstitutional (verfassungswidrige) party,

2. if the committing of punishable activities only represents a purpose or an activity of subordinate meaning or
 3. as far as the purposes and the activities of the union represent punishable activities under §§ 84 until 87.
- (3) Punishable is also the attempt to found a union such as mentioned in section (1).
 - (4) If the perpetrator belongs to the ringleaders or to the rear rank men (Hintermänner) or if there should be another special heavy case, then the imprisonment has to be from six months to five years. Besides of that there can be passed an additional sentence permitting the being put under police observation (Polizeiaufsicht).
 - (5) In the case of members who are not that guilty and whose involvement is only of subordinate importance the court can mitigate the punishment according to its own estimation (§ 15) or it can refrain from a punishment corresponding to the sections (1) and (3).
 - (6) The court at his free discretion can mitigate the punishment (§ 15) or it can following the named regulations waive any punishment, if the committer
 1. by free will and earnestly takes pains to inhibit, that the union can be continued or can commit the criminal acts according to its aiming at, or
 2. discloses his knowledge in time to an office, in order that criminal acts of which he knows the plans yet can be inhibited; if the committer achieves to inhibit that the union can continue, or if this purpose also will be achieved without his efforts, he shall not be punished. (See therefore also "police state", p. 103 - 105!).

§ 81 High Treason against the Federal Republic

- (1) He who starts by violence or by menacing with violence
 1. to impair the being continued of the Federal Republic of Germany or
 2. to change the constitutional order which is based on the Basic Law of the Federal Republic of Germany,

shall be punished because of high treason against the Federation by life-long imprisonment or by imprisonment of at least ten years.

- (2) In cases of less importance the punishment will be an imprisonment from one to ten years.

(55) Northern Ireland fighters without depressions
 "Since the Civil War in Northern Ireland is raging the number of depressive illnesses and also the rate of suicides and of attempted suicides has fallen to a flabbergasting degree, being now only half of their former levels. This can be found with men of the lower social classes, who are the persons being most engaged in those struggles. Men of the upper classes and in some of the quieter parts of Northern Ireland on the other hand are now suffering more from depressions than before. (so Dr. H.A. Lyons from the Purdysburn Hospital Belfast)."
 Frankfurter Rundschau from 21 August 1972

(56) The same applies to the dialectics of accusation and defence in the so-called State of Rule and Law (state under the rule of law, sog. Rechtsstaat), except the difference, that the "defence" (being defended by a lawyer), because of being constrained by the juridical formalism can't proceed but to the turning over into the accusation again and again, as long as the tools of the defence (namely the lawyers themselves) are still joined to the power of the monopolists of the law.

(57) Those documents meanwhile were published in the SPK-documentation II, Gießen, p. 148 until 170, repeatedly published, last time in an edition of several 1000 books, to be acquired in the usual bookshops.

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SPK/PF/Huber:

**ÜBER DAS ANFANGEN. Zur Vorgeschichte des Sozialistischen
Patientenkollektiv (1970) und der Patientenfront (1973).**

Wie aus der Krankheit eine Waffe wurde. Heidelberg 1993.

Dieses Buch ist die Wiedergabe eines Interviews mit
HUBER, W.D, Dr.med., das am 6.11.1992 stattgefunden hat.

ISBN 3-926491-18-3, 168 S., DM 18.--

**Dokumentation zum Sozialistischen Patientenkollektiv (hu*)
an der Universität Heidelberg, Teil 1.** Gießen 1971; 5. Aufl.
mit einem Vorwort von Huber (SPK/PF) WD, Dr.med.

