

DIETER DUHM

TOWARDS A NEW CULTURE

FROM REFUSAL TO RE-CREATION

OUTLINE OF AN ECOLOGICAL
AND HUMANE ALTERNATIVE

IV - BIOLOGICAL HUMANISM AS
THE FRAMEWORK FOR A NEW
CULTURE

VERLAG MEIGA

TOWARDS A NEW CULTURE BY DIETER DUHM

We joyfully put the contents of this book available as a free PDF-download, offered on open donation base. We are grateful for the cooperation and support of the publishing house Verlag Meiga, the IGP (Institute for Global Peace Work), and the Tamera Peace Research Centre that together made this project possible.

More relevant to current events than ever, this book can become a source of inspiration and study-material for all who want to develop and co-create a peace culture on this planet.

The exchange of trendsetting thoughts of a real positive perspective is an important political act within the current worldwide protest against the global economic and political system. The question of a comprehensive alternative model to the actual lifestyle becomes existential for many people.

We hope that these thoughts will reach wide circulation and ever-increasing profile.

It is time for comprehensive socio-cultural cooperation between people from the most diverse movements and backgrounds. It is time to overcome the apparent borders on behalf of the co-creation of sustainable alternative models for the coming generations – guided by ethical principles such as respect, non-violence, truth, mutual support, responsible participation and a comprehensive vision of a new culture.

Our wish is for this book to meet open ears and hearts, and for its humanitarian and compassionate impulse to thrive.

COPYLEFT

You are free to spread and publish these texts for non-commercial purposes.

Please always name the source (author, title, publishing house).

TOWARDS A NEW CULTURE

ISBN 978-3-927266-37-7

www.towards-a-new-culture.org

free download, contact & info in English

AUFBRUCH ZUR NEUEN KULTUR

ISBN 978-3-927266-09-4

www.towards-a-new-culture.org/de

free download, contact & info in German

RUMO A UMA NOVA CULTURA

www.towards-a-new-culture.org/pt

free download, contact & info in Portuguese

CONTENTS

Translator's Note

Publisher's Foreword

1 INTRODUCTION

Established Insanity

The Timeliness of the Concrete Utopia

Cultural Centres for New Basic Experiences

A New Consciousness of the Living

Overcoming Fear

Humaneness

The Bankruptcy and Rediscovery of Geist

2 THE EXISTENTIAL QUESTION

Behind the Ideological Façades

Wanderers in the Desert

A Different View of Suffering and Its Consequences

3 THE TRUTH OF THE LIVING

Fear as A Biological Disease of Culture

Life Research as the Science of the Future

Contact and Truth

The Technological Wonderland of the Living

The human in the Entire Organism of Nature

Functional Principles of the Living

A New Mental-Spiritual Attitude

4 BIOLOGICAL HUMANISM AS THE FRAMEWORK FOR A NEW CULTURE

The Concept of Biological Humanism

Three Steps towards a Realistic Humanism

An Ecological Relationship to all Living Beings

The Idea of Science

Evolution and Growing Freedom

A Culture without Sexual Repression

The Meaning of Sexuality

A New Social Organisation of Sexuality

The Question of Non-Violence

The Question of Democracy

Building a Humanely Functioning Community

Emotional Cleansing and Dissolving the Character Armour

5 POSTSCRIPT

Concerning Tradition

That All This Does Not Remain Mere Words ...

6 APPENDIX

Tamera Manifesto

Thirty Years Later

Further information

Literature

4 BIOLOGICAL HUMANISM AS THE FRAMEWORK FOR A NEW CULTURE

THE CONCEPT OF BIOLOGICAL HUMANISM

Throughout history attempts to improve the world with morality and religion and to conquer man's savagery by appeals to reason and conscience have failed. Men are humane to the degree that they recognise and fulfil their bodily, emotional, and spiritual needs in a *social* way (that is, in living together with others). The philosophy of the new culture does not appeal to any morals but to the deepest and most conscious "egoism". The necessary cultural change will not come through appeals or sacrifices but by changing our life practice, our way of working, our human contacts, our sexuality, and so forth, in a way that *fulfils our needs*. A new cultural concept can only be realistic to the extent that it presents a model for a better and truer self-realisation and fulfils a greater number of basic needs.

A culture based on true needs would, of itself, have a great ecological advantage. A community with loving communication, fulfilled sexuality, and creative work would no longer be dependent on vicarious satisfaction through the products of industrial society, as is the case today. It could, therefore, develop a new *consumer model* that would avoid wasting goods, energy, and other resources, thus saving the environment from destruction. The new consumer model needed by the ecological society of the future, is first and foremost, a new model of human self-realisation.

Humanism is a spiritual impulse towards liberation that entered history in the early Renaissance and has persisted through the eras of humanism, enlightenment, science, Marxism, and psychoanalysis. Slowly man begins to see the world as something to be observed, grasped, analysed, and changed.

He frees himself from the old order based on authority, religion, and society, and on taking the reality of a situation for granted. By constantly using his own reason to enter into new realms, he creates the necessity to re-organise and re-form his world. This is the essence of the genuine humanistic tradition: to wrest control from formidable old power structures in order that the human steps into self-management and responsibility. On this *historic path to autonomy*, humanity can tolerate no pre-ordained limits and no moral ones, for it follows evolutionary laws of development. Morals themselves become the object of analysis and change. Nietzsche, so far, dealt most consistently with these matters. Through Copernicus the power of thought entered into the religious world-view; through Marx it broke into the bourgeoisie; through Nietzsche it broke into the moral world-view; and through Freud it entered into sexuality. Every new breakthrough opened a new dimension in human social life that needed to be dealt with, assimilated, and integrated.

