

Kinship & Authority in an Art based Commune

The work at hand examines specific topics pertinent to family and society regarding the Aktionsanalytische Organisation (Action Analytical Organization) or AAO, better known as the Friedrichshof or Mühl Commune.

The commune's ideological claim to radical life reform will be selectively compared with factual results from almost two decades of communal kinship building and explained using social-anthropologically inspired kinship diagrams.

The diagrams in question reflect the artistic research approach of the PEEK project AR 568. Since certain properties of the genesis of communal society cannot be represented with classic social-anthropological diagrams, artistically adequate visualizations have been developed.

The scientific evidence and findings forming the basis of the visualizations are derived from interviews based on guidelines, from exhaustive archival research and long-term primary source studies, which the author has been conducting in the framework of a PhD thesis for the past eight years.

This paper is considered as the first particular exploration of communal forms of kinship, their basic leitmotifs, and the special circumstances, where they came into being. In no way, however, does the work at hand have the audacity to describe the lives of hundreds of people for the period of more than 20 years.

It is important to me, that this work is understood as a beginning – even as a snapshot of artistic research in progress – but above all as an invitation to conquer one's own history. In this sense, I am happy to hear or read from all those involved and interested, in order to continue working on this paper on the basis of their criticism and participation and with their help, to condense it in terms of content and knowledge.

Thomas Marschall, Spring 2023

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FUNDAMENTALS/BASICS

The AAO was an Austrian commune in Friedrichshof in the very East of Austria. The organization was founded in 1972 by artist Otto Mühl and dissolved in 1990. The AAO became an authoritarian cult, described as a “psycho sect” by authors Nordhausen and Billerbeck (1999). The AAO was devoted to a breakdown of established social habits and beliefs partly inspired by Wilhelm Reich’s ideas e.g. the “Charakteranalyse” from 1933, and in addition the “The Primal Scream” theory from 1970 by Arthur Janov. Mühl was subsequently convicted of widespread sexual abuse of minors who lived in the commune and sentenced to seven years in prison.

FOCUS AND METHODOLOGY

Using kinship diagrams inspired by social anthropology, we venture to visualize and categorize socio-organizational principles that have been applied to found, transform, and sustain communal society.

Based on these diagrams and socio-anthropological categorizations, we intend to compare the commune’s commandments, ostensibly aimed at emancipation from domination and liberation, with the enigmatic goal of forming a socio-Darwinist AA overman.

Finally, we would like to confront the constitutive elements of communal thinking and behavior with the interpretations and inflections oriented towards domination and proclivity that Otto Mühl, the commune’s founder and leader, had implanted into the shaping of communal reality for the purpose of his own interest and advantage.

THE COMMUNAL PERSPECTIVE

The communards of the AAO’s founding generation read Austrian society and its cultural framework as both sick and sickening. From a communal perspective, the average nuclear family person was psychologically traumatized, culturally indoctrinated and biologically deformed by millennia of patriarchy, capitalism, and the Catholic domination culture.

THE LIBERATION FROM DOMINATION THROUGH LIFE REFORM

The commune’s analysis of society was based on the view, that a culturally ill society will produce mentally ill people.

According to the communards, this sick society reproduced and perpetuated itself socio-genetically through traumatizing the everyday actions of its traumatized individuals. This traumatizing, hence morbid, condition of the relevant institutions shaping society – state, law, economy, and patriarchy – was a fully calculated operation, according to the commune.

The purpose of this calculation was the conscious establishment, passing down and sanctioning of morally justified cultural rules that stood in stark contrast to the basic needs of the human species.

The deliberately built-in contradiction between normative-cultural morality and animalistic-human nature, causing traumas and neuroses, secured the rule of administration, church and economy.

Due to the entrenchment of the prevailing cultural imperatives in society, achieved through tradition and education, it was impossible to escape from their hegemonial dictatorship, according to the communards.

For as long as one found oneself in a patriarchal dominated society organized around small families, the culturally established codes of rule in this society would cause psychosomatic suffering and intergenerational trauma, both when they were followed and when disregarded.

THE COMMUNE AS AN ESCAPE

O.M and his companions saw from the very beginning the only viable way out of the socially reproductive vicious circle of domination, morality, custom and trauma in the founding of an alternative counter-society freed from the culture of domination, the commune.

The commune's offer of reform promised liberation from patriarchal and religiously traditional inscriptions of domination in the human psyche, and social interaction.

The goal of communal liberation was the reconciliation of social organization and human species by eliminating culturally somatized mechanisms of domination.

In the AAO, breaking out of the reality of the bourgeois nuclear family society and its false awareness was associated with strong psychosomatic resistance, resulting from hegemonic influences, patriarchal conditioning, and social pressure to conform.

The communal way of life to overcome ruling conditioning was designed as a group therapy oriented towards everyday actions and performances. This group therapy was practiced in the form of conscious life practice through shared work, nutrition, sexuality, residency, childbearing, and upbringing. In its absolute drive to shape everything, the commune project claimed all areas of individual and social everyday life.

The communards identified society and its day-to-day cultural actions as both the central means of reproducing patriarchal oppression and the only way to break out of the vicious cycle of domination and trauma.

SPACE AND TERRITORY

In the course of efforts towards collective self-liberation the need for shared space and a malleable territory had been developing. For the purpose of undisturbed development and practice of the communal way of life, in 1974 the commune bought a lonely, dilapidated manor house on the edge of the Iron Curtain – the Friedrichshof.



THE FRIEDRICHSHOF ©Archiv Friedrichshof

The seclusion of the Friedrichshof offered the communards optimal conditions for founding a new society in the form of a *psychosocial repair community*, encompassing all areas of life, the *Action-Analytical Organization of Conscious Life Practice* aka AAOBLP, the AA commune.

FACTORS CONSTITUTING THE COMMUNAL SOCIETY

The founding constitutive factors of the communal society were as follows:

- Free sexuality
- Abolition of patriarchy
- Deconstruction of the nuclear family
- Commune Property
- Free growing up of children
- Overcoming the negative consequences of the incest taboo

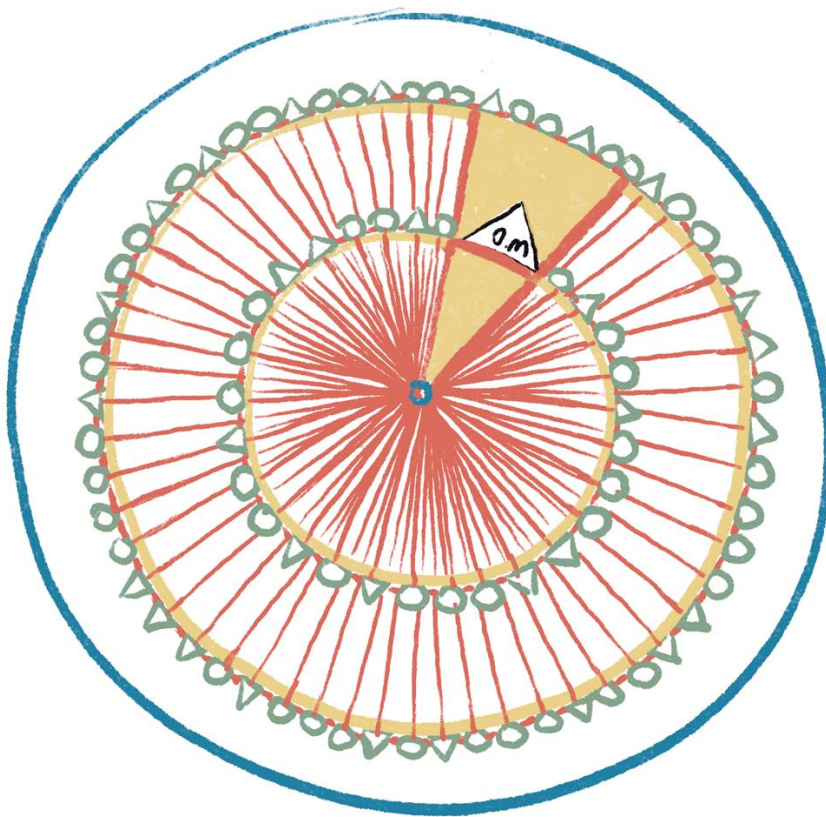
DECOLONIZATION THROUGH DECONSTRUCTION AND DECULTURATION

Otto Mühl and the communards developed several instruments to overcome the pressures and resistance of the small family:

1. The fundamental model recommended for exact imitation in all situations was Otto Mühl
2. Techniques of Subject-Centered Psychosomatic Deconditioning using catharsis.
Action Analysis (AA)
3. Techniques of group dynamic psychosomatic deculturation by means of alienation.
Self-representation (SD)
4. Techniques of group dynamics oriented psychosocial decolonization of habitus and behavior in everyday life. *Conscious Living Practice (BLP)*

THE SELBSTDARSTELLUNG (SD)

In the 18 years of the commune, the Selbstdarstellung roughly translateable with the term self-representation was carried out on an almost daily basis without exception. While the SD process itself has changed over the years, some factors have remained the same all the time. 30-100 people of all ages gathered in an arena-shaped seating group. With the usage of music, dance and performative elements from trance, theater and ecstasy practices, individual ecstatic moments of release occurred within the framework of an SD. Individuals had to gather all their courage, join the group, and do a performance. The content of the clown-like pantomime choreographies ranged and oscillated between social issues within the commune and the expression of the psychological experience of the respective community. The performing communards were either celebrated by the assembled group for their casual performance conveying intersubjective truths or condemned for their narrow-minded uptightness. An SD was often accompanied by conga percussion and piano. The group-dynamic procedure of the SD process contained consciously introduced, eclectic aspects of ancient fool's festivals or Candomblé séances. In its best times, the SD served as a place of the intermediate world and as a ritual, where one could throw things at one another with impunity, otherwise best kept to oneself. One dared to act out what was suppressed and, at best, felt a little freedom while doing so, protected by a trance state justified as being semi-conscious. For the communal society and its individual actors, the SD offered the opportunity to let off steam, to experience group-dynamic states of dissolution and to slide through them into the highest heights and deepest depths of their own psychological experience. For Otto Mühl, usually at the helm of the self-representations, these daily group dynamic séances were an important detector of the social and individual condition of his communards and an instrument of dominating and conditioning the group dynamic. OM knew very well, how to loosen up the group-dynamic climate of an SD with jokes, singing or theatrical interludes, and to focus it on a goal that always had a clear day-to-day political purpose in mind.



THE SELBSTDARSTELLUNG or SELF-REPRESENTATION (SD)

THE CONSCIOUS LIFE PRACTICE (BLP)

As the social means of getting rid of patterns of governance, the practice of *shared conscious life* (BLP) was created. The conscious life practice of everyday communal living encompassed 24 hours a day, 365 days a year for all communards. The aim of this permanent mindfulness practice called BLP was the habitual and social re-education of each individual through the commune group, directed and orchestrated by its leader O.M.

Individual physical or even just mental abstinence from the strictly scheduled social life of the commune, known in communal jargon as “*swimming away*”, was regarded as sabotage of the conscious practice of life and were punished as an attack on the communal order.

THE COMMUNE OVERMAN

In addition to the desired aim of liberation from culturally traditional patterns of domination through collective life reform and conscious living practice, there was another, unofficially desired goal of the commune. The auto poetic creation of a communal overman, who would be far superior to the nuclear family member of the outside world, derogatively called “*imp*”, in his physical, mental, and genital abilities, thanks to his freedom from cultural deformations and harmony with his animal-human species nature.

NATURE FOR CULTURE

By unleashing the human natural state in their psyches and bodies and the resulting exposure of culturally blocked abilities, the communards expected the creation of a new human being. The new commune man, from the perspective of AA anthropology, was not a new man, but phylogenetically an old man, *the natural man*. The commune understood this as a person who, with the help of Otto Mühl, had managed to rid himself of any cultural transformation and reconnection, focusing on mental, social and biological levels back to a powerful state of nature with social Darwinist connotations.

COMMUNALLY SHARED SUPERIORITY

The self-image of the commune man was that of an overman *under construction*, digging deep for culturally inhibited natural potential. The reward for permanent group dynamic bullying situations and for the numerous mental breakdowns that commune life brought with it for almost every commune person was collectively shared superiority. Even the meekest member in the commune could feel superior to even the most successful imps outside the commune. Finally, from the perspective of the communal interpretation of reality, all communards were on the path of knowledge to their pre cultural natural potential.

O.M., THE LEADER ON THE PATH TO THE OVERMAN

The goal of creating a new commune overman, just as the envisioned decolonization of socio-genetic patterns of rule, was inseparably linked to Otto Mühl's paternal upbringing role model. Otto Mühl's judgement, instructions and conduct, in combination with the described techniques of communal self-liberation, had a constitutive and constitutional status from the very beginning of the commune.

THE THEORY OF PRACTICE

For the purpose of constructing a consciously primitivistic natural society, O.M. and its commune ideologists made eclectic and purposeful use of concepts from ethnology, behavioral science, zoology, psychoanalysis, art, biology, primate research and pedagogy.

BIOLOGY FOR IDEOLOGY

Alongside NATURE FOR CULTURE, this catchy slogan was one of many used by the communards in their missionary and re-educational work. The down-to-earth, natural-scientific nature of the communal leitmotifs and methods, insinuated in these slogans, was an important factor in the narrative of communal self-assertion and pursued two main directions:

Inside the Commune: the implementation of communal society formation
Outside the Commune: the protection of communal propaganda.

THE ROLE OF THE ARTS IN THE COMMUNE

The natural, social, and cultural sciences were used in a PR-effective manner and in line with ideology to justify the commune-specific distortion of reality. The musical, performative, performing and visual arts, on the other hand, were used as disciplinary tools for psychological conditioning and applied social shaping. A special function was also assigned to the visual arts (life drawing), the performing arts (self-representation), the musical and the performing arts (Goggi music and Goggi dance).