Heidelberg 1980. ISBN 3-926491-02-7, 130 S., DM 13.--

**Dokumentation zum Sozialistischen Patientenkollektiv (hu)
an der Universität Heidelberg, Teil 2.** Gießen 1971; 4. Aufl.
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Heidelberg 1980. ISBN 3-926491-03-5, 318 S., DM 20.--

**Dokumentation zum Sozialistischen Patientenkollektiv (hu)
an der Universität Heidelberg, Teil 3.** München 1977; 2. Aufl.
Heidelberg 1988. ISBN 3-926491-04-3, 222 S., DM 15.--

PATIENTENFRONT (hu) - SPK IV. Und wieder: IATROKLASIE;
IATROKRATIE IM WELTMASSTAB; MACHT, IATRARCHIE /
KRANKHEIT, GEWALT. 4. Aufl. Heidelberg 1990.

ISBN 3-926491-14-0, 184 S., DM 19.--

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Heidelberg.**

3. Aufl. mit einem Vorwort von Huber (SPK/PF) WD, Dr.med.
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**Sozialistisches Patientenkollektiv (hu): SPK - Aus der
Krankheit eine Waffe machen. Eine Agitationsschrift des
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Gérard Hof: **Offener Brief an Dr. Hutter. Mit einem Grundraster der Patientenfront (hu).** Mannheimer Zeitung Nr. 6 (Sondernummer). Mannheim 1977. 16 S., DM 4,-- (Kople).

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Patientenfront (hu): **Patienten an der Front, ein Leitfaden.** Göttingen, Kassel 1978. ISBN 3-926491-07-8, 107 S., DM 15,-

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Patientenfront (hu): **PRÜFSCHRIFT UND PATHOPROTOGRAMM** Kritische Würdigung durch Mitarbeiter des INTERNATIONALEN KRANKHEITSTRIBUNALS bei Gelegenheit der Recherchen vor Ort seitens einer Delegation europäischer Menschenrechtsbeauftragter. Anlaß und Gegenstand der Enquête: die Ärzteverbrechen gegen Patienten in der HEILanstalt Wiesloch, die ärztepolitische Verfolgung der Krankheits-Anwälte und wie dergleichen in Bonn gesehen wird. Heidelberg 1983. ISBN 3-926491-11-6, 160 S., DM 20,--

Patientenfront (hu): zum **HEILSfall Landeskrankenhaus (hier: Wiesloch)**. Tradition und Geschichte; Angriffe und Zielkonstanten des Patientenwiderstand, Reaktionsmechaniken der Ärzte. Heidelberg 1991. ISBN 3-926491-15-9, 66 S., DM 6,--

Patientenfront (hu): **K r a n k h e i t s R a t**
KrankheitsRat ist Recht und billig (nach § 138 II StPO ... usw. - selber machen!), Abschlußprüfung überfüllig. Ohne Kutte, nebenbei; Drillich, Nachthemd, einerlei.
Heidelberg 1985. ISBN 3-926491-12-4, 150 S., DM 20,--

Patientenfront (hu): **Iatromathematik und Dissidenz**.
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praktisches Protokoll einer Aktion. Über das Handwerk des
"linken" Leiters der Festungsklinik Hohenasperg Dr.med.
Mechler, in der Nachfolge des SS-Arzt Dr. Mauch. Und wie
ihm selbiges Handwerk gelegt wurde, siehe auch seine ver-
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jahr: "Meuchler-Monographie" und SPIEGEL Nr. 32 vom 6.8.79).
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(Hintergrund: SARTRE mit SPK, D. COOPER gegen Medikal-
demokratie). Se vuoi vivere devi ammalarti. Passa dai camici
bianchi la storia violenta del potere ... un paziente tedesco,
perseguitato e torturato nel suo paese ha trovato asilo a
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Sulla questione: perché rifiutare la visita medica?';
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laborazione con Radio Dreyeckland). SPK (hu): 'Dialettica della Sessualita' del COLLETTIVO SOCIALISTA DEI PAZIENTI. Amsterdam 1989. ISBN 3-926491-16-7, 84 S., DM 15, L 11000

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This bibliography deliberately omits the secondary literature on the SPK, both as extensive as partly superficial because of the proved life-hostility (= rassism against patients) of its authors. (See also: Iatrokratie im Weltmaßstab - Iatrocracy on the world scale, p. 2ff)