The dimension that now needs to be discovered and integrated is the dimension of life itself with its special principles of holistic and ecstatic ways of functioning (see previous chapter). The forgotten biological basis in which all control mechanisms are embedded must be laid open. The organic system of body and soul with its drives and emotions (that has an evolutionary and therefore historically changeable character) must regain its natural ways of functioning. We can only break the alienation of our age by reconnecting the human forms of action and development to the universal processes of the living world.

Biological humanism strives for the maximum integration of the human social world into the overall realm of living nature (I do not know whether there is also “dead” nature or whether what is called dead is in reality only a special case of the living world). Such an integration will realise the ideas of “organic

environmental design”, like that developed by Hugo Kükelhaus, and will also achieve a fundamental reorientation of man in relation to his own nature. The nature of man consists not only of his anatomy and his physiological processes – here we share Teilhard de Chardin’s concepts of nature – but also of all his emotions, drives, instincts, and energies.

One of the central inner drives of the human is the sexual drive. In this area there is a common denominator running through almost all cultures, religions, morals, philosophies, and political ideologies of the Occidental world, and that is the secret or admitted capitulation in front of Eros. Show an upstanding theorist a picture of a well-proportioned female with an inviting cleavage and he grows pale. If the destiny of the Earth and our culture is to be put in the hands of adults then these must be people who have free access to their erotic powers without suppression. This is the only way that the living world can be “controlled”.

The same evolutionary lines of development, instincts, and drives that are present in the animal realm come together in humans at a higher level. Becoming human is, in its most far-reaching sense, a progressive spiritualisation and sublimation of all animalistic forces into a human culture. This process of sublimating has not yet succeeded because instead of accepting, cultivating and refining his animalistic strengths, man has tried to suppress and ignore them. We can perhaps see it as the “basic error” in the course of the history of consciousness that the process of cultivating the human animal was carried out as a battle of the spirit *against* the “beast in man” instead of through the union and reconciliation of the two. It was a fight against nature itself, which naturally could not be won. Instead of a sublimation of the *whole* human with all his drives, a dangerous split occurred, into an official and a repressed part that has so far obstinately resisted all attempts at humanisation. *In this psychological ambiguity of the human*

lies the principal illness of our age. The conscious exposure and reintegration of repressed material and the “acceptance of the shadow”, which C.G. Jung formulated as a therapeutic principle, must be taken from the therapeutic level to the social and cultural levels, if man is to become whole again.

The human must become a conscious fellow creature on Earth, if not, he will senselessly destroy it. He can only achieve this if he accepts the authority of life and submits to it. Humanisation is the humanifying of the Earth, the penetration of the human into deeper and higher realms. But this penetration means mental-spiritual transformation resulting in a non-imperialistic domination. There is a law of the living world that only allows spiritual expansion through spiritual transformation. We cannot control natural forces by fighting and conquering them – through that their unpredictable nature runs out of control and leads to earthquakes and floods, also on the soul level. Seen in this light, the history of our culture has largely been a puppet theatre, directed by the strings of the repressed, “conquered” natural forces and life energies. If one seeks control in the living world one must unite with it, get to know its rules, and follow them. It is a totally new kind of control, no longer dependent on contest and suppression, but on ecological harmony.

THREE STEPS TOWARDS A REALISTIC HUMANISM

The emergence of a new culture contains in some sense a theme of political theology. A political or rather a societal concept needs to be developed that, in its depth and existential meaning for the individual, is equivalent to the religious ideas of the past. What were once steps towards inner individual transformation are now steps towards a metamorphosis of the social fabric in which we live. In this social fabric – in our work, our social institutions, and our human relations –

we must one day be able to occupy and truly know ourselves to such an extent that we need no other comfort and no other home outside it.

At some point in the development of man, the human mind deemed it necessary to go against the body and its sensual needs. Cultural development thereby took a path that led the human away from the entire organism of nature, to which he wholly belongs. Since then, history has resembled a dance around an unknown centre.

Religions have tried to uphold a vision of a better afterlife to compensate for earthly misery. Salvation lay in freeing the soul already here on Earth as much as possible from the physical world, for it was identical with sin, a prison, or maya. The goal was thus to conquer the body, to conquer sensuality, and to conquer earthly misery through mental-spiritual exercise. We find this fundamental idea in all the religious leaders of the past, from Buddha to Aurobindo, Plato to Rudolf Steiner, and from St. Paul to Pope John II. The idea was by no means a false one. Since the soul is truly an independent entity that can actually free itself from the body (as has been done, for example, by old cults of initiation, in religious ecstasy, in LSD-experiments, in peak experiences or in near-death situations), this healing concept was realistic. But it led the healing interest away from everyday life on Earth and away from earthly human longing. The atrocities on Earth continued unabated.

Next to the religious impulse towards liberation, we find the

* Editor's note, please be aware: The statements on all projects are related to the time thirty years ago (1979), when this book was written, and do not contain any judgement about their later development.

political one, a much later phenomenon that is still today in its early stages. It has so far found its most unequivocal philosophical formulation in Marxism. Marx's epoch-making idea was to annul (and redeem) religious ideas of liberation through political practice (the class struggle). Salvation was no longer to be erected in heaven, but in the most materialistic point in the physical world: in material production. "The criticism of religion" said Marx, "ends with the teaching that man is the highest being for mankind, that is, with the categorical imperative to overthrow all conditions in which the human is a degraded, enslaved, abandoned, and contemptible being."