THE INTENT OF LIBERATION AND ACTUAL ESTABLISHMENT OF DOMINATION THROUGH THE ARTS

The progress of psychosocial emancipation, away from the traumatizing culture of domination, towards *liberated species nature*, was not an easy path from a communal perspective and only possible through the permanent practice of the arts.

For all communards, art was the daily practiced means of expressing and describing their therapeutic progress.

O.M.'s task for the communards, which was deliberately designed to be unsolvable, was to use the arts to emulate Otto Mühl's artistic style.

The given goal for the Communards was complete submission to Otto Mühl's artistic expression by means of imitation. The perfection of imitation was the measure of therapeutic progress.

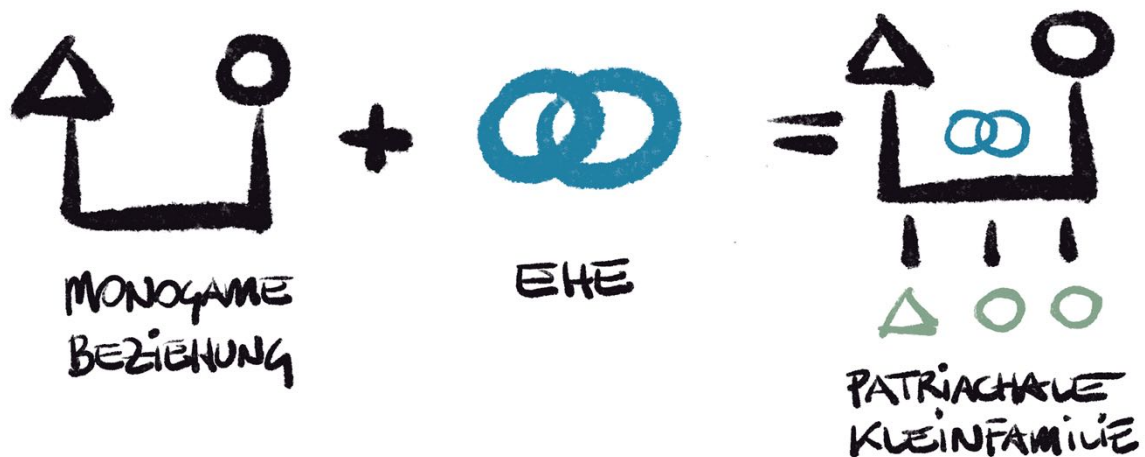
The individual progress of each commune member in imitating Otto Mühl's art was publicly critiqued and evaluated by the community collective under the guidance of O.M.

These group dynamically charged discussions were often humiliating and associated with painful consequences for the social standing of those discussed.

The development of independent positions in the artistic world description was systematically ridiculed, suppressed and forbidden by O.M. The practice of the various arts thus primarily served collective and individual liberation. Behind the scenes, the arts served to subjugate and monitor the communards and to establish rule and dominance by Otto Mühl. Because there could only be one outstanding artist in the commune.

THE PATRIARCHAL SMALL FAMILY

One of the Commune's main purported goals was to destroy the patriarchal nuclear family in communal terms pejoratively called `Kleinfamilie` or Small Family. The Commune understood the Patriarchal Small Family as the socio-cultural reproduction cell of female oppression, fascism, capitalism, and childhood trauma.



THE PATRIARCHAL NUCLEAR FAMILY, THE SO-CALLED *KLEINFAMILIE*

REJECTION OF NUCLEAR FAMILY MARRIAGE

The rejection of church and legal marriages for the purpose of founding a patriarchal nuclear family was the logical consequence.



REJECTION OF NUCLEAR FAMILY MARRIAGE

THE COMMUNE AS A SOCIAL ALTERNATIVE

The social alternative to the patriarchal nuclear family was seen in the form of a commune. The commune, just like the nuclear family it condemned, was an absolute institution. It encompassed the spheres of community of goods, marital duties of a sexual nature, the common household, and the reproduction of life through the procreation, rearing and education of children.

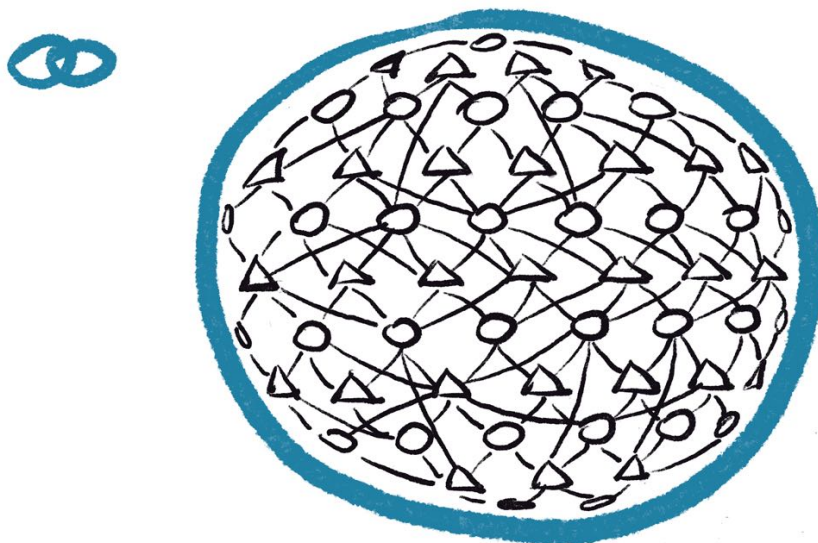
The major difference to the patriarchal nuclear family was that potentially every male and female adolescent communitard practiced all the marriage-specific criteria listed on a daily basis in changing constellations, and not a man with a woman as usual in the so-called *Kleinfamilie*.

THE COMMUNE AS MARRIAGE

All adolescent communitards were de facto married because of their shared communal life practice, since they shared all areas of life that come under the term marriage and practiced all relevant marital acts with each other. Even if there was a lack of legal seal by an office or ritual confirmation by a church, the communal everyday life and the marital catalog of criteria cited lead to the conclusion that the communitards organized themselves in a collective marital kin - connection and thus made themselves related to one another.

GROUP MARRIAGE

In social anthropology, one speaks of group marriage, a phenomenon that the evolutionist and social anthropologist Lewis Henry Morgan established very early on in humanity, which, notabene can only occur in connection with polyandry and polygamy. This concept of the precultural social organization of humans in the state of nature, developed by Morgan in his major work - the Ancient Society - was extremely rare in the extremely diverse history of human social organization. However, it was all the more popular in utopian collectives around the 1968 movement, such as the FH Commune.

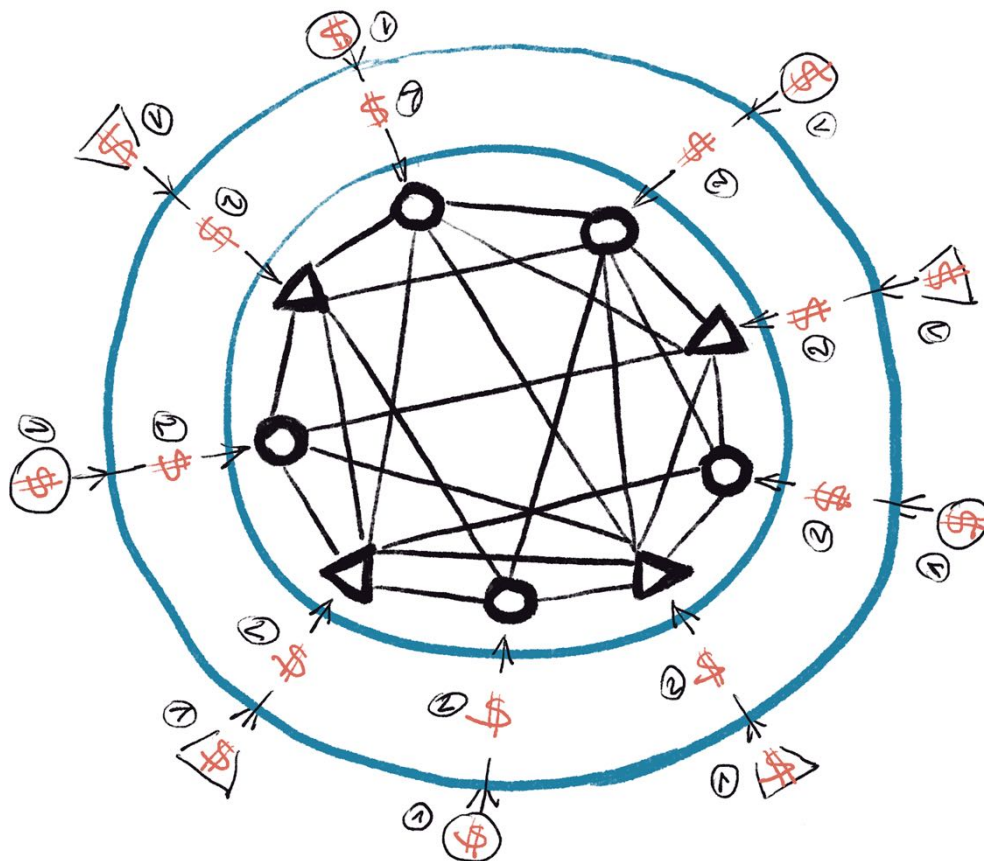


THE COMMUNE AS THE ACTUAL MARRIAGE OF ALL COMMUNITARDS

COMMUNE PROPERTY

Common property was essential for the communal constitution. All persons joining the commune contributed whatever financial assets were available to them into the commune and signed them over to the communal community. In return, they fully clothed, fed, and provided for the commune. Thus, within the commune there was no money economy, no money circulation, and no money-based economy. This decoupling of the communards from the economic monetary system of the Republic of Austria surrounding them had far-reaching consequences. The communards were relieved of the financial worries of everyday bourgeois life.

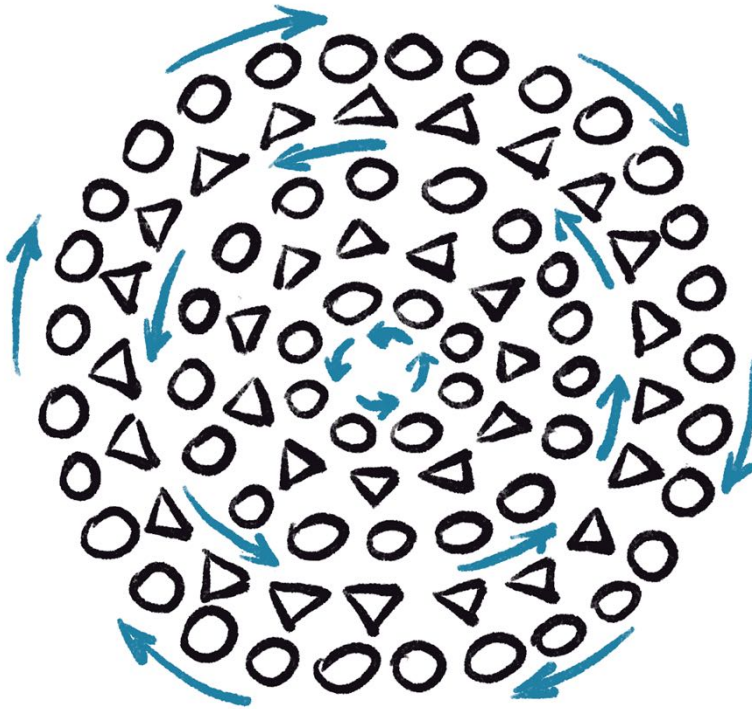
Classic patriarchal power relations, in which the man as *Pater familias* had the financial sovereignty of the small family, could not be established in the communal moneyless setting. Freed from financial worries and market constraints, the communards were able to devote themselves entirely to their communal self-discovery and to work for the common good. On the other hand, the communards were completely at the mercy of their community, as in the event of a dispute they could not even afford a train ticket to leave the commune. From the very beginning, the commune was both an open space and a prison. Over the years, the prison character has come to the fore for many communards. The longer people lived in the commune, the higher the dependence of the communards on the communal community became, since they had children in the commune and could not accumulate pension years outside of the commune. Also, many simple communards only had work experience in the moneyless, commune-internal economy and were fully dependent on the communal social system.



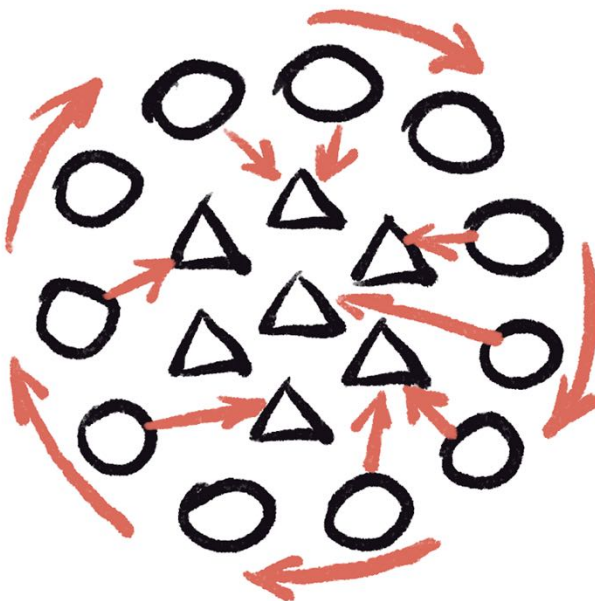
CONTRIBUTION OF ALL INDIVIDUAL PERSONAL VALUES INTO COMMUNAL COMMON PROPERTY

FREE SEXUALITY

Another constitutive factor of the commune Society was the jointly practiced so-called free sexuality. In free sexuality, the law of female choice applied. In contrast to the men in the commune, the women in the commune could freely and actively choose their sexual partner, it just wasn't allowed to choose the same man permanently or several times in a row.