*) also published in: Patientenfront (hu): **Testi del COLLETTIVO SOCIALISTA DEI PAZIENTI (SPK) e del FRONTE DEI PAZIENTI (PF).**

Comments on the SOCIALIST PATIENTS' COLLECTIVE (SPK) and on the PATIENTS' FRONT (PF) * :

Ingeborg Drewitz (1986): The conception of illness (Krankheitsbegriff), as it was worked out by the SPK and by the Patients' Front, shatters all the basic foundations of the building, which is rotten as a whole.

People's University at Göttingen (1985): The Patients' Front is the radicalized SPK. The Patients' Front attacks the ruling System as a medical power, that's to say, it attacks every power (... alles Ärztliche ...).

David Cooper (1982): Indeed I have welcomed the following statement of Huber-SPK: Doctors need patients, but patients don't need doctors - but nevertheless I took it for impossible to be carried out in reality. But meanwhile, realizing what the Patients' Front has achieved by doing, I can't but confess that the named statement indeed is fulfilled and that by proof.

Felix Guattari (1974): What there was the Parisian Commune in 1870 was in 1970 the SPK, the latter in a way more ripened (100 years later, anyone can do that - 100 Jahre später, kein Kunststück -).

Jean-Paul Sartre (1972): SPK ... the only possible radicalizing which can't be done by any anti-psychiatry ... illness, the only possible form of life in capitalism. It's quite true ... abolition of the relation between doctor and patient. ... illness being now a revolutionary force.

Senegaleze Liberation Movement (1983): SPK inalienable foundation for every successful revolution in the Third World and for every revolution yet to do there.

* Selection of the annexes from p. 205 - 216 by the redaction-collective KRRIM

COMMENTS FROM OTHER**CONTINENTS:**

"Death is omnipresent in the life. SPK doesn't fetishize a situation, but it unmasks this cathedral of death." *SPK (music-group in Australia 1981)*

"... liberation struggle of the PATIENTS' FRONT in order to abolish psychiatry and medicine ..." *Madness Network News (San Francisco, U.S.A., autumn 1986)*

STRATA:

"... for comparatively naive relations like ours too much SPK" ("... für unsere Leutchen ..."; and also: "...für unsere Verhältnisse ...") *RAF (1974)*

"Let's learn from the revolutionary experiences of the SOCIALIST PATIENTS' COLLECTIVE." *Curcio/Valentino (Brigate Rosse - Red Brigades - Italy 1984)*

TIMES:

"... the most important (das Entscheidende) ... achieving changes by doing (die verändernde Praxis) ... but nevertheless we prefer politicizing the workers (Betriebsarbeit) drawing advantages from the there existing hierarchy (bringt's die Hierarchie)." *Failed (Hat's nicht gebracht). Ex-Labour's matters (Ex-Arbeitersache) Munich 1972, finished since 1973.*

"... shouldn't have made compromises but SPK, ... many ..." *Release HD/HH 1971, finished since 1972*

"... In order to learn from the mistakes of the SPK by now making clear distinctions between what is politics and what is psychoanalysis." *Student help-centre by Dr. Spazier/Bopp, Heidelberg (HD) 1975, finished since 1975.*

"ALTERNATIVE" "NEWSPAPERS" ("ANDEREN" "ZEITUNGEN"):

Instead of SOCIALIST PATIENTS' COLLECTIVE: "SOCIALIST PATIENTS' COLLECTIVE" ("..." = signs of discrimination (= an-Führungszeichen; 1970-1987ff.)

