



Quelle

Herbert Marcuse und David Copper auf dem Dialectics of Liberation Congress, Transkripte einer Seminardiskussion (London, 1967); [Ausschnitte]¹

Herbert Marcuse: I am very happy to see so many flowers here, and that is why I want to remind you that flowers, by themselves, have no power whatsoever, other than the power of men and women who protect them and take care of them against aggression and destruction. As a hopeless philosopher from whom philosophy has become inseparable from politics, I am afraid I have to give here today a rather philosophical speech and I must ask your indulgence for it. We are dealing with the dialectics of liberation. Actually redundant, because I believe that all dialectic is liberation, and not only liberation in an intellectual sense, but liberation involving the mind and the body, liberation involving the entire human existence. Now as to today and our own situation. I think we are faced with a novel situation in wisdom, because today we have to be liberated from a relatively well-functioning, rich powerful society. I am speaking here, and my main topic is, as you know, liberation from a the affluent society that is to say the advanced industrial societies, we are facing the problem, we are facing the need for liberation not from a poor society, not from a disintegrating society, not even in most cases from a cabalistic society, but from a society which develops to a great extent the material and even cultural needs of man, from a society to use the slogan which delivers the goods to a larger part of the population and that is, that implies, we are facing liberation from a society where liberation is apparently without a mass basis.

[...]

David Cooper: When we become conscious of our oppression we have to invent the strategy and tactics of our guerilla warfare. We de-racinated white intellectuals, we who are bourgeois and colonizing in essens [sic] even though some of us wear the spurious label of 'working class origin' – we must realize that we cannot pretend to engage in clandestine operations aimed at subverting the system because we have not been bred in that sort of struggle. Certainly, we may have to keep some secrets, but on the whole our scene is illuminated by all the forms of artificial lighting that issue from our culture. What we have to do quite simply is to deploy all our personal resources attacking the institutionalisation of experience and action in this society. We have one advantage over our rulers – we have a consciousness, although only marginal at times, of what is going on in the world; we see through their mystifications, the mystification that mystify the mystifiers but need no longer mystify us. By a transactional network of expertise, we can transform each institution – family, school, university, mental health, factory – each art form, into a revolutionary centre for a transforming consciousness.

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Früherer Titel der Quelle: Dialectics of Liberation (1967).

Auf diese Quelle bezieht sich ein einführender und erläuternder Essay von Majerus, Benoît: Mapping antipsychiatry. Elemente für die Geschichte einer transnationalen Bewegung. In: Themenportal Europäische Geschichte (2010), URL: <<http://www.europa.clio-online.de/2010/Article=440>>.

1 Archives of the Philadelphia Association, Dialectics of Liberation, transcript of the Seminar discussions.