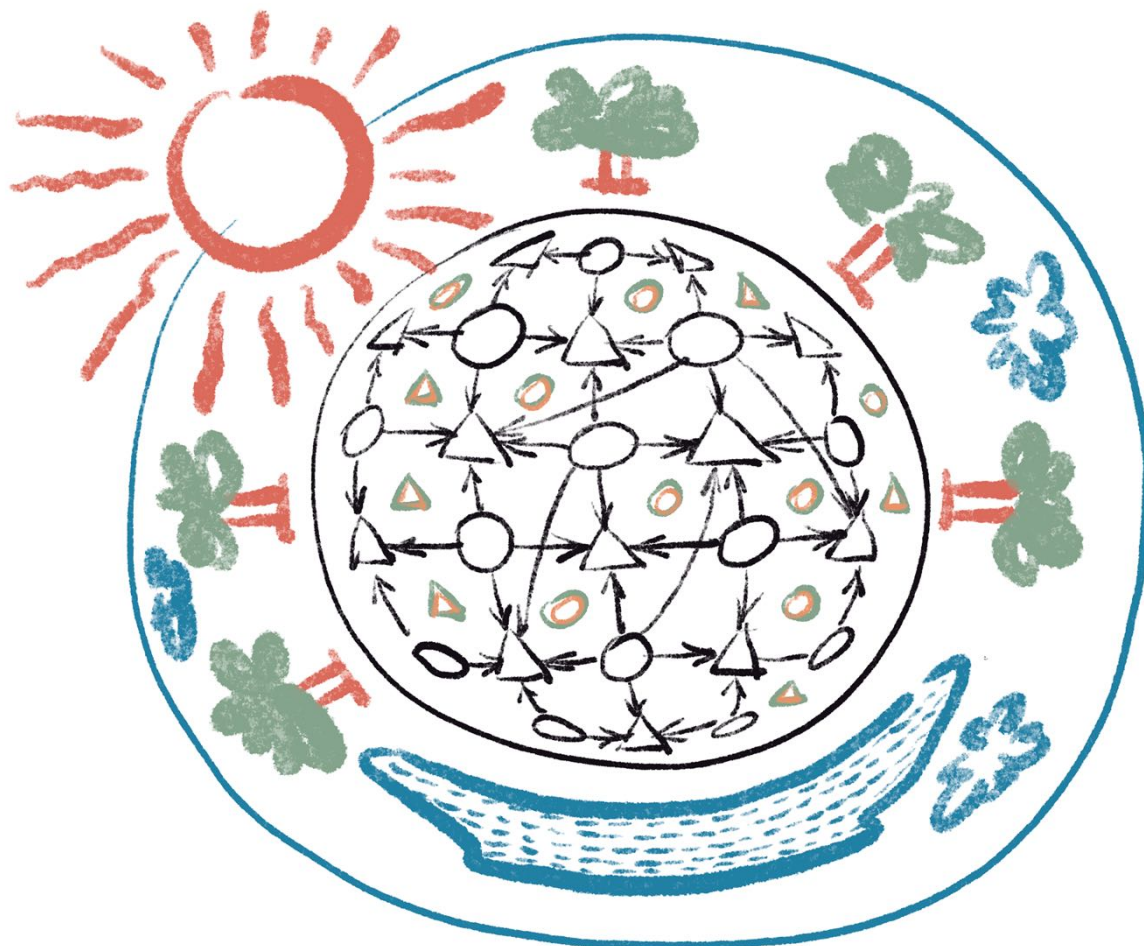
FREE SEXUALITY IN THE COMMUNE



WOMEN'S CHOICE IN FREE SEXUALITY

'FREE' CHILDREN GROWING UP

The children of the commune grew up, intentionally and consciously chosen by the commune, without a biological and without a social father, in that the procreation of the responsible child father was veiled by the permanent change of sexual partners in free sexuality. According to the theory of practice, the children of free sexuality were brought up by the entire communal Society. The communal term for this was *freies Kinderaufwachsen* (free growing up of children). Instead of a single father and a single mother, the children in the utopian commune theory had many females and many male people providing guidance and education. In the practice of everyday life, however, the children usually had no one to act as an emotional reference and orientation person; they were often left to themselves in children's groups or changing surrogate mothers.



FREE GROWING UP OF CHILDREN IN COMMUNE SOCIETY (The Utopian Imagination)

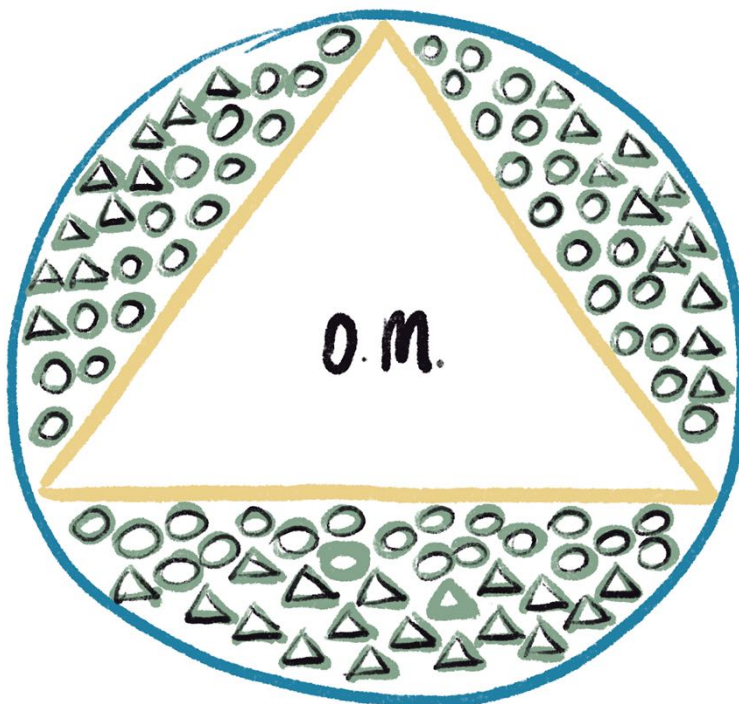
THE FUNCTION OF THE PRIMAL FATHER IN A FATHERLESS SOCIETY

Through the systematic application of action analysis, a method made by O.M himself and inspired by psychoanalysis, actionism, rebirthing and non-European trance techniques, for the primary purpose of remedying early childhood trauma, Otto Mühl actively strived for the collective transfer of the communal father role to his person.

THE PRIMAL FATHER AND HIS PRIMAL HORDES

By taking on this role, O.M stylized himself into the mythical forefather of his fellow communards, who were on average 20-25 years younger.

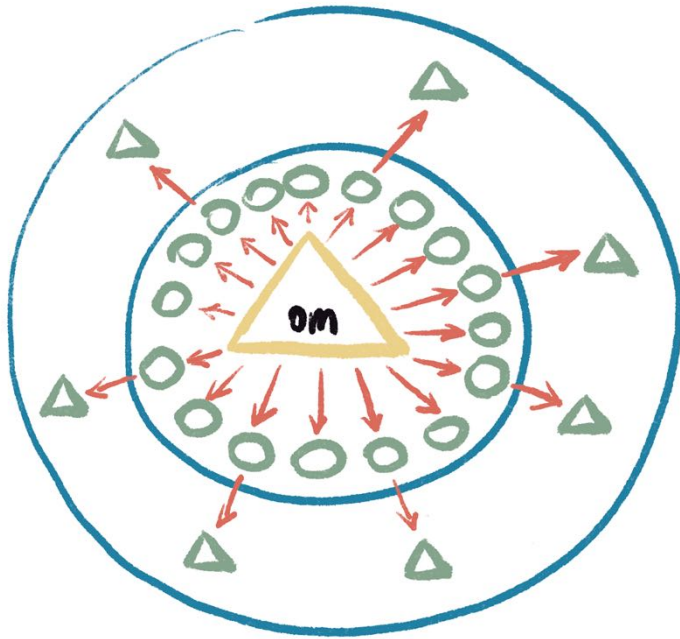
The young communards were given the collective role of an infantile regressive primal horde by O.M. The stated goal of this distribution of roles was the desire for a social constitution in the pre-cultural state of nature with all its desired blessings. In this archaic kinship model, the Primal Father O.M positioned himself in the middle of the community women.



THE PRIMAL FATHER O.M IN THE MIDST OF HIS COLLECTIVELY REGRESSING PRIMAL HORDE

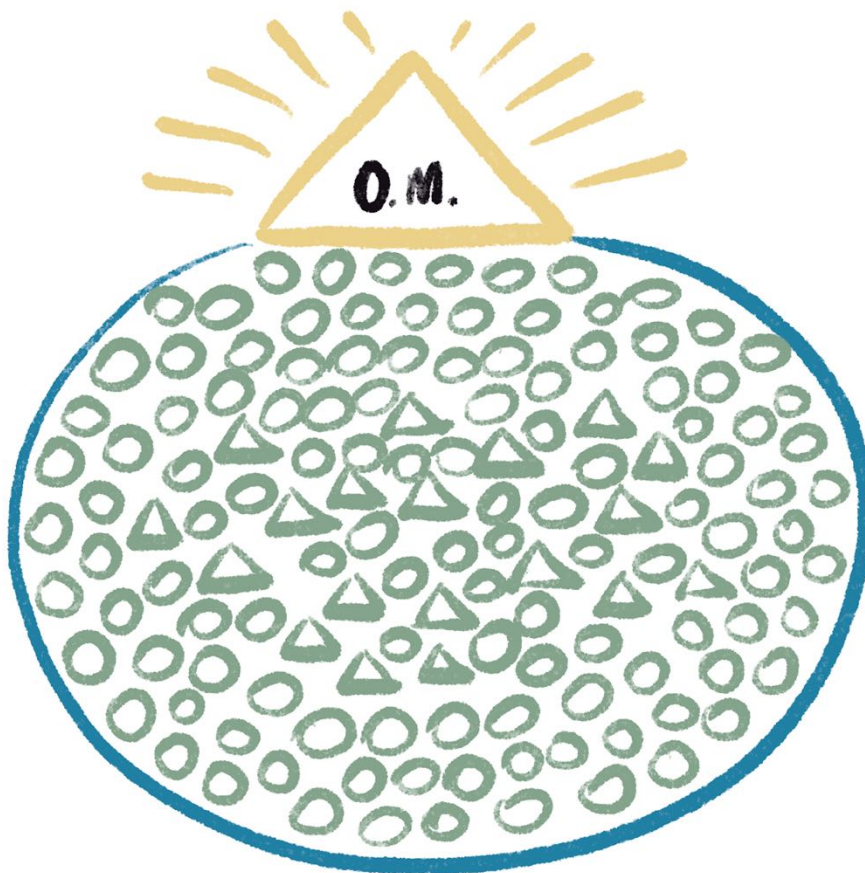
THE PRIMACY OF THE PRIMAL FATHER AND HIS SUPPORT BY WOMEN

The paternal primacy of OM was affirmed and defended by the communal women among themselves, but above all, by the communal women against the communal men, who were dominated by OM and the women.



THE COMMUNE WOMEN DEFEND THE PATERNAL PRIMACY BY O.M

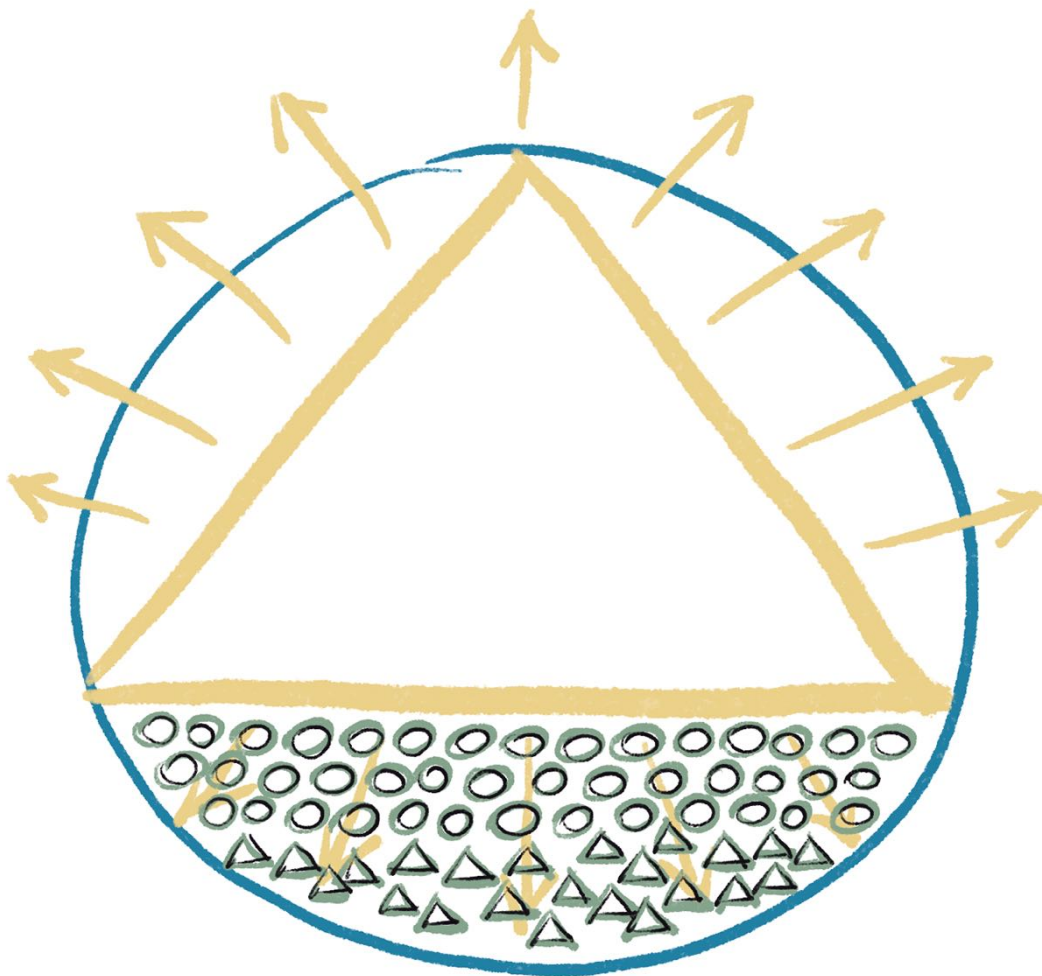
O.M became the primal father of the gynolaterally oriented communal primal horde through the backing of the commune women.