UNIVERSES (WITHIN THE WORLD SYSTEM, NOT "BESIDES" -
MITTENDRIN, NICHT "NEBENAN"):

"By illness and warmth I am immediately able to understand the matters of fact in occultism ... If I had known about it before, ... then I should have made PATIENTS' FRONT, and if I would have done so, they never should have had any cause to call me religiously mad because of all the Bhagwans and Aurobindos I had met just before, and they never had been able to imprison me in mental hospitals for years, during the period of the last 12 years I had to go through and to suffer from those terrifying experiences in those times long ago, if we all together ..." *Ex-Sannyasin (public communication 1987)*

INTERVIEWS:

Question: "... things, which not (yet) had existed during the SPK?" - PF: "... We are in the resistance struggle for illness, and from there it follows quite automatically that we are against the doctors and the nazis (Faschisten) and against everything which has to do with overkilling sick people (Kranken-Ausmerze) ... The way by which such things are made happen, the means and the methods to use, which are not those of occultism and not at all the methods and the means of therapy, but nevertheless occult means and methods, because they are the means and methods of pathopractice, which we use, and they consist of what we mentioned repeatedly during the two discourses we just have done." ("... Mittel und Methoden, keine okkulten, erst recht keine therapeutischen Methoden und Mittel, sondern okkulte, aber als pathopraktische, davon war in unseren beiden Vorträgen hier mehrfach die Rede.") *PATIENTS' FRONT to the question of a Swiss newspaper man 1987.*

REPETITIONS:

"You will need to struggle by all means, for the rulers of our society intend to stop you continuing your practical work ..." *Jean-Paul Sartre 1972 (see: preface p. 1, within this book).*

THROUGH ILLNESS, STRENGTH - THE PATIENTS' FRONT
(AUS KRANKHEIT STARK PATIENTENFRONT)

[Clipping of a radio transmission by "Radio Dreyecksland" on 21 and 31 January 1983 (see: the bibliography of the writings of illness - Kränkschriftenverzeichnis).]

Nowadays there is nothing bungled round more than at life (Überhaupt wird heutzutage nirgendwo soviel rumgepfuscht als am Leben). There can't be any doubt that he, who has the most direct access to every kind of life, is the medical man. For, what there appears in the fashion of life, is illness. It is under the pretext of illness, that the medical man's activities expand into all regions: bungling life, destroying and killing it, that's what the medical man primarily and finally does (... verpfuscht, vernichtet, ausmerzt). The State, which indeed is nothing but an organized form of capitalism gives him the legitimation to bungle life, the bungling being masked behind the aureole of HEIL (compare: heal, sanctuary, health, integrity; think also of the German salutation from the days of Hitler and of the greetings of the old Roman gladiators: AVE (HEIL! imperator, morituri te salutant), and it is the medical man himself, who represents by the HEIL, associated to him, the constellation in the centre, governing all over into heaven and hell (in Himmel und Hölle hineinregiert), and in all world periods (zu allen Zeiten), in all societies.

But there also exists an explosive mixture of bungled life and consciousness, a mixture, which does not keep hidden illness any longer, but quite on the contrary starts expressing it, making it go beyond its personal limits of the particular single life, defending itself against the therapeutic terrorism, for he, namely the medical man, because of being unable to heal at all, so much the more needs to learn how to terrorize best. Within this warfare (Kampfesgeschehen) starts an interdependence of effects (Wechselwirkung) and an inner connection between the formerly isolated persons, who until then hadn't been able to do more, than to care only about themselves.

To those formerly lonely persons illness now by leaps and bounds (sprunghaft) enhances the consciousness, the initially being empty (Leere) of this consciousness now is turned into the lesson (Lehre) of the necessity of learning anew-learning-by-learning (des Umlernen-lernen-Lernens): forming future by producing future, making use of nothing but of one's own activities, expanding oneself beyond one's own limits, growing towards everybody and everything. Becoming skilful for the

cosmic-social revolution (tüchtig zu werden zur kosmisch-sozialen Revolution).

Illness rather doesn't mean suffering, but quite on the contrary illness has to be taken as the formula of producing the whole of reality liberated from doctors (Krankheit ... Herstellungskategorie der nur arztfrei machbaren Gesamtwirklichkeit).