By creating a new order for human labour without class domination and alienation man was expected to find his centre and home in his everyday social practice. This mutational leap in the history of ideas was the most revolutionary feat so far achieved by the human Prometheus. It acts as a signpost from which there is no road back. But Marxism was not yet capable of thinking and formulating its idea of political self-liberation at a deep enough level. Its political-economic theories did not truly offer a full equivalent to the religious ideas of salvation: the human had not yet been fathomed deeply enough, his alienation and ultimate longing not yet understood deeply enough.

The next fundamental impulse towards a secularisation of salvation, as profound and as worldly as the Marxist approach but arising from an entirely different point, came through psychoanalysis (we leave Nietzsche aside, who is not so easy to fit in here, and whose work had almost no social impact, because a discreet understanding of his "heroic philosophy" will probably be grasped by later generations). Owing to its authentic humane motive, psychoanalysis was first of all an act of honesty. The puritan Sigmund Freud recognised in himself the overkill of sexual impulses present in the hypocritical culture

of the Victorian era. He immediately saw the cultural universality of this situation. He noticed that here, in the libidinous realm, matters of happiness and misery were determined in an area that lay entirely outside official consciousness. He thereby pulled the question of salvation from the afterlife into the “basest” aspects of life on Earth, namely into the domain of sexuality. But, as with Marx’s work, sexuality turned out to be in a condition of utmost misery and perversion, as it had for so long led a repressed, insulted, exploited, and hypocritical existence. Freud recognised that the moralistic sexual barriers and sexual structure of the family led adults to live in deep captivity of the soul in a world of subconscious drives and fears, constructed from projections, fixations, and unfulfilled fantasies. He knew that this psychic underground would have to be redressed, if man ever wanted to be free.

Freud’s discoveries could have contained the seeds for a prodigious cultural revolution, had he not stopped it himself through his faint-hearted theory of culture and sublimation. In the struggle between needs and society, he finally came down on the side of society, presumably to save his societal position. We are entitled to view that as a barrier of his time and to pursue those unfinished truths beyond this barrier.

The next great pioneer who drew back the veil still further was Freud’s successor, Wilhelm Reich. An unusual path of discovery led Reich to realise the identity of sexual energy and universal life energy. In the sexual orgasm he found the prototype and the key to an understanding of fundamental biological functions in all body tissue. In processes such as pulsation, peristalsis, tension and release, charge and discharge, and contraction and expansion, he saw the fundamental activity and functions of life energy itself. These modes of functioning are of a universal nature, that is, they are a part of the universal order of life. But in our culture’s human they are considerably

disturbed through inner blocks and congestion, obstructions caused by society and morality. Reich termed this “body armour”.

This discovery of a universal order of life in the dynamic realm of drives and urges made way for a new vision of liberation. It consisted of a conscious reunion of the human with his most elementary functions of life. The possibility of salvation that Reich found here he called simply health. If the fundamental biological functions can flow freely then the organism, including its aspects of soul and spirit, is connected with the universal order of life and is healthy at its core. But if they are blocked and disturbed, then the organism is disconnected from the universal order of life and is sick at its core. Correspondingly, a society in which the biological currents of energy can flow freely is healthy at its core; a society where they are blocked is sick.

To base healing on the free flow of life energies in the human organism – would that be too one-sided, too narrow, too “biological” a concept? Perhaps. But let us never forget that “biological” does not refer only to what the mechanistic view of nature in the materialistic era has limited it to. In the unsolvable context of Bios and Psyche, life energies are also always of a soul and spiritual nature. Correspondingly, the mode of experiencing the world that spontaneously arises in a fearless and freely flowing organism is of a specific soul and spiritual nature. The world becomes alive. The landscape that I see is no longer purely an image, it is part of creation. One realises that being alive means taking part in creation. It is like an elementary encounter with the world. It leads to new and more intense perceptions, of sight, touch, taste, and smell, a new way of walking and of putting one’s foot on the ground. One suddenly understands animals, their elasticity and calm, their way of pointing their ears, and the power in their readiness to leap. The organism becomes impressively strong, light, and trans-

parent, almost musical. In this experience and mode of being there is an element of animal vitality, of soft power, and also an element of intensity and celebration that points towards a new sensual and vital kind of sacred perception. It is the religiosity of universal love that now flows by itself from its biological sources. Reich's descriptions show that he knew this state. To him it was simply the autonomous functioning of life in the unarmoured human.

Reich's advances into the realm of life were a pioneering feat that cannot be overlooked if we today want to lay a realistic foundation for a new culture. Marx's great political thought, to cast off *all* conditions through which the human is demeaned, could now be thought through radically to its conclusion. *All* conditions means the working conditions *and* the psychic-energetic-biological conditions in emotional and sexual human relations. A remodelling is needed both in the organisation our working life and in the organisation of our love life! The entire libidinous and intimate emotional texture of human society must be able to develop anew without restriction and prohibition, without fear and compulsion towards emotional lying. The ecological movement was the first political group to make life itself and the protection of life its main political theme. In this context Reich's thoughts need to be updated. Today it is not possible to realise an ecological humanism without taking into consideration bioenergetic and sexual-psychological interrelations.