O.M BECOMES PATRIARCHAL CHIEF OF A GYNOLATERALLY ORGANIZED COMMUNE PRIMAL HORDE

THE PRIMAL FATHER AS OVERMAN

The commune-internal propaganda justification for the special status of O.M was, that he was the best, most ingenious, most potent, and most creative member in the natural biological hierarchy, since O.M had already achieved, what all other communards had to strive for. In the opinion of the communards who admired him, O.M had found a way out of the patriarchal-cultural nuclear family and achieved a culturally unbiased natural state, free from neuroses and trauma. In the eyes of the communards, Otto Mühl was both primal father and overman at the same time.



OTTO MÜHL WAS FOR ALL COMMUNARDS PRIMAL FATHER AND OVERMAN AT THE SAME TIME.

THE COMMUNE AS MERITOCRACY

The commune saw itself as a charismatic meritocracy, in which leadership positions resulted from the individual skills, merits and achievements of the respective people for the benefit of the commune. In the early days of the commune, these services were often of a charismatic, sexual or artistic nature, and in the later neoliberal phase of the commune they

were replaced by economic or financial services such as concluding insurance contracts, forward transactions or real estate speculation.

THE RULING OF THE BEST

O.M could only be at the top of this commune structured by individual achievements for the community, according to the commune's internal political narrative, because it were his achievements that were the greatest, most ingenious and best. According to his own statement, O.M was only entitled to his extraordinary place as long as he was able to hold his own at the top of the commune through his extraordinary genial and ingenious creative achievements. If a young aspiring man eventually succeeded in overthrowing Otto Mühl, then the superior one would form the top of the commune and take over its leadership, with O.M having fulfilled his function as the pre-cultural primal father of the commune. OM, however, concealed and covered up all the unfair measures and tricks he used to defend his primacy at the top of the communality.

IMITATION AND COMPETITION

Otto Mühl, as the communal primal father encouraged the men of the commune, his communal “sons”, to compete with one another in order to naturally push him out of the first place in the communal hierarchy through outstanding achievements for the communal Society. The recommended way to gain outstanding achievements was imitating O.M. The men of the commune were required to be like Otto Mühl. In behavior, in sexuality, in habitus, in the way, he speaks and in the choice of words, everything was about imitating Otto Mühl.

Until there would be a natural takeover of power by the best imitator of O.M, the original O.M was considered the sole male leader of the otherwise female-dominated commune.

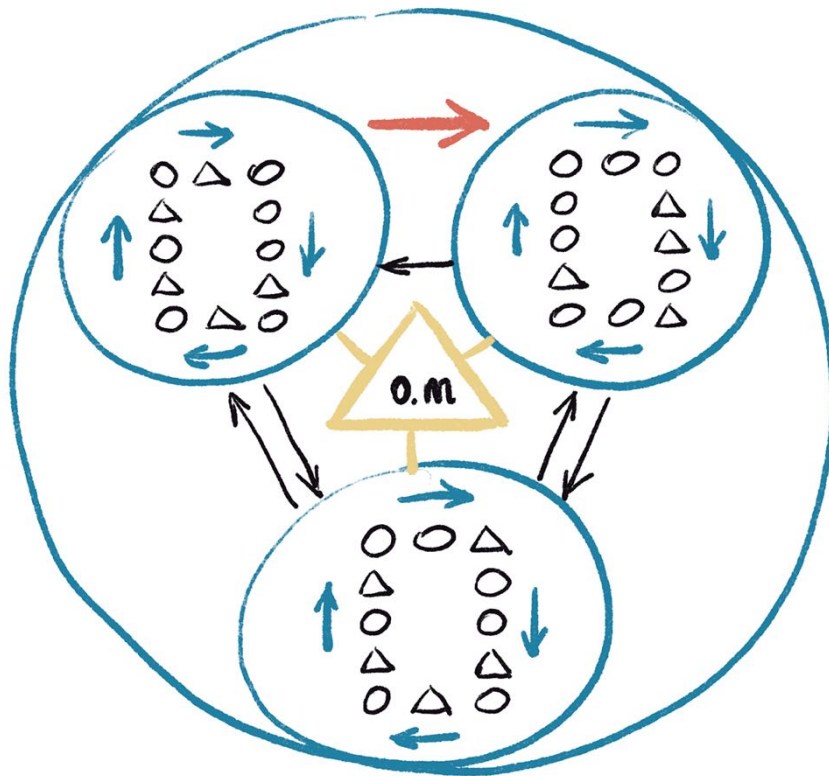
SONS AND RIVALS

All male communards of all ages, who had to follow the communal dispositive of a primal horde in a state of nature, acted for Otto Mühl, the Freudian primal father and overman, at the same time as his sons and as his sexual and hierarchical rivals.

This presented an insoluble emotional dilemma for the male members of the commune; On the one hand, the male beings of the commune had to slavishly conform to and emulate Otto Mühl's unattainable habitual example; on the other hand, they all became the target and victim of his aggression, which was based on a permanent rivalry for women and power.

STRUCTURE AND HIERARCHY

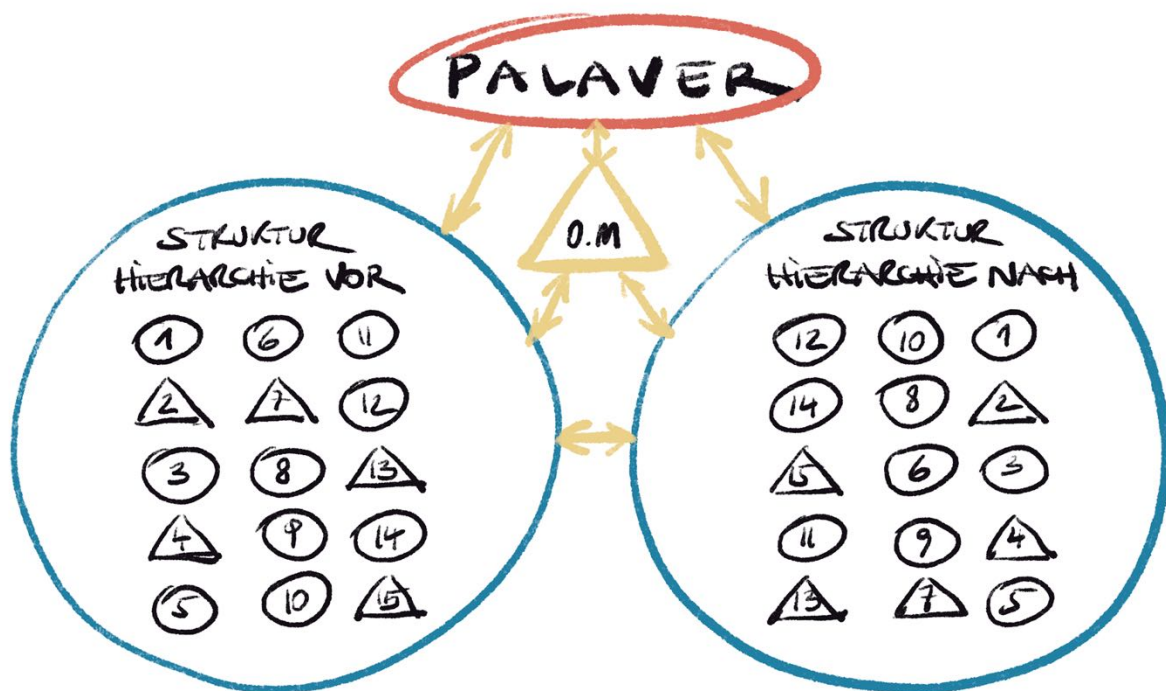
The meritocratic justification model of communal social stratification bears the traits of a hierarchical, deterministic concept right from the start, based on the performance and the potential naturally given capability of the individual to serve the aims of the whole. From this idea later the term STRUCTURE has emerged, a central competition-based order, organization, and specific principle of the commune.



THE STRUCTURE

STRUCTURAL PALAVER AND B.A.G

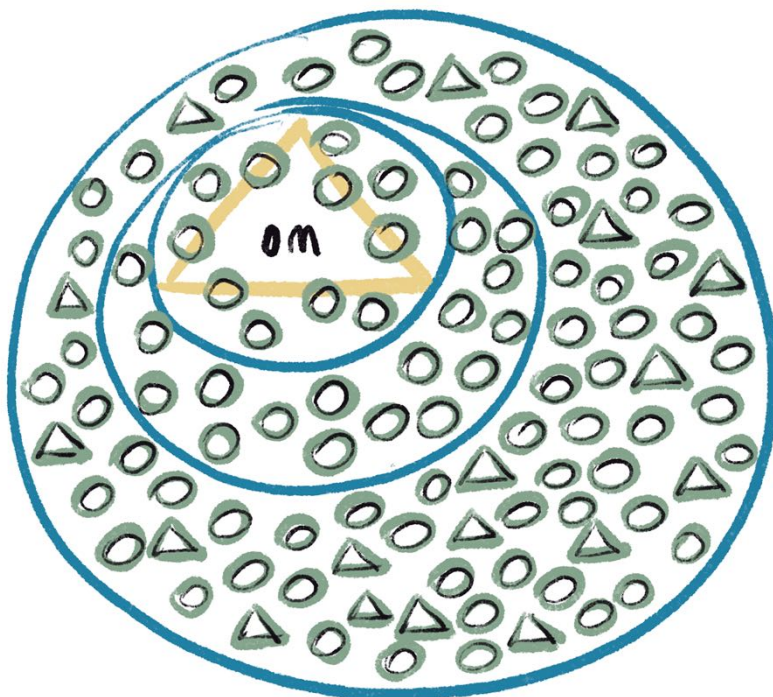
Structural palavers were held at regular intervals, serving to restructure the hierarchically organized B.A.G (*Bewusstseinsarbeitsgruppen*) – the consciousness workgroups of the commune according to meritocratic ranking models. In these palavers, the pros and cons that were necessary for structural promotion or demotion were publicly weighed and decided within the group. O.M was mainly the decisive arbiter of these structure talks. Since all communards were in permanent competition with each other for the benefit of the commune, the B.A.G was the perfect Occasion to please the primal father with extraordinary individual achievements for the benefit of the Collective. The B.A.G Palaver was potentially both a Chance and a threat, because the palaver was often used to degrade those higher in the hierarchy with denunciations. Because descent for one communard would mean ascent for another. There were certain privileges associated with advancement within the B.A.G. Men higher up in the structure were given priority in choosing their sexual partners by women and therefore less at risk of being homeless at night.



THE HIERARCHY OF THE B.A.G AND THE FUNCTION OF THE STRUCTURAL PALAVER

MATRILATERALITY WITHIN THE COMMUNE

In the commune, it was the women who were primarily in charge. For this reason, the commune could hold a strong attraction for many feminist-inspired women and men over a long period of time.

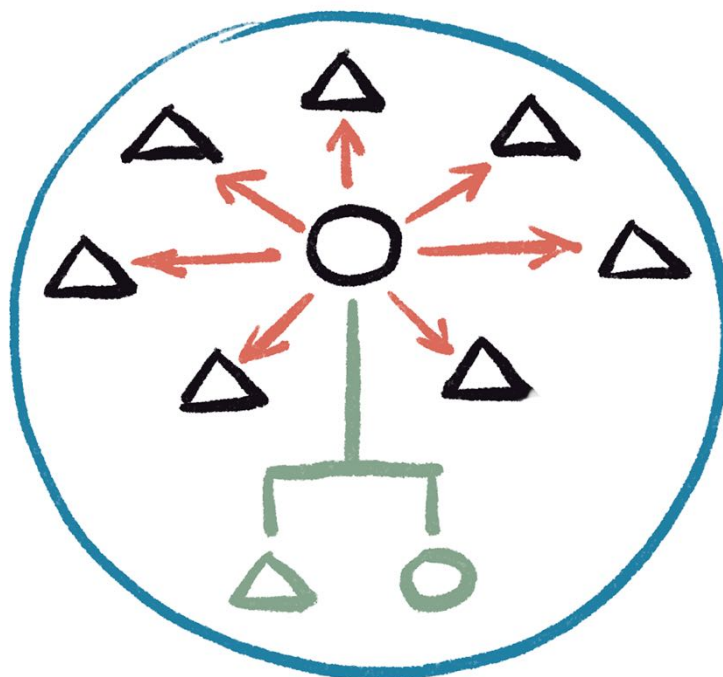


IN THE COMMUNE, WOMEN WERE IN RULE

The commune tended to be organized in a MATRILATERAL way – because in the commune it was only the maternity, but not the paternity of the children, that should remain traceable.