Exactly because this reality as the really whole seemingly is marked by impossibility, exactly because of that this reality as a whole neither is an utopic reality, nor can it be regarded eschatologically as if it were tied to any doctrine of HEIL (HEAL). It is the utopathy as a permanent proceeding, that means as long as there exists illness on the one hand, and as there exists on the other hand the task to form out of exactly this illness, understood as if it were the whole object as a common object (Krankheit Gesamtgegenstand), the one and only mankind (den einen, einzigen Menschen - compare: adam kadmon), who yet has to be produced (Sie ist Utopathie in Permanenz, d.h. solange es Krankheit gibt und den daraus als Gesamtgegenstand erst noch zu machenden einen und einzigen Menschen).

Thus:

1. Instantly kick the medical men out of all existent groups, which have to do with illness, resistance groups which act as patients' collectives!
2. Make, that an increasing number of doctors get berufsverbot (prohibition and exclusion from profession), but not because of boozing, murder and slay and because of malpractices like those, but because of so-called deficiencies of character (Charakterdefekt), and that because of resistance. Think about who can be taken in consideration for that, even today!
3. Keep your illness from being stolen; rest awareful! For within everybody of us there putrefies a piece of medical doctor!
Hurt (kränkt) in order to live, live in order to hurt.
Join the Tribunals of Illness (Macht mit beim Krankheits-tribunal), but be quite sure: only the Last Judgement of Illness will be the beginning of your own true history (das KrankheitsWeltgericht erst ist der Beginn Eurer Geschichte).
Until then your own life, which of course is the life at all, will remain to be medically bungled.

For problems about surgery-operations, the problem "What-to-do-if-someone-has-broken-his-leg?", apply patients' control (Patientenkontrolle) and you'll get along with this problem, and

the rest is to be done by iatrocides (- Iatrozide - pathenzised force, that means the power taken from illness - Kraft aus der Krankheit).

And things like prostheses, if they are there, bring in action those crutches against the medical men, if you have hesitated too long, all being too late now, as it may seem (crutches - pills, syringes, prostheses etc.). It is now in the seventh year, that we do so. And it works! Proved in so-called gravest cases. There already exists the first PATIENTS' FRONT paradise. There since three years the biologic and the psychopathologic old-age-death, which was prescribed for the hit person by the physicians, quite on the contrary is permuted by us all around the clock into an increasing life of consciousness.

Do start, now, at once! Make many PATIENTS' FRONT paradises! In due time we then will tell you, how to do it. For the time for prescriptions is over and now all depends on efficient knowledge, boiled knowledge (ausgekochtes), high carat knowledge, ill knowledge both in the distance and close by (hochkarätiges, fern- und nahkrankes), tele- and sympathetic knowledge (tele- und sympathisches), brand new knowledge (brandneu), but well prepared by thermomimetics. No medical terror factory, but diaphatics, and all about and always proved by experience (und immer und überall die Probe darauf).

Last year we had to work on three trials against medical men, trials which were directed against the HEILanstalt (mental hospital) Wiesloch and in the course of those trials were sentenced as well some seven judges and lay-judges. And the sentences were done by ten thousands of persons and again and again. Again and again those judges and doctors were sentenced by a mass base of protest and resistance all about in Europe and far away including other continents, an increasing lot of corresponding interdependences of effects (eine europaweite und noch viel weitere, korrespondierende Massenbasis ...). Those aforesaid three trials against medical men, trials which themselves are to be understood as just that, what they indeed are in reality, and that is to say, that they are provincial, peripheral events within the whole of a society, which itself is hit by its superstition for HEIL (HEAL) and health, the whole of a society being itself pulled to the iatrocaptalist offside of its madness (... in einer ... ins iatrocaptalistische Abseits ver-rückten Gesamtgesellschaft). But this kind of dissident's nightmare had been over and indeed had had no future since 1976, that's to say long before some governing State-psychiatrist had instigated those from the

talking machine (Quasselapparat) and from the cudgel machine (Knüppelapparat) in our particle State (Ländle) to prepare on a high scale their attacks quite gloriously against two lawyers among some thousands and last not least also against one of their female councillors-at-illness (und dazu noch extra gegen eine Beiständin mit Pauken und Trompeten mobil zu machen).