* The anthroposophical concepts of thought and of the idea constitute an important part of a tradition in the history of ideas that until today has received little attention and been poorly understood. Plato's "Idea" or Goethe's "observing power of judgement" (anschauende Urteilskraft) are also a part of this tradition. Here realisations and discoveries have been made concerning the nature of perception, realisations that are of existential importance and in that sense follow the ideas of Teilhard de Chardin, who saw the development of an increasing cognitive ability at the heart of evolution.

AN ECOLOGICAL RELATIONSHIP TO ALL LIVING BEINGS

An ecological relationship to animals, plants, rivers, etc., is an indigenous relationship with nature. The inner interconnectedness of all sentient beings in the biosphere is of a soul nature. Every living being is a soul-being; if it is not a soul-being it does not live. The ecology of living beings, therefore, also encompasses their soul relationship to each other. The universe of the Living is a hierarchy of ensouled and conscious beings, all communicating with one another. All that squeaks and scurries, all that crawls and creeps is an expression of living soul, each at its own level of consciousness. Every level of consciousness has its special way of being in contact with other beings and at the same time represents a special attempt to find a solution for the issue of life. Every level is a piece of evolution, a piece of universal research and curiosity, an organ of the entire organism, and a chord in the full score. Animals and plants are universal beings. Their highly meditative way of existing gives their souls and bodies capacities that in the human realm we find only in the “insane”, the saint, and the Indian yogi; for example, the capacity for deep meditative states, concentration and presence, the highest degree of tension and relaxation, the most elegant deployment of power without effort. It allows for incredible feats of orientation, the utmost composure in the face of cold and pain, and a trance-like shutting down of the whole organism. These are all *animalistic capabilities*. If the lab assistants of scientific nonsense working in the torture chambers of modern science, cutting up living and conscious laboratory animals, had even the faintest notion of what they were doing they would at once break down in a sea of tears. This sea of tears is there in any case, invisible and mostly inaudible, in all creatures below the human. Their prospects today are hopeless since they cannot communicate

with the armoured, closed, and mechanised human animal. On the whole, children suffer the same fate, as do women and all adults, insofar as they have remained animals and children within. If the life that has been neglected, trampled on, tortured, ignored and scientifically disavowed had a voice, the Earth would be a single scream.

Of course Francis of Assisi could communicate with birds. Every native American could, for living beings were made to communicate with each other. Wherever there is no communication an essential channel has been blocked and a stream of life cut off; in other words, there is a defect in the functional fabric of the biosphere. Communication is a biological, bioenergetic, and psychic process, that as a rule occurs naturally without words. The results of research with dolphins, the research reports of the "secret life of plants", and every unprejudiced concentrated observation of animals show that we are dealing with living beings whose existence and ways of reacting are quite similar to those in human life. The human can, if he is internally prepared to allow it, confirm and understand this. That's just it! In the entire fabric of life the human is the only one who is in a position to *understand* other beings. But instead he usually experiences only fear, disgust or indifference. The simple thought that a rat is an animated, needy, curious, and hungry being could, for a moment, free him of his grotesque fear. As is the case between humans, fear is the real obstacle preventing communication between human and animal. This fear, however, is not usually experienced as such, since man in his absurd blindness no longer even recognises that there is something one could communicate with. A *realised* biological humanism is a world in which the human would naturally perceive his fellow creatures as ensouled beings, he would respect and, whenever possible, aid them. It would be a world in which each day might begin with humans directing their loving attention in deed and thought

towards their growing community with all living beings. We can be sure that we would then get more bountiful growth and healthier development, for love is no mere sentimentality, it is a biological force.

This realistic vision will only be realised when the human has shed his inner burdens and freed himself from his present condition in which blocks, anger and senseless activities have left him unaware of the subtle things happening around him. The fate of fish, birds, and mammals will not permanently improve until the human has carried out his own cultural revolution, accepting and making a deep and complete reconciliation with the “animal” within. Any other attempt would be of a moralistic kind and, therefore, unrealistic.

THE IDEA OF SCIENCE

Advancing towards the living world, which brings forth the orientation for the new culture, also means an advance in research. Life research, as described in Chapter 3, is an inherently significant part of the necessary expansion of consciousness. It has little to do with traditional science, for it constitutes research in a much more committed and existential sense and will operate with quite different methods. But it will retain and aid the idea of science. The idea of science is primarily the idea of objectivity or cognitive intersubjectivity. This idea is a true achievement in terms of humane progress (no matter how banal a level it has degenerated into in the scientific establishment). Belief, in the form it has taken so far, has been closed off against all appeals to reason and has caused too much harm on Earth for us to continue accepting it. Not belief, but knowledge – that is the true progressive solution of our times. And this does not mean only private knowledge, but public and societal knowledge. Thanks to its intersubjectivity, that is, its generally relevant, universal, and verifiable language, science is the *societal treasure* of knowledge that a people or

a culture has access to at a given time. A collective substance is thereby created, which among other things unites individual history with the history of the species, and transforms humankind – after the breakdown of the old bonds of magic and emotion – into a social being. That intellect, knowledge, and cognition become a social force that can help people to regulate common problems outside of their momentary personal emotions – that, among other things is the human potential of science.