FATHERLESSNESS AS THE SOCIAL TECHNIQUE OF LIBERATION, ORDER AND DOMINATION

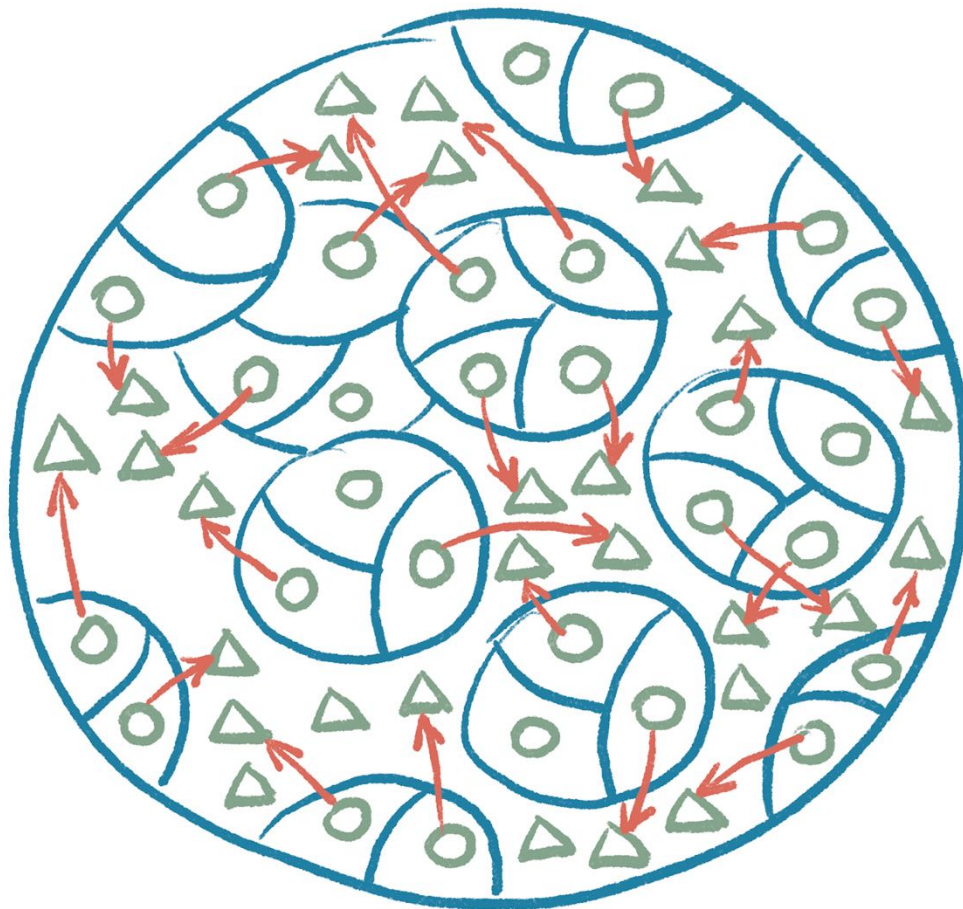
The purpose of communal fatherlessness was to break the social primacy and the reproduction process of both patriarchy and nuclear family. The elimination of claims to property, rule, and power, paternal and masculine in organization, dominance, and tradition, prevented the reproduction of the patriarchal nuclear family structure in the commune.



FATHERLESSNESS AS SOCIAL TECHNIQUE

UTEROLOCALITY AND MATRILOCALITY

The commune was organized in an UTEROLOCAL and MATRILOCAL way – for it was only the women who had their own room and bed. Men had to fear every night anew, whether they would find a woman who would let them sleep in their bed that eve. They were in fact dependent on the goodwill of women and had to actively apply themselves to this effort. Unable to secure a place to sleep for the night, the homeless men often slept in the barn, curled up in an old foam mattress somewhere in the communal social room, or outdoors, weather permitting.



UTEROLOLOCAL/MATRILOCAL ORGANIZATION AND MALE HOMELESSNESS

THE PRIMAL FATHERS `S EXCEPTIONS AND PRIVILEGES

No man was allowed to choose Sexual partners by himself except O.M

No man had his Private Rooms except O.M

No man had his own bed except O.M

No communard was allowed to leave the commune for private purpose except O.M

Nearly every Commune Law was broken by O.M but always with very good explanations for his infantile naïve Communards why O.M had to break the rules.

O.M was everything allowed because he was the Commune`s therapeutic Primal Father and the Community`s constitutional Lawyer in Personal Union. For the communards was nearly everything forbidden because they functioned in the Commune logics as incapacitated infantile, following the hard but wise rules of their primal father.

THE PRIMAL FATHER AS OMNIPOTENT MODEL FOR EVERY SITUATION

In the field of communal “free sexuality”, it was again Otto Mühl, the primal father-figure, who claimed the position of a role model. According to the commune's internal propaganda, O.M was an ingenious, omnipotent sexual partner who could not be trumped by any other comunard.

"THERAPEUTIC INCEST" AS JUSTIFICATION FOR DOMINANCE AND ABUSE

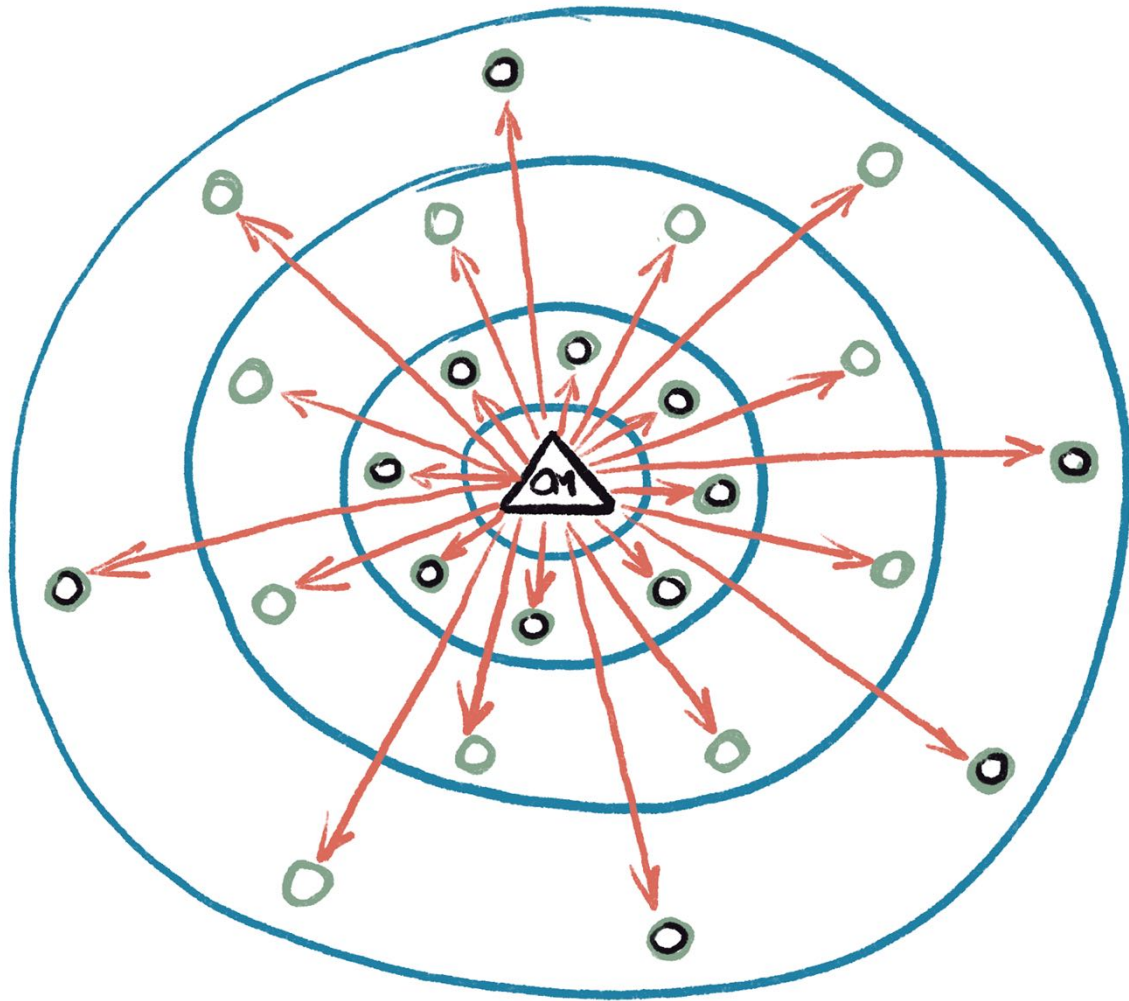
Another specific feature of the communal social structure that O.M consciously designed according to his needs was that, in addition to his role as the dominant primal father figure for all comunards, O.M also claimed the role of the supreme and initiatory sexual partner for all female comunards of sexual maturity.

The female comunards were in a double relationship with O.M, which was consciously designed at least on the part of O.M. He unified the role of the ideal father and educator as well as the role of the ideal sexual partner, and with that the role of the ideal child-begetter, the genitor, in his person.

This consciously induced form of the father/sexual partner double function is to be evaluated as incest on a socio-anthropological and psychological level, but not on a genetic level. Psychosocial incest was justified by O.M with reference to an early psychoanalytic thesis of Sigmund Freud in „Totem und Taboo“, which had connected avoidance of incest with early childhood neuroses.

The biased reverse that O.M wanted to draw from this thesis was: Through initiatory intercourse in the context of free sexuality with the commune's primal father-figure O.M, early childhood incestuous wishful thinking and the neuroses that go hand in hand with it, would be abolished.

This therapeutic justification pursued, seen from today's perspective, just a single insidious goal, the sexual abuse of underage girls in need of protection, disguised with therapeutic purposes and justified by socio-pedagogical initiation.



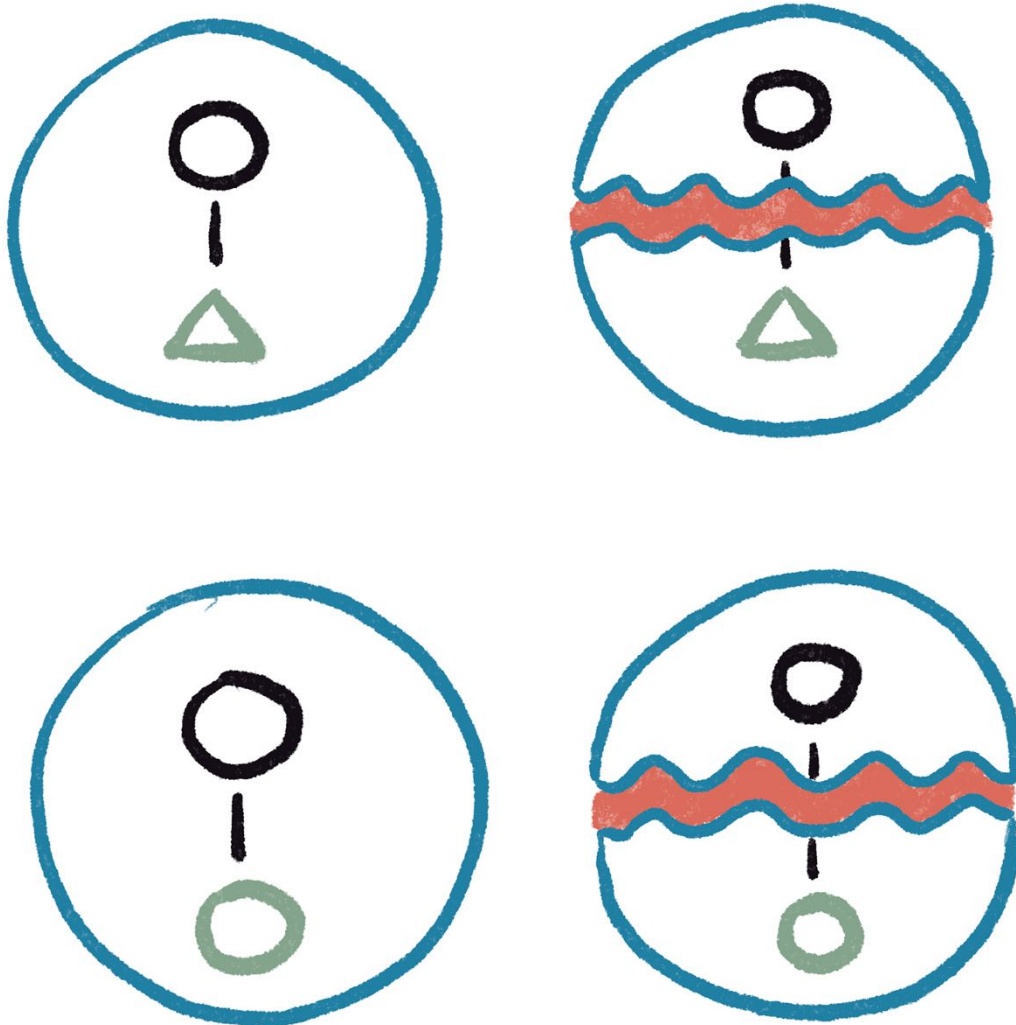
INCEST AS METHOD AND JUSTIFICATION:
THE DUAL FUNCTION OF O.M AS COMMUNAL PRIMAL FATHER & AS SEXUAL INITIATOR

OTTO MÜHL'S RULE OVER THE MALE COMMUNARDS

O.M ruled the men of the commune through and together with the women; the primary means of domination was the free, changing and unilaterally self-determined choice of sexual partners by women, which was performed on the men. Not only for this purpose the Commune was endogamous, which means it was all male and female communards strictly forbidden to practice sexual intercourse with People from outside. Naturally, there was just one exception to the iron rule of communal endogamy, the primal father Otto Mühl was allowed to have sexual intercourse with strangers. In Contrary to the Primal Father, day after day and night after night, the men of the Commune had to secure the favor of a different Commune woman who would let them sleep in their bed, since the men in the commune had neither their own room nor bed and were effectively unsheltered. The nocturnal homelessness of the men, but also the humiliating critical assessment of fluctuating male sexual performance by the women in communal group chatter, were common means of Otto Mühl's indirect governance via the women over the men.

THE MOTHER-CHILD DYAD

The mother-child dyad is the smallest family unit and, in contrast to many other family relationships, clearly biologically based on pregnancy with and the birth of children, with the resulting maternal attention, care, closeness and motherly love.



THE MOTHER CHILD DYAD

DESTRUCTION OF THE MOTHER-CHILD DYAD

THE DISRUPTION OF THE MOTHER-CHILD DYAD

By virtue of his authority as primal father, constitution founder, shamanic therapist and chief educator of all communards, Otto Mühl decreed, that love is an illness that can lead to severe psychological and physical damage.

According to Mühl, even motherly love would be very harmful to the healthy development of the ideal commune person from a certain stage of development. The cruel consequence was the separation of mothers and children.