May be persons from the outer world, or persons who believe in the medical men were flabbergasted, when illness in the mental hospital (HEILanstalt) made use of the hunger-strike being its weapon now, that because of that the number of patients, closely tied together by their resistance, was increasing from 30 to 70 within the year, in which the named processes against medical men took place, that the women in the HEILanstalt (mental hospital) joined them starting riots against the doctors and the nurses, and that the front of the enemies - influenced by the protests from foreign countries - at least begins to split into jurists against medical men. But there are people who wonder and want to make us believe that results like those were impossible without being based on a large support from outside and especially being managed by an academic intelligence, thus by an elite disposing of every kind of medically formed and normed know-how.

Only the refutation by practise being done and proved can serve against this false opinion, a refutation by practise on which the future of the patients' resistance depends, be it the most isolated and the most atomized (vereinzelt) resistance, done within the walls of a bang hospital of the HEIL (Knallburg des HEILs), whatever it might be.

Indelible orientation remains the hunger-strike in 1975, not combined with any conditions at all and unlimited in time, done in the prison's hospital of Hohenasperg, and always between surgery and psychiatry, an orientation thus, because of being a past matter of fact on the one hand, but nevertheless even more efficient regardless of its obstinately having been hushed up both all around outside and in the inner of this fortress at those times. To this hunger-strike there had preceded a strike against every kind of privileges and benefits, which the physician in the prison takes for good enough to deceive a prisoner by the impression of health, and this resistance had been started four years earlier with an increasing intensity by stages. No examination, no treatment, absolutely no talking to the medical men or to their courts or to their police, no single step or movement towards them if they came or if they begged for something, of course no calling them by the bell-push of the prison cell, no shutting the door if they

opened it, no signatures, no visits, no letters, no receiving parcels, no fresh air, no walking nor move in the prison court, because all privileges or benefits like these having been censured.

The answer to this resistance behaviours was the medically prescribed embargo of all contacts, long ago before there existed the so-called Kontaktsperregesetz (law against contacts in prison, also concerning lawyers), but inversively there resulted for the first time, that there took place meetings with the lawyer and with visitors, which were totally free of being watched, for the visitors from outside more and more insisted on having a glance at the prisoner to see whether he was yet alive and the guardian governors suffered more and more from being worn out which finally was all the more intolerable for them, because fortunately they lacked any possibility to transfer the prisoner to another prison hospital far away and because in the meantime they had also exhausted all their possibilities to break the prisoner by going on ordering one quarantine after another, and thus finally for them there remained only the one possibility to keep open the door of this prisoner's cell, renouncing also their intention to revoke his due liberation because of the end of the sentence under the pretext of punishing him once more because of his resistance behaviour just mentioned, thus confirming by practise, that torture must break down and come to its end one way or another, if the tortured prisoner does nothing but keeping his obstinate silence.

Only from those forms of resistance, developed by an isolated prisoner who was exposed to extreme conditions of detention, there has resulted the possibility both for doing and studying which delivered the foundations for the now permanently done mass-riots in the mental hospital of Wiesloch.