In the anti-intellectual attitude of current subcultures we see a major blindness to the evolution of the human mind, of history and of the patterns of development of the occidental human. Science is by far the latest and youngest bud that has opened on the tree of life, and we are not yet fully aware of its possibilities and riches. The intellect is ultimately – and this can be seen through precise self-examination – the authority with which we must justify our actions and decisions. Making this authority fully conscious and energised is of such paramount importance we can say unequivocally that, without science and without the intellect to use in its finest and most precise form, we cannot today attain cultural progress. The fact that cultural progress over the last two centuries was quite problematic – progress that lay mainly in the areas of intellect and science – was due not to the nature of the intellect, but rather to the nature of emotional structures that blocked the free development of the intellect in much the same way a free eroticism has been blocked. But no amount of misuse of the intellect in the sense of rationalising destructive behaviour, no amount of misuse of technology, and no amount of academic banalisation of thought will hinder the human from starting to think again, once he finds something worth thinking

* The German noun *Geist* and its adjective *geistig* may be roughly translated as “mind-spirit” and “mental-spiritual”. See the Translator’s Note for further clarification.

about. One reason why people in the present alternative movement often wholesale reject science and research is that they have rarely found positive areas in which to apply a new way of thinking. An important driving force in human existence – research and cognition – therefore remained unused. Not using an organ causes it to tire and wither away, as clearly stated by Hugo Kükelhaus. Not using our cognitive organs has, to a large extent, led to the mental and intellectual weariness and weakness we see today. But wherever new experiences turn life into a process of cognition, our senses open up again to the incredible aspects of our world. Every transformational community that seeks to prepare for coming epochal changes by developing a corresponding change in consciousness will, sooner or later, create a kind of research centre, for their mental-spiritual development. There they will study in depth the questions of a new kind of consciousness, a new mode of cognition and a new culture in a more systematic way. These research centres will be central points in the mental-spiritual network of the emerging culture. They, and not society's existing educational centres, will develop the qualifications necessary to address the questions of a new ecological society. For they will create the new human and social framework to formulate the right questions for the future.

EVOLUTION AND GROWING FREEDOM

The idea of evolution is that the totality of life on Earth is in a constant process of becoming. From the first cell to the human being of today there is a continuous line of development. The history of the human is the youngest episode in the history of evolutionary life and is itself a part of natural history.

The concept of freedom in evolution is the idea that the combinations that life has chosen in the process of its evolving did not simply follow a mechanistic determination or the

laws of chance. Rather there was at the core of the living being something that could use chance, picking and choosing among the results of chance. For this we must assume a rudimentary proto-consciousness that from the beginning has directed life from within. This proto-consciousness, acting as the “impetus of the world” (Teilhard de Chardin), picked its way from possibility to possibility, from life form to life form, from species to species. This means that living matter (and probably all matter, considering the continuity involved) has a hidden centre that in the course of evolution is expanding in the direction of growing spontaneity and autonomy up to the freedom of will that we find in the human. It may be that the essence of evolution is nothing more than the development of this hidden centre now slowly being unveiled in the human. Essentially then, evolution is an attempt to realise ever more freedom within the medium of the material world. (Teilhard de Chardin has brought together impressive facts and thoughts on this evolutionary perspective in his book *Man and Cosmos*.)

This is not the place to expound on the metaphysics of evolution or to try to answer questions we are only just beginning to formulate. We are *living* – and this fact suffices for us to recognise directly the two qualities of development and freedom. Since we cannot believe that the miracle “Man” at a random moment in time was suddenly planted on Earth, we assume that these two qualities belong to the history of life and are inherently prepared within it. We assume that today’s human is also a preparation, a phase in a total process whose goal and end we do not know. From this attitude stems our reluctance to make a definitive statement concerning the development of modern humankind with all its blind alleys and delusions. It may be that all this insanity was necessary to prepare for a higher form of consciousness. How can we know what the universe has in store for us!

Our thoughts about evolution do not simply constitute a private philosophical pleasure. They have decisive consequences for the way we imagine a desirable future. The fact that the

ideas of a “New Age” often go hand in hand with the image of an egalitarian farming society and a simple nature-oriented life, free of technology, only shows that the eyes of most seekers today are directed not towards the future but towards the past. The evolution of life, which has achieved its most contradictory and enigmatic manifestation in the human, does not allow for a simple move back to nature or flight away from the tasks that our cultural era is currently failing to come to grips with. Instead we need to recognise the increasingly discernible primary direction that evolution takes – in terms of growing complexity, consciousness, and freedom – to rebuild and cultivate the Earth, utilising to the utmost our historical experience, scientific knowledge, and technical abilities.

The human being is at the forefront of consciousness as life evolves. He has no choice but to take increasingly conscious control of the direction that evolution is taking. This requires us to know or get to know the basic processes, tendencies, and operating principles of the living world and its evolution. This implies research, learning to see, that is, acquiring an attitude that enables us to see, in the sense used by Nietzsche and Teilhard de Chardin, and also by Kükelhaus. Wanting to lead a creative life today implies being aware of a goal. To set and realise goals with the help of our power of thinking does not originate from human hubris but is rather a human expression of the nature of will immanent in the Living. The freedom contained here has led to a constant shattering of energies. It is not until realistic goals, in evolutionary terms, are seen and understood that decisions can be made to join forces in rebuilding the Earth.