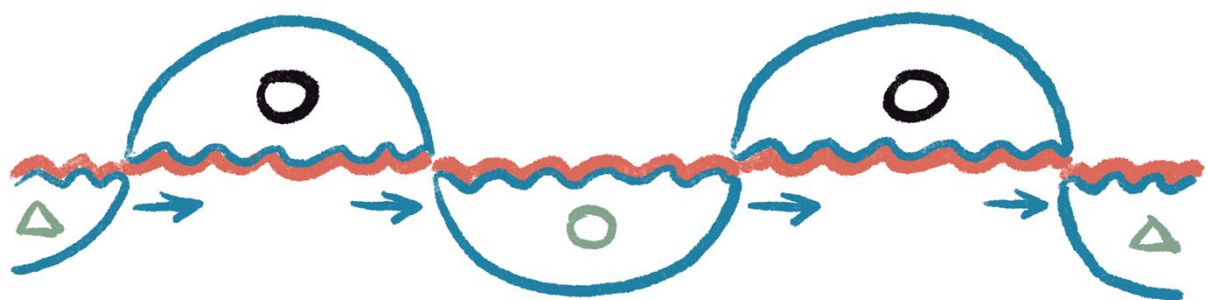
As a result of these destructive interventions in their mother-child dyad, many children in the commune were deprived of the protection, attachment and warmth of their mothers and their motherly love, which is essential to their existence. The children were relentlessly exposed to the arbitrariness and sadistic whims of Otto Mühl, with traumatic consequences from which many of these children are still suffering.

RULING THE COMMUNE WOMEN

Many commune women were dominated by Otto Mühl through the suppression of their mother-child dyad. When, paradoxically mostly out of motherly love, they abandoned their children to the arbitrariness and cruelty of a ruthless power player, many mother-child relationships became traumatized. The perceived lack of protection, loneliness, and powerlessness of the children, abandoned by their mothers, has caused ruptures in trust and bonding, from which many mother-child relationships could never recovered to this day.

CHILDREN'S GRIEF – MOTHERS' MOURNING

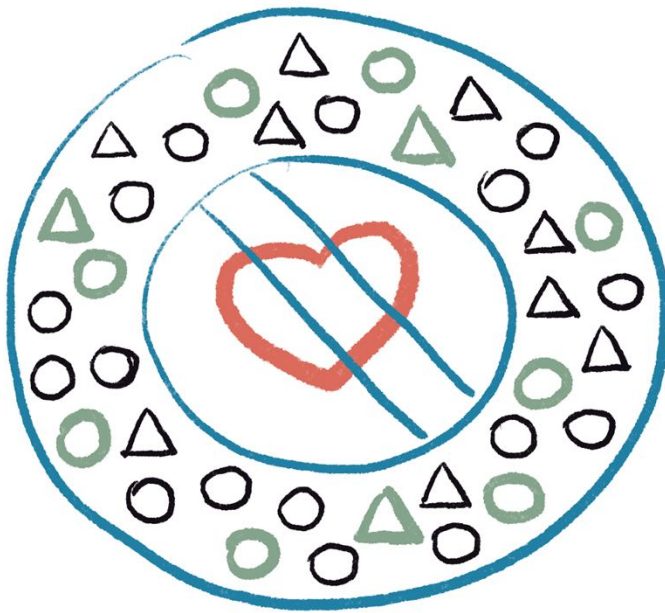
The sad communal reality was that the children, bereft of their fathers and mothers now neither had the various reference persons of the African village, much praised by the communal propaganda, nor the much-maligned nuclear family, but rather no emotional reference persons at all. There were only frequently changing surrogate mothers, often emotionally absent because they themselves were mourning the loss of their own child they also had to give to yet another surrogate mother.



THE PASSING OF CHILDREN FROM THEIR MOTHERS TO COMMUNAL SURROGATE MOTHERS

THE ABSOLUTE BAN ON LOVE IN THE COMMUNE

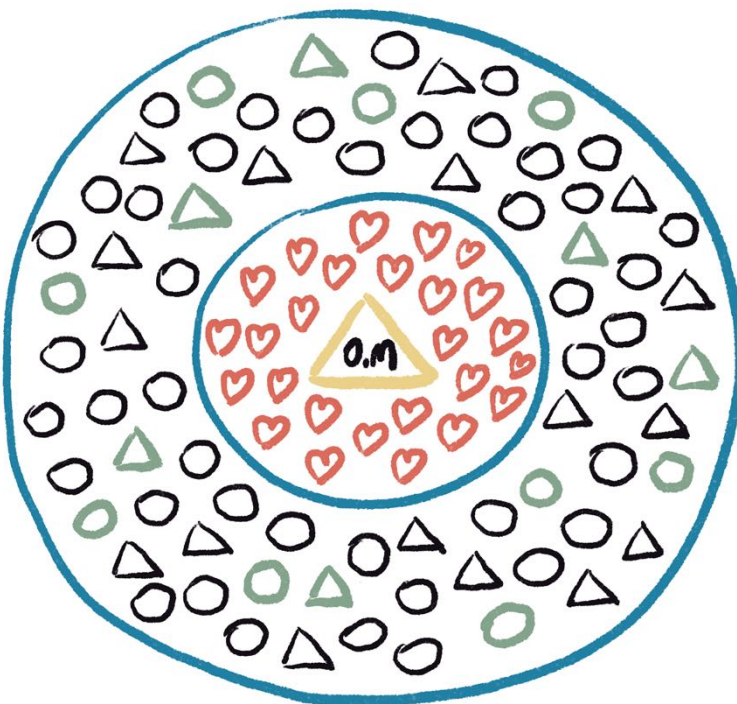
In the commune it was forbidden to love by threat of punishment, all forms of friendship, infatuation, attachment, intimacy, support, love, or motherly love were forbidden, denounced, and sanctioned by various forms of punishment, humiliation, and degradation.



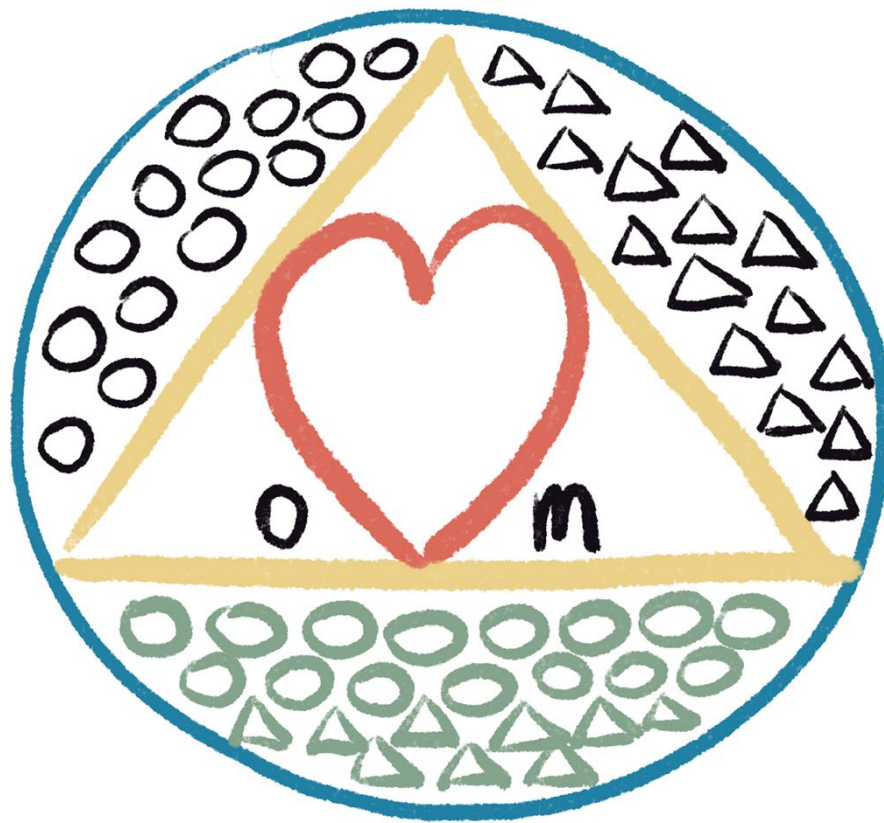
THE BAN OF LOVE IN THE COMMUNE

THE THEFT OF LOVE

There was only one who had to be idolized by all – O.M.
To this end, O.M stole every last spark of love from all other communards, even from the children he stole the existential maternal love.



LOVE ACCUMULATION BY O.M WHO ACCUMULATES ALL THE LOVE HE CAN GET



LOVETHEFT BY O.M FROM MOTHERS AND CHILDREN

O.M AS DECLARED FATHER OF MANY COMMUNE CHILDREN

Having a child by O.M meant that, unlike any other child conceived in the commune, the child would have a clearly identified biological father. The maternity of a Mühl child also meant an asset for a commune woman in the power struggle with other women for the role of the first woman at O.M's side. Otto Mühl incited the women of the commune to compete for his favor, his devotion, his attention, his paternity for their children. The goal of the hard-fought competition among the women of the commune was to achieve and retain the position of the first woman in the hierarchy of the commune structure at Otto Mühl's side.

THE FIGHT FOR THE POSITION OF THE FIRST WIFE AND THE NEW PATRIARCHAL NUCLEAR FAMILY

Everyday life in the commune was a social Darwinist culture of rivalry transfigured into a natural ideal by means of propaganda.

The focus was on the well-being of the community as a motive for productive competition; behind this social motive was the desire to please Otto Mühl and to remain permanently at the top of the social structure. The women's fight for Otto Mühl's favor was fought with no holds barred, skillfully fueled by Otto Mühl through introducing provocations loosely based on the motto *Divide et Impera*, associated with Niccolò Machiavelli's „Il Principe“, O.M's favorite book.

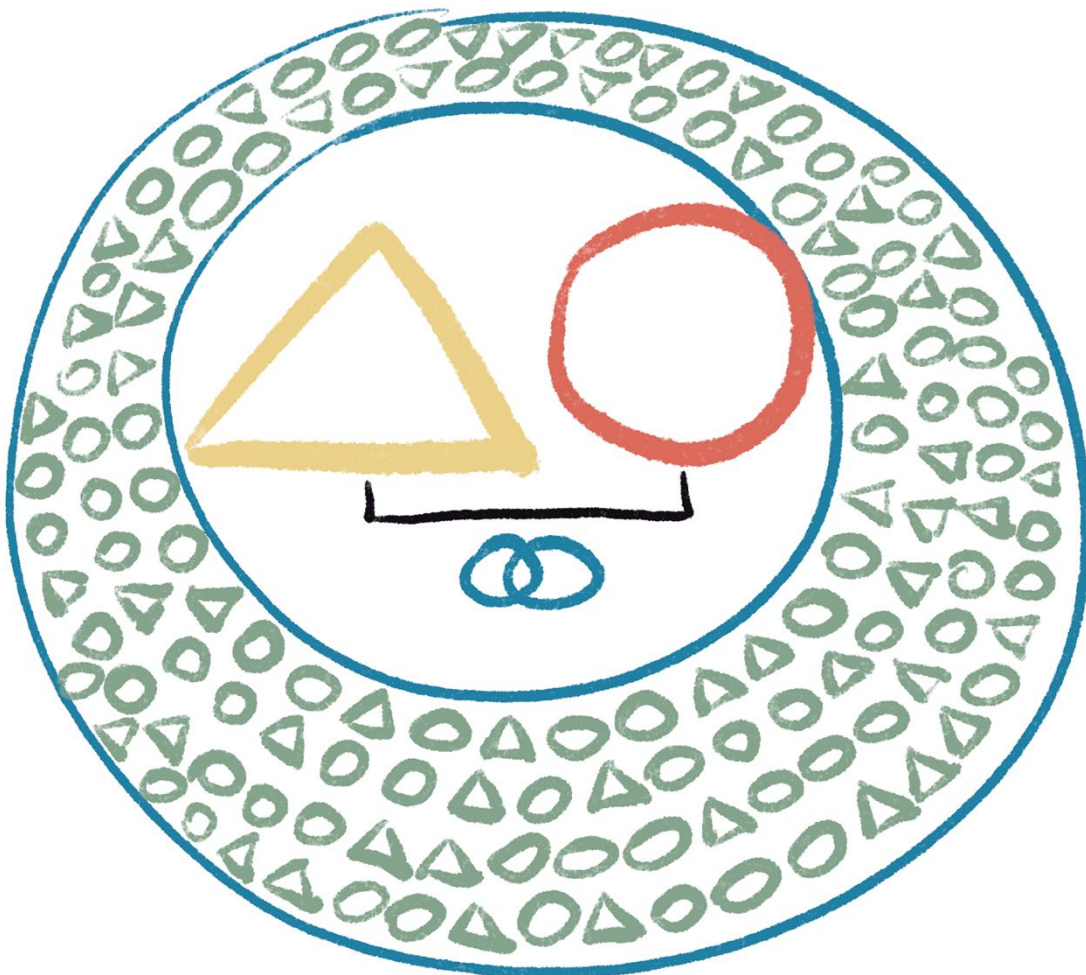
Under these conditions, it is particularly surprising that O.M has abandoned his well-functioning rulership strategy of divide and rule and created a *fait accompli* by taking C.M as his permanent main wife.

C.M has managed, under unclear circumstances, to persuade O.M to permanently decide the communal competition for the place of First Woman at his side.

Otto Mühl got married to C.M in a civil ceremony.

THE MÜHL NUCLEAR FAMILY AT THE TOP OF THE COMMUNE

At the head of the commune, organized according to the kinship structures of Freudian primal horde and Morganian marriage groups to end nuclear family and patriarchy, O.M and C.M have established a patriarchal nuclear family.



OTTO MÜHL & C.M BUILDING A `KLEINFAMILIE` AT THE TOP OF THE COMMUNE

This obvious breach of the communal constitution was difficult to justify within the communality and, because of the frustration of the many disappointed women, has led to severe shocks in the communal society and ugly cracks in the communal ideology, which had been well argued up to that point in time.

THE PATRIARCH AND THE UTERINE

O.M and C.M were aware of the glaring break with the previous communal narrative, and they set about expanding the narrative of the natural, gynolateral, primordial horde arranged in concentric, moving, hierarchically circulating circles around a PRIMAL FATHER / PATRIARCH by adding a PRIMORDIAL MOTHER/ UTERINE.