From this it follows that: murder and manslaughter therein you can't inhibit, except by starting permanent attacks against the medical men, while at the same time enforcing control of the hospital conditions from outside, but nothing gets going therein, nothing continues working without referring to the exemplary written history, written by the intensified and increased consciousness (gesteigertes Bewußtsein) formed by using under total risk and efforts the pathopractices of the impossible instead of politics, disregarding all disadvantages and refusing any compromise, refusing also every kind of politics defined as: art of that being possible (Politik als Kunst des Möglichen), but doing what seems to be the impossible and joining that which truly is front: Huber WD - SPK -, is he

whom we deal with here. For it was he, who attacked the medical men instead of remaining himself a charismatic therapist and an ingeniously practical man of philosophies (Systematiker). For if there doesn't exist any machinery of healing there also will be no war, no nuclear power State (Atomstaat), no fascism. It was Wolfgang Huber, who never hesitated, not even for a moment, to make front against the prisons (Knast) and hospitals (Klapse) and who gruffly refused the career of a political prisoner offered to him not only by the prison governors, but also by other comrades (Genossen), in order to find out, if one could rely on illness yet quite beneath and isolated in a torturing cell, thus proving if illness keeps its promise given to all who in any way ever had been contacted directly or indirectly by the SPK. For without the healing machinery no torturing fascism can function, no latro-capitalist pseudo-democrats society, no nuclear war.

The former police minister at Bonn recently has brought into circulation a big study of a psychiatrist spouse, in which there is dealt especially against and with Dr. Wolfgang Huber. For those who are joined to him in friendship are lacking not only the words because of favouring the weapon illness, but also they are lacking both time and sense for personality cult, whatever should be the premises.

The big thing is exuberating with spelling mistakes and with all kinds of other errors, but also it is bursting with superlatives, which partially even are mitigated (gebremst), in short: the big thing is at the whole nothing but a flicker chest (Flimmerkiste) out of gallbladder- and socialpolice-green (Flimmerkiste aus Galle- und Sozialgrün). Just like the Greenies (Die Grünen = modernist political party) in their platform the psychiatrist spouse explains using the present police ministry that health has to be regarded by everybody as the most important demand in all politics, and that she herself should be the competent person for the patients, because they were a manyfoldly suppressed minority. Just as the Greenies and all the others who she herself calls terrorists, she also prefers what she is calling in her words a sound stress - even then if this kind of stress should be in some cases the starting point of an illness - to the cosmopolitically so tremendous complex definition of illness (Krankheitsbegriff), especially as the definition of illness (Krankheitsbegriff) represents the revolutionary subject, especially as it represents illness as a weapon, weapon of knowledge and change.

But different to the Greenies she herself takes a summary against us, regarding us as if we were, as she writes: a disagreeable question to the future, for in our eyes, we just

mentioned it, illness in this view is not at all something which could be taken for being questionable, but quite on the contrary illness for us is the productive formula (Herstellungskategorie) to form future by most radicalised love (in radikalster Liebe), most cordial solidarity (allerherzlichster Verbundenheit), and communism-adverse community (kommunismuswidriger Gemeinsamkeit).

A chieftain of the Greenies in the state parliament of Baden-Württemberg one year ago there made use of much more distinct expressions, when he told to us point-blank clear: you are not meant to exist (Ihr gehört weg). Those who go too far, must be selected. What we, the Greenies need, is not you with your illness, what we need are those who are healthy, who wish to remain it, and those don't vote for you, but quite on the contrary for us. Why this chieftain is not yet explicitly a victim of the 20 July (- day of the failed assault against Hitler), just as the same explicitly the named faculty-spouse and christian-democratic town councillor you'll never know, but perhaps this chieftain of the Greenies for that again is too green. At any rate we for our part always knew very well what about those guys. But he who knows by himself what he has to do certainly never will vote for the Greenies (but we ourselves are not eligible!): - for he who has got the pain, doesn't need to vote again (denn wer die Qual hat, dem ist die Wahl geschenkt).

We ourselves even take the word power as a word for a pleonastic word of abundance, firstly and especially if this power is joined to the feinted and blameful reality of a parliament, thus nothing but another component of the iatrarchy (HEILsgewalt), which by all means is to be abolished, just like any other medical thing. We as PATIENTS' FRONT confront it with the Last Judgement of Illness (Krankheits-Weltgericht), and call each power iatrarchy, because every kind of power follows the rules and the norms of the medicine, and saying so, we prove, that we even could achieve being understood by the doctors, if we ever should be fond of being understood by them.