In the continuity that lies behind us through aeons of time, life developed from the formation of the Earth, and out of that life the human emerged. Geogenesis – biogenesis – anthropogenesis – these three developments constitute the direction of evolution to date. The world in which all this took place is de-

scribed by Teilhard de Chardin as follows:

“In order to give birth to us it has, from its primeval beginnings, played in a miraculous way with so many improbabilities that there is not the slightest danger for us if we continue to put our trust in its guidance to the end of time. If it has taken on the task it will also be able to bring it to completion, using the same methods and the same infallibility as it has up till now.”

Taking charge, and still trusting in something greater than ourselves – that is the logic of the behaviour that has emerged for us as a result of contemplating evolution.

A CULTURE WITHOUT SEXUAL REPRESSION

There are discoveries that normal mortals fail to make because what is to be discovered has become so strong a habit that it is no longer noticed. Freud’s discovery of repression was of that kind. The importance of that discovery – as Reich’s work testifies – reaches far beyond the conventional psychological area. Repression is the basis of our culture.

In adults repression occurs as fast as lightning and with the precision of a fully automatic instinct. It is therefore rarely possible to be aware of what is being repressed. Only through practised self-observation can one recognise what – often only for a fraction of a second – shoots through the organism. It may consist of highly energised and wonderfully horny images, fantasies, and impulses that immediately collide with the principles of so-called human dignity and therefore are repressed. The images are repressed and the energies are blocked through an irrevocable counter-impulse activated in this fraction of a second. If we – in a positive experiment in self-awareness – try to achieve the opposite effect, by holding back not the original impulse but rather by holding back the repression, then leave the organism alone, entirely free

to develop its own pleasurable condition (e.g. masochistic or exhibitionist), its own excitement, its own flow of energies from within, and its corresponding world of images! Incredible sources of insight lie buried here! A whole series of amazing discoveries open up immediately. For example: a squeeze or a pinch that hitherto would have caused pain now creates a pleasurable sensation – how suddenly the body is free of pain, how obvious it is that sensitivity to pain is dependent on the mind! Or one feels fearless, strong, and at one with the self, in a state of deep and wholehearted affirmation. Life then responds from within with pleasure, confidence, and a sense of identity to the impulses that come from outside! Another example: one can experience a healthy feeling of omnipotence; suddenly the body is incredibly supple, resilient, and as strong as a bear when the inner willpower no longer operates against the body but as its ally! What kind of communication and erotic contact would become possible here! The secret of the Living consists in its acting from within with a flowing force that would wash away all our troubles and sorrows if only we would let it. The secret of the cultural life of modern humankind consists in responding to this force with internalised automatic mechanism of repression. This was Reich's incredible discovery. The possibility of a fundamentally different culture is rooted in the truth that emerges here. Whoever has studied Reich's work or made similar discoveries may well face the most devastating fact that a perceiving consciousness can encounter. Imagine what we would know about humans if there were no repression! Think of all that we have concocted, puzzled over, and made up about the higher nature of humankind because of repression and because therefore the mind's eye could not see!

After the fall from paradise, God entrusted the cultivation of the Earth to humankind, but they did not accept it. They set

forth to act as if the real and final solutions to human problems could be found in heaven and not on Earth. There was perhaps no time in human development when the human truly felt entirely responsible for all that he did on Earth. Herein may lie, in part, the great necessity and the positive function of the terrible wave that has been approaching us for the last 200 years and is now threatening to break: a fundamental change of command, whereby the human takes on all the responsibilities he once handed over to God and gods, spirits, the stars and fate. This includes the responsibility for what has seemed a matter of course in the traditions, customs and morals handed down to us. Only the thought that God is dead could bring the scope of this immense task into focus. This may be the decisive point towards which history had to turn. Perhaps the deepest thought in the history of ideas is that the human is responsible for himself.

All that has until now emerged and grown, more or less on its own – the form of the State, of the economy, of the family, and of social and moral order – should now be tested and cast into new forms by increasingly autonomous people. This also applies to the sexual order too, but the importance of this question could only be seen when Freud, through his concept of sexual “repression”, gave us the keyword. One can only see what sexuality means if one has the presence of mind to recognise the inner impulses that are repressed practically at the moment they appear. Repression is the key process in the psychology of our culture.

But – as Wilhelm Reich discovered – it is also the key process of *physiology*. As a medical doctor, Reich could observe that the way the total vegetative and motor body systems function depends on whether sexual energies can flow freely or not. He demanded, in the name of health, that all forms of sexual suppression and repression be lifted entirely. This postulate was thorough and flawless. Whether we comply with

it or not is a question not of taste or intellectual arbitrariness but of knowledge. So much pseudo-culture and hypocrisy, so many philosophical errors and political blind alleys have been caused by unexpressed sexuality that we no longer hesitate to say: *the possibility of creating a humane culture will exist only after sexual repression and sexual coercion have been eliminated.*

We say *possibility*, for it is in no way a guarantee. Here we are more cautious than Reich. He meant that removing all sexual suppression would also remove the causes for asocial behaviour, crime, perversion, and insanity. That salvo certainly overshot the mark, fired by the dynamite of a tremendous discovery that can hardly be handled by a single individual. Reich's discovery is like other great discoveries and theories in that it must be intensively applied and tested over time before its importance and limitations can be seen. Today we can correct Reich's postulate and with the same intensity we can say: For a culture (even if it exists only in the community of an experimental village) to emerge without serious asocial behaviour, insanity, or crime, it is necessary, *among other things*, to free the sexual life of the participants from all prohibitions and slander. This freedom still offers no guarantee of humaneness, and is far from being its synonym, but it is a central prerequisite.

That we have become sceptical concerning an automatic humanising effect of sexual liberation is due partly to a growing familiarity with thoughts that were most poignantly formulated by Nietzsche in his "Genealogy of Morals". These ideas helped free us from the hypnotic and all too simplistic humane counter-images that a whole generation has carried ever since the students' movement of the 1960s. The human is much "worse" than we thought, and not only through the repression of urges and drives, but fundamentally, that is, based on his biological ancestry. The instincts towards power,

plunder, ambush, destruction, revenge, and atrocity lie deep in his soul (although all these instincts are subject to evolutionary change and can change into something entirely different), and they have in no way been overcome in the evolutionary sense, at least not by the majority of people. The relinquishment of our hitherto morals and the freeing of sexuality that we consider indispensable will bring clearly to view the dark forces that lie buried in the deepest confines of the soul. Only then, when we see the hidden impulses of competition and intrigue, the gloating over others' misfortunes, and the struggle for power and love in their entirety can we begin to comprehend the scope of our question. The question is then:

How can we create a system of social conditions in which human energies can be channelled in such a way that they are neither lived out ferociously nor required to hide in a corsage of morals. In short: *How do we create humaneness that is not based on repression?*

THE MEANING OF SEXUALITY

Love is part of the magic of life, and sexual attraction is one of its most elemental forms of expression. In free – that is, uninhibited and unblocked – sexuality lies the elemental force and the depth, the passion, the calm, the resilience and the devotion of life itself. Sexuality is devotion, whether in an active or passive sense.

The fact that esoteric and religious teachings of liberation have usually been tied to sexual asceticism proves that sexuality has a special meaning in human life. Adam and Eve ate of the *forbidden* fruit from the tree of *knowledge* – and they “knew” each other (in Hebrew the same word is used for knowing someone and making love!) Therefore they had to leave paradise. What does this fantastic equalling of cognition,

sexuality, and sin say about the essence of sexuality? It says at least this: that sexuality, and therefore the fact of humankind's polar duality and the ensuing striving for union, does not serve solely the cause of biological reproduction, but takes a special place in overall human development. The potential for insight and development inherent in sexuality is of the magnitude of early mystical knowledge, although we today choose to view it in a somewhat more dispassionate way. Sexuality is a fundamental issue in human destiny and human culture.

Whoever looks at or reads good pornography and does not brush it off through hasty indignation may find that it affects his body in a sudden rush. What are we dealing with here? Whoever allows himself to be affected this way and gives himself over to the arousal notices that somehow it reaches his core. It must be an enormous force that can shake you in this manner. What is it? Whoever is so incautious as to expose himself to this power in the streets or parks or on the beaches; whoever senses that here something inescapable is demanding attention, and whoever despite an arising fear, or especially because of it, is determined to pursue it; whoever realises that here signals from a life un-lived fire into our daily life; whoever no longer falls back on the old excuses and moral swindles in face of his longings; whoever is interested in and opens himself for this longing because he recognises in it the voice of an unfulfilled but real possibility in life; whoever is no longer satisfied by the explanation that all this is mere projection – knows something about the meaning of sexuality.

At heart everybody knows it. But we live in a secret complicity of pretences. For we live under conditions – involving marriage, reputation, social position, etc. – that would immediately be endangered if in the sexual area we came down on the side of truth. Sexual honesty would stand in incompatible

opposition to our way of life, morals, science, religion, society, and also to our political and cultural customs. It would perhaps gradually face us with the most shocking of insights: that, considering our true wishes and longings, our daily lives are pretty ridiculous. For this reason the issue of sexuality needs to be forcefully taken out of the private sphere, if more people are not to perish for lack of fulfilment in their private lives. It is part of the perversion of human social history and the history of ideas that a phenomenon such as sexuality, whose bodily and emotional offshoots penetrate all of society like a secret nervous system, has been banished to the private sphere. Sexuality is a public issue of the first order and therefore should be treated so in any realistic cultural concept.

Sexuality controls and oppresses us as long as we do not succeed in bringing it into daylight and building a new social world with it. We can tie sexuality up in personal relationships, sublimate it in various activities, or turn it into mystical love – but some part of it remains outside, outside of communication, dark, strange, unredeemed. This residue that doesn't want to dissolve badgers us with a cascade of sexual stimuli which confronts us in every city in the form of a thousand breasts and thighs. The kind of excitement that grips us here (if we have not immunised ourselves well against it) clearly shows that in this central point we are not yet masters of our lives, not yet free citizens of the world. Real control of sexuality is a prerequisite for a true humanism and a truly free life. But real control of sexuality is identical with its total liberation, for only when it is free does it lose its pent-up power, its compulsion, and its underlying domination over our lives. Only total sexual liberation can free us from the secret tyranny of the unredeemed Satan.

Sensuality brings tenderness. We experience love when we hold a young rabbit in our hands, our hand transforming into

a sense organ for living creatures. This sensual relationship to living creatures conveys the elementary feeling of love. Nobody would get the idea that there were anything inhuman in this process. Let us translate this to the relationship between human creatures. Under normal circumstances no woman who was touched in such a tender, natural, and loving way would be shocked by it. Love would arise here at a creature level, with the implicitness of a natural law if the flow were not blocked off through social rules, fear, a jealous spouse etc. Free sensuality and free sexuality need a new social order to be able to unfold their humanising force.

Beauty lies in the supple movements of an animal, in the erotic movements of a body that is free of fear, in the grace of a loved child and in the face of a loving woman. All ways in which life expresses itself are beautiful when the inner movement and outer expression are identical. Life is ugly and mean only when it is blocked, suppressed, and twisted. The human becomes ugly and mean when he has to suppress himself and pretend, because he cannot or may not commit himself to the life in him that pulls and hurts and for which he longs, whether he knows it or not. Sexuality becomes ugly and mean when lies enter into it. Blocked life becomes ugly and violent wherever it must force its way because its natural flow is blocked. Suppressed sexuality follows the principle of self-fulfilling prophecies. He who declares it to be a sin causes it to be a sin, that is, violent, asocial, and disturbing like a hidden ghost. To accuse pure sexuality of being animalistic is to accuse life itself. This attitude is caused by two enormous blind spots. First he fails to see the beauty of the animalistic. Secondly, pure sexuality among humans is never only animalistic, for the human is a mental-spiritual being. Guiding images of transcendence, of devotion, and of love are seething darkly in his cells until he has recognised and realised them.

The entire history of the patriarchal era is characterised

by sadism, against which we cry out since we can no longer ignore it. The victims were raped, humiliated and slaughtered. Eros, striving for the union of the soul and the flesh, is an enormous driving force in history. Where the union is impossible the dammed-up energies turn into destructive energies. But even at the height of destruction the main urge shines through: in the midst of frenzy there is a transcendence of the boundaries, a dissolution of the perpetrator caused by the dissolution of the victim. We can empathise with it, the process carries a certain ingredient of lust and fascination. In the sadistic ecstasy both aspects come to bear: the aggressive blockage and the organism's longing for expansion, dissolution, and union. Both sides uniting in such a terrible way in sadistic excess, result from the division of the one and the same positive force that we call Eros. The fact that it is love, through human intervention, that brings forth its most terrible counterpart, that Eros reappears at the most extreme point of atrocity (in the form of sadistic fascination), is what moved Georges Bataille to speak of the "tears of Eros", and is what moves us to do everything possible to free our destiny and that of our children from this insane vicious circle.

The dissolution of boundaries contains an essential element of human change and transformation. Since the unredeemed Eros cannot accomplish this transformation in the medium of love, it does it in the medium of violence, either through open violence or in violent fantasies. But it must fulfil it, for the dissolution of boundaries, union, and transformation are its archetypal theme. At a deeper level all sexual forms, even the most perverse ones, have to do with this theme in its soul vibrations. If we understand this encoded theme of transformation, then we may assume that practically every form of sexual and sadistic excess existing today has already, somewhere, and at some time in human history, emerged as a mythological or

cult element. The Aztecs had a ritual in which the priest removed the skin from a girl and wore a mask made of the skin of the victim's thighs. This was a fertility rite where the priest represented the son of the corn god and the girl represented the corn goddess. According to Erich Neumann in his book *The Great Mother*, the cult is an archetypal symbol of transformation and rebirth. The soul-like hinterland of sexuality is that deep.

The fate of the Earth is at stake. Whether we are to have war or peace is, among other things, dependent on the attitude of the human towards sexual life energies. What needs to be discovered is the simple fact that a free, fully affirmed, lived, and loved sexuality constitutes the catalyst of a humanisation of life. Love needs to be freed from "sin", that is, from repression, defamation, and lies, without losing the fascination it had as a sin. Life centres need to be established in which the opening of all libidinous channels can make it possible to build up an ecological culture from within. It is only in such centres that it will be possible to develop a mental-spiritual culture free from the compulsion to compensate for a life not lived, a religiosity free of hypocrisy and a love of one's neighbour, not based on morals and secret power, but on love.

A NEW SOCIAL ORGANISATION OF SEXUALITY

The social organisation of sexuality is a question at the core of every culture and society. But this question has seldom, if ever, been raised consciously in history. Its full meaning became visible only through the enlightening work done by psychoanalysis which, in particular, uncovered the subconscious effect of repressed sexual energies in all human relationships and social processes. That discovery produced – in a sense opposite to the view of Marxism – a fundamental new aspect in

the understanding of human history and society. The decisive questions were no longer only in the area of economics or politics, but one level deeper in the areas of biology and sexuality. The so-called “societal basis” consists not only of the economic organisation of society but more comprehensively its sexual organisation, meaning the way in which a society organises its sexual life and channels its sexual energies (for example, every advertisement that operates with sexual symbols takes part in the channelling of sexual energies).

If we see sexual energy as a basic component of our life energies, we immediately recognise the importance of this question. The channels of sexual energies permeate the body of society like a secret nervous system that channels and transmits impulses of sexual attraction and repulsion. Whether this nervous system of society operates in the dark – below and outside social consciousness – or is an openly and consciously integrated part of social life is, of course, of utmost importance. In the first case it directs human life (including public life) from a region that lies outside social control and, therefore, is not accessible to conscious social influence. In addition, repressed sexual energies are almost always (owing to the repression) destructive in nature. Only rarely can they be sublimated into truly positive cultural feats. In the belly of every sexually repressed society an explosive mixture of sexuality and brutality tends to form and the monstrosities that occur as it ignites know no limits. Crusades, inquisitions, war, and concentration camps are among the psychological consequences of a culture falsely programmed in the sexual area.