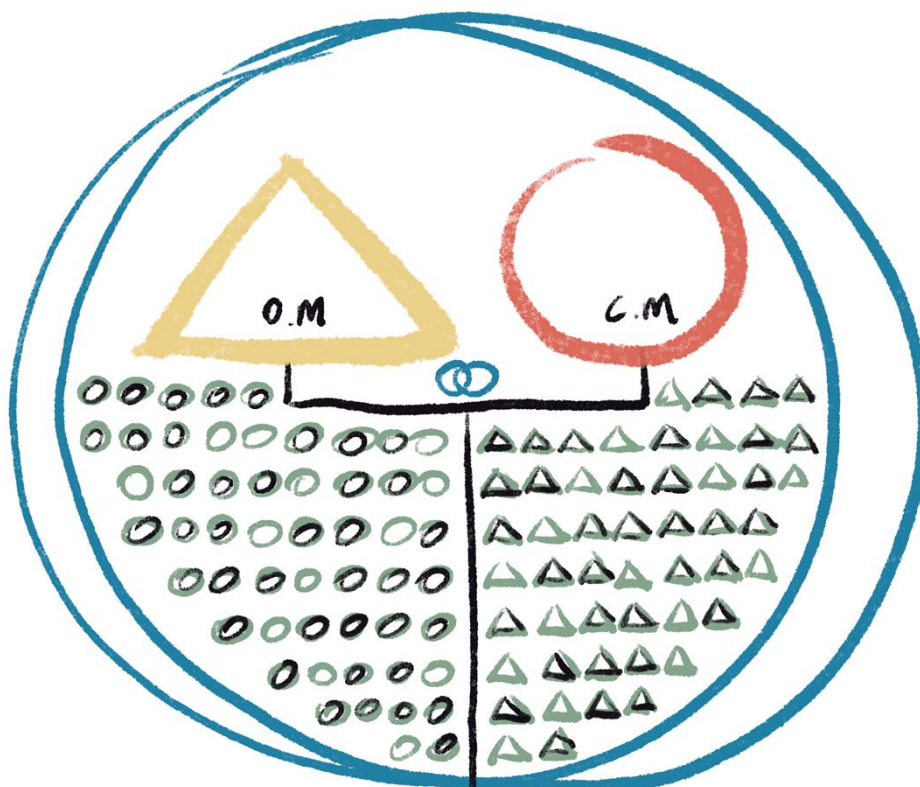
INCEST FOR ALL - O.M FOR THE YOUNG WOMEN, - C.M FOR THE YOUNG MEN

O.M claimed initiatory sexual acts with all women and girls in the commune.

O.M justified his absolute right to cohabitation with the claim, that the oedipal incest desires projected by his „daughters” onto him as the communal primogenitor would be eliminated by means of incest fulfillment through cohabitation.

His „daughters” would be reconciled with their natural desires by removing the traumatic effects of the first cultural taboo, the incest taboo, thus freed from all their culturally conditioned neuroses. This pseudo-scientific, ultimately just a perfidious, argument, feigning therapeutic expertise, opened the floodgates for the justification of sexual abuse of minors by O.M.

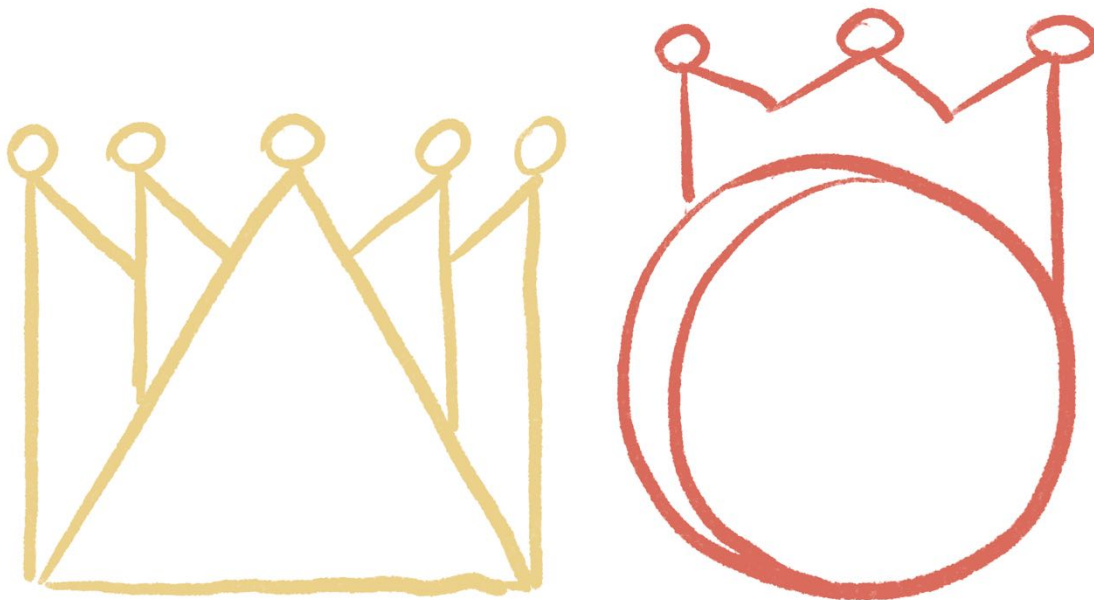
As soon as she became O. M’s lawful, legally wedded wife, C.M claimed the incestuous initiation of the young men through her person in her function as communal primal mother, mindful of sovereign symmetry, and under the same reasoning used by O.M.



THE PRIMAL PARENTS O.M AND C.M AND THEIR SO CALLED “THERAPEUTIC” INCEST COMMANDMENT

THE PRIMAL FATHER BECOMES KING, THE PRIMAL MOTHER BECOMES QUEEN

Since returning to the nuclear family, O.M and C.M were aware that they were under increased pressure to justify themselves. They looked for anthropological analogies to support their connection in prehistory and ethnography. They found what they were looking for in Babylonian and Sumerian history, which they applied to attune their community to a supreme ruler couple who, as supreme mother and supreme father, each bore divine traits. The incorporation of these historical similarities into the communal school curriculum and into communal media programs such as radio and written circulars should attune the communards to the next upcoming societal transformation from a tribal primal horde formation to a courtly society.



O.M & C.M AS PRIMORDIAL FATHER KING AND PRIMORDIAL MOTHER QUEEN OF THE COMMUNE

FROM PRIMARY HORDE TO COURTLY SOCIETY

One of the commune's mysteries is its relative longevity of about 18 years. One of the explanations seems to lie in the fact that Otto Mühl, C.M and some of his commune intellectuals called philosophers, have conducted permanent and extensive research into how social formations are established, transformed, and passed on in animal and human societies.

For a long time, the concept of the primal horde seemed to be ideal for the commune on an ideological and propagandistic level, yet completely different models were needed for the everyday practice of the commune, if only because of the large influx of people from half of Europe.

In its best times, the commune housed up to 500 people at Friedrichshof alone.

On closer inspection, it becomes obvious that, on a psychological and ideological level, a culture-pessimistic, ultimately social-Darwinist, *back to the Human Nature* - primitivism was the norm in the commune.

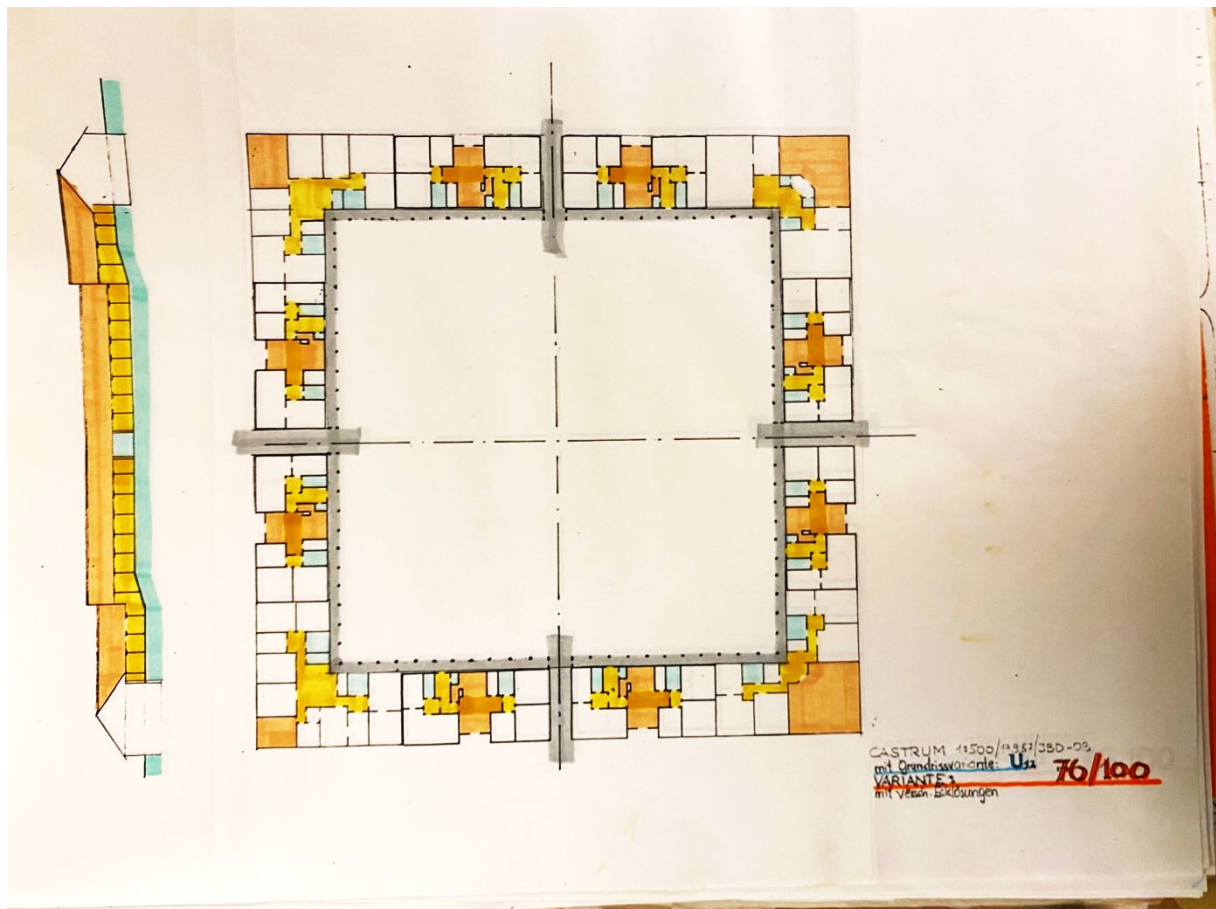
At the level of everyday planning, however, there was a high degree of technical affinity, economic orientation, and logistical efficiency.

These skills were after all vital to support and provide for hundreds of people of all ages, 365 days a year, for 18 years in all their daily needs and necessities.

STRUCTURAL MODELS OF THE COMMUNE

Communal research revealed that the most durable and efficient commune-like structures are to be found in monasteries, military garrisons, and court societies.

Following that, communal social and spatial planning has made use of these three social formation structures in the usual eclectic-pragmatic way with eclectic borrowings.



CASTRUM - COMMUNE DESIGNS PLAN ©Archive Friedrichshof

THE COURTIAL TABLE AROUND KING O.M

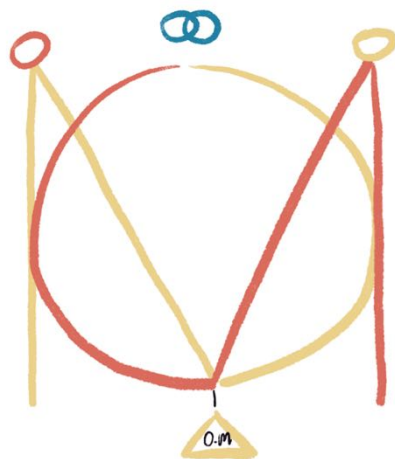
After the marital communion of O.M and C.M and their rediscovery of the nuclear family at the head of a classless, parentless, post-patriarchal society, both O.M as primal father-king and C.M as primal mother-queen intended to rule the commune like a monarchical couple and transformed the commune into a courtly society.

An absurd specialty of the courtly commune society was Otto Mühl enjoying his lunch every day at a huge table, at which the comunards, all scattered and disordered, consumed their frugal meals. Otto Mühl entering the room and sitting down at a place on the table meant that all other comunards, depending on the rank of their temporary STRUCTURE hierarchy, had to stand up in order to rearrange themselves in a hierarchically correct manner. This led to the comunards circling around the table with plates, cutlery and drinking cups in their hands, until the natural table hierarchy, centered around Otto Mühl and descending further from him, had emerged.

THE BIRTH OF A DAUPHIN AND THE ESTABLISHMENT OF A DYNASTY

Yet, the position of the shared ritual and sexual primordial motherhood and primordial fatherhood for all comunards and the resulting small family royal dignity was still not enough for OM and C.M in terms of distinction and sovereign dominance. O.M and C.M thought in dynastic dimensions, so there was great joy when C.M gave birth to a male offspring.

A.M, the firstborn son of O.M and C.M, was declared the communal heir to the throne. As a result of this decision, central constitutive elements of the unwritten communal constitution were partially or completely superseded. Up to this point in time, at least in theory, the opinion was still held in the commune, that the communal education towards naturalness and the associated liberation from cultural patterns are decisive in comunards becoming free from neuroses, being capable of top performance and thereby particularly high up in the social hierarchy. But from now on, it was patriarchal descent and the absolutist dictum of a succession to the throne, favoring the male first-born of a dynastic patriarchal small family for future governance over the commune.



O.M & C.M THE ROYAL PRIMORDIAL MONARCHS AND THEIR AIM TO FOUND A PATRIARCHAL DYNASTY

THE BASTARDIZATION OF THE OTHER SONS

For the many sons born from other rival commune women, this development brought a great loss of prestige and influence. Even if O.M had not previously favored his sons living in the commune, most of these sons now became troublesome bastards, especially in the eyes of the dynasty-conscious primal-mother Queen C.M.