But what we truly want is, what almost everybody wants: to get along with their illness.

To all those we pose the same requirement: do something for you, make the PATIENTS' FRONT yourselves. You don't need at once, beginning to put us aside, not even by doing nothing (... auch nicht behilfswise mittels Untätigkeit). Do quite simply nothing but making us replaceable (... macht uns überflüssig).

For until now you are bearing and transferring illness instead

of the new man, who is both, a unit and truly an individual (... anstelle des einen, einzigen Menschen). But all responsibility is on our side. What you bear, is a heavy load, but what is easier? Get down to the birth of your illness, get down to yourself, in order that you finally may rise yourself, unseparated by reinforced concrete (Stahlbeton), poison, surgery knives (Skalpell), articles and particles, rising wholly, what means completely, perfectly and in all the future (... vollständig, endgültig und nachhaltig), inside and outside, with and without HEIlanstalt (hospital), but never again HEIL (HEAL)!

Through illness, strength – the PATIENTS' FRONT. The whole world upsidedown?
Utopathie knows very well how to offend
Dying disappear
WE overcome
HEIL, bread and money

Awaken in pain, not tame nor lame, effected, achieved:
Fever buries light and night
Only completeness
crashes constructively
and miraculously

Catastrophe deadly spins and seizes
the most in everyday life
grammatically
parliamentarily
praising Health

Illness germinating concept: REVOLUTION:
no doctor's-monkeys-ARMADA-ship at all
Illness of the earth become joined to the illness of the cosmos!
It's tone of warmth

*lively, toneless, but sharply accentuated
(in a scanning way)*



Aus Krankheit stark Patientenfront. Verkehrte Welt?
Utopathie zerkränkt gekannt
Sterben verschwinde
WIR überwinde
Heil, Brot und Geld

Im Schmerz erbracht, nicht zahn noch lahm, gemacht erbracht:
Fieber beerdigt Licht und Nacht
Nur ganze Sachen
Aufbauend krachen
Und wundersam

Die Katastrophe tödlich kreist und sich verbeißt
Im Alltag wohl zu allermeist
Grammatikalisch
Parlamentarisch
Gesundheit preist

Es heißt der Krankheit ihr Begriff: REVOLUTION:
kein Arzteffen(h)sarrenschrift
Krankheit der Erde
Kosmos ihr WERDE!
sein Wärmeton

Illness and Revolution

It's a matter of fact that the economic and materialistic "prosperity" of the working class from nowadays which is only a relative welfare in western industrial nations, resulting from the warfare between one class against the other, a welfare which has nothing to do with a "just" portion of the working class in a "natural" evolution, this matter of fact has been hidden more or less successfully by the agents of capitalism until nowadays.

As we know from Marx there exists a historic necessity urging that from the contradictions of capitalism must result socialism. This necessity which constitutes an intrinsic factor in the inner of each person is illness, from which the subject suffers are the internal contradictions which alter consciousness and urge the suffering subject to act. The necessity is the need of each person, suffering in consciousness and sensuality.

On the one hand illness is productive power. On the other hand as identity of production and destruction illness is concept (Begriff) of all relations of production (Produktionsverhältnisse). The basic antagonism (Grundwiderspruch) between productive powers (forces of production, Produktivkräfte) and relations of production is to be thought in this manner, that illness is all around the necessity which produces its own complement (Gegenteil), revolution. The patients are in illness thus the revolutionary class (revolutionäre Klasse) by themselves (an sich; that means - see Hegel, Sartre - : following from the potentiality, but not yet in reality) and they are identically - yet concerning their potentiality, but now consciously (für sich) suffering - the revolutionary class for themselves (für sich). Class warfare (Klassenkampf) represents, what is more, life process (Lebensprozeß) itself producing revolution, the only value of use (utility value, Gebrauchswert) of future and eminence.

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SPK: Turn Illness Into a
Weapon