THE INTRODUCTION OF CHILDREN'S STRUCTURE AND CHILDREN'S PALAVERS

Communal adult life was tied into a hierarchy called STRUCTURE, which regulated the status and behavior of all communards towards one another and fitted perfectly with the social organizational form of a courtly society. As a further consequence of the structural idea, the structural hierarchical patterns of the adults were mirrored on the children, which meant that if the mother of a child was in seventh rank in the second BAG (consciousness workgroup), then her child would sit on seventh place in the second children BAG. The children, like the adults, had to behave submissively or hierarchically self-confidently towards one another, according to their rank. Conflicts were therefore inevitable, because the children didn't think much of the structural hierarchies imposed on them. The enforcement of the structural hierarchies worked by means of fear, punishments, and denunciations and through the palaver patronage personally handled by OM at regular intervals, leaving traumatic marks on the former children to this day due to its sadistic and humiliating methods.

RAISING UP THE HEIR TO THE THRONE

For special people like the young male heir to the communal throne there was a special education in the commune, which was oriented towards the most elite and extraordinary representatives of human history in the usual hybrid commune eclecticism. King and Queen Mühl decided to create ideal conditions for their son to learn how to rule and exercise power. Natural authority was the goal, and the Mühls saw the ideal circumstances for releasing and increasing this natural authority in the re-enactment of the courtly upbringing of the young Louis XIV of France – the Sun King.

The heir to the throne should grow up surrounded by a group of handpicked children, who should serve as sparring partners in order to let the skills and ego of the Mühlilian Dauphin skyrocket, according to the grandiose plan of the commune's royal nuclear family.

The peculiarities of the children's structure and the children's chatter seem to appear in a particular light in relation to the upbringing of the communal heir to the throne, for if the Dauphin held the unsurpassable BAG number 1 position 1 in the communal children's structure, all children had to submit to him by hierarchy law.

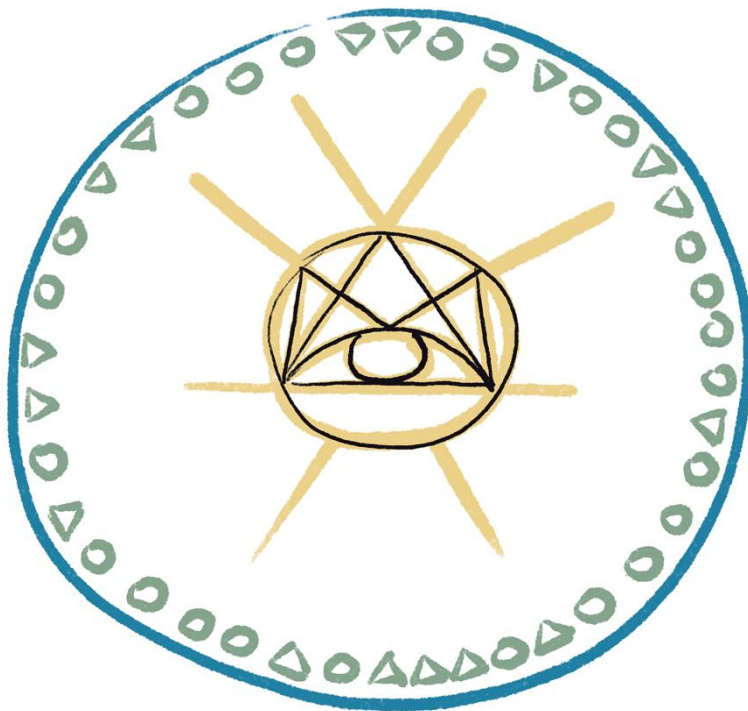
Safeguarded by the relentlessly executed children's structure, the young Mühl was perfectly able to immerse himself, primed for his future role as Sun King at the head of the commune. So much for the ambitious planning of the royal tutor couple Mühl. In everyday practice, it is said that the systematically oppressed children often rebelled against this authoritarian educational system, only designed for the transmission of rule and hierarchy, with Y.M, the involuntarily heir to the throne, losing his artificially established authority.

THE COMMUNAL PANOPTICON OR SURVEILLANCE OF ALL BY ALL FOR ONE

A socio - hierarchical elevator system, called STRUKTUR, based on performance, behavior, and prestige, which in regularly recurring structure palavers led to Mühl, acting as the supreme judge made it impossible for anyone but him to find peace of mind.

All communards stalked themselves and each other 24 hours a day, 7 days a week, 365 days a year for nearly 20 years, competing for useful information that had the potential to be weaponized. In the ostensibly rational and unemotional competition in favor of the community, behind the noble goals for the collective, which justified denunciation, there were mostly highly personal lower motives lying in hiding.

With the introduction of the structure, O.M finally achieved that almost everyone in the commune became victims and perpetrators of each other at the same time. O.M skillfully used the structure for himself and his purposes, consolidating his power and establishing himself as constitutional and arbiter of the Commune and its structure with divine powers.



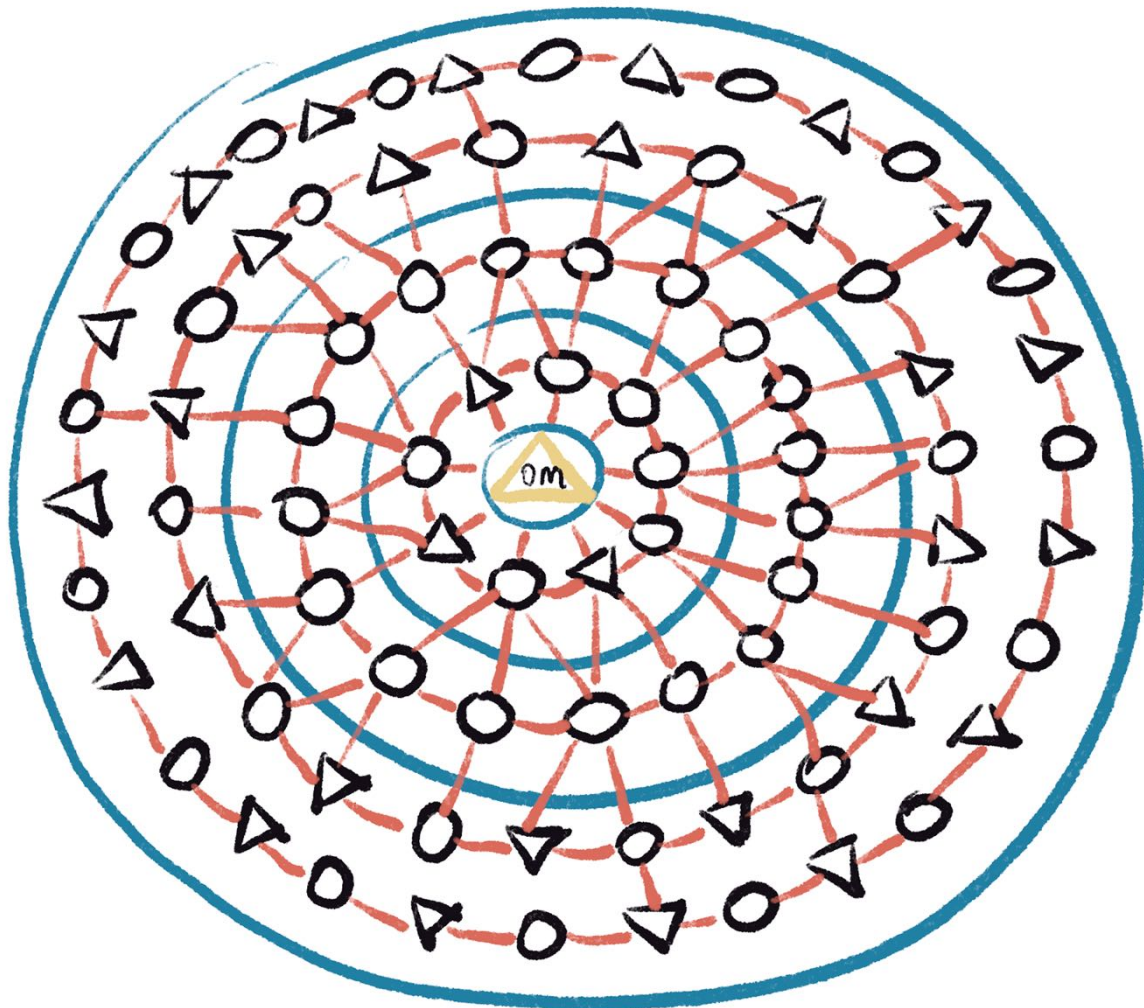
THE COMMUNAL PANOPTICON

FROM THE AFRICAN VILLAGE TO THE GULAG

It takes a whole village to raise a child. This African proverb may have been the inspiration, when in 1972 the AA commune formulated their radical manifesto with the real-utopian aspiration to live society anew, establish new relationships and redefine the family.

The factual reality of the communal social structure, however, has never been the African village, with its multilateral system of manifold reference persons besides mother, father

and various blood, affinity and chosen relatives. After the breakup of the nuclear family structures brought along, there came the absolute segregation of many people, who stayed and had to stay together in a community of lonely and abandoned people, solely for the purpose of stabilizing OM's power.



THE FINAL COMMUNE AS ABSOLUTE SURVEILLANCE VILLAGE

NATURAL STATE – INSTEAD OF PARADISE, WAR OF ALL AGAINST ALL

Being a communitarian meant living very close together as monads in a very large grouping, working together, having sex, begetting children while being free from love and often full of heartache day in and day out, policing, denouncing, and to take advantage. The commune is often associated in theory with Rousseau's paradisiacal state of nature, which would be romantically embellished, comparable to said a African village and its functioning community. However, the FH commune was clearly situated in a Hobbesian bellicose state of nature, which meant permanent war of all against all.

To this 18-year war, the commune has not arrived by way of nature, but was lured by the relentless operation of a megalomaniac artist War Lord. Otto Mühl bereaved young, well-meaning people with perfidious tricks and deceptions first of their love, their sexuality, and

their dignity, in order to then abuse them and their children for his artistic research on living people, acquiring godlike status with living hell for all others involved. The only thing left to the men, women and children of the commune that were dispossessed by Otto Mühl was fear, social indifference, paranoia and a violently forced existence as orphans instead of the collective care and cooperation so highly praised in the commune's propaganda.

APPEARANCE AND REALITY OF THE COMMUNE

With the commune, Otto Mühl has built a society that could appear outwardly as extraordinarily progressive, because it was rational, feminist, art loving and scientifically sound. This was the picture painted by Otto Mühl for the international and national publicity and of course there were many envies, revanchist *Wichtel* - Enemies trying to persuade O.M's Liberation of the Humankind through the Commune Utopic.

In reality, however, the communal society was organized in a Monopolized ultra-patriarchal manner and subject to the molesting despotism of its authoritarian leader. Otto Mühl has succeeded with the help of measures, primarily aimed at attaining emancipation:

- Free sexuality and women's choice of male sexual partners
- Bedlessness and homelessness of the men
- Fatherlessness of the children
- Communal commons
- Abolition of the so-called negative consequences of the prohibition of incest

Otto Mühl reached his Goal of absolute domination in the Disguise of emancipation and liberation. He systematically disempowered all members of the commune in the name of Liberation. It is a matter of fact the old systemic factors of the patriarchal nuclear family and its reproductive processes were ostensibly smashed for the propagandistically explored benefit of women.

Nevertheless, at the head of this highly competitive coercive society, dominated by competing women, was in fact a power-hungry, authoritarian old abusive man.

THE ART OF SHAPING HUMANS

With a mixture of empathy and brutality, Otto Mühl succeeded in enticing many young people from mostly authoritarian patriarchal nuclear families to undertake a large-scale utopian experiment in collective liberation.

Paradoxically, the young people who wanted to escape the fascist, patriarchal and authoritarian world of their families of origin met an Artist who himself found great pleasure in fascist, authoritarian and patriarchal principles of rule, but who, using juggler-like sleight of hand, reinterpreted his views and goals into their opposite.

It is striking that Otto Mühl, with the eclectic help of scientific theories and their experimental application, has succeeded in understanding the function of certain social reproduction processes of order, power and domination.

What is frightening is that Otto Mühl made use of each of the fundamentally emancipatory findings of communal social experiments, such as the smashing of patriarchal reproduction processes of domination and control, to feed his will to rule and lust for power.

Otto Mühl created a functioning social mechanism of checks and balances in the commune with the help of women and men, making it truly impossible for patriarchal mechanisms of domination to establish themselves among the male communards and to reproduce them in the interaction with female communards.

The result of the abolition of the patriarchal processes of reproduction was that no one in the commune could nor was allowed to exercise patriarchal power. The only exception being Otto Mühl, he was granted, he even had to exercise ultra-patriarchal power, but only for so-called therapeutic reasons – because Otto Mühl was the therapeutically intervening Freudian primal father of all communards. This justification, smuggled into the communal constitution from the very beginning, allowed Otto Mühl to unite all patriarchal power and retain power by legislation and to indulge in arbitrary, authoritarian, and ultimately criminal cravings behind the cover-up claim of therapeutic intervention.

THE ARTIST AS GOD & GOD AS ARTIST

For I came to set the son against his father, and the daughter against her mother. For whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me (Mt 10, 34-37)

It is obvious that O.M took out for himself what was forbidden to everyone else. O.M constituted communal laws like a Roman god-king, but he did not abide by any of his laws, which became a programmatic principle. *Quod licet Jovi non-licet Bovi* was a saying, that was often quoted, and that OM liked to utter in everyday communal life. What is for Jupiter is not for the Ox. Otto Mühl understood himself as a God. By means of a trickster personality, he liked to use banter to check out his counterpart, and in everything he did and planned, O.M was disturbingly serious. A God creates laws for men to obey, but a God himself is beyond morality, and acting in this spirit O.M not only made laws he never intended to follow, but he made laws, that made the communards necessarily snap in the attempt to follow them. Otto Mühl saw himself as the creator of communal truth, reality, and perception. He saw himself as a divine social architect, sculptor, and designer of human beings. He shaped the communards like clay to serve his needs, he never intended to emancipate or to empower them, but merely to rule and farm them, own and feed on their love, the love he otherwise forbade as an illicit addictive stimulant to all other people in the commune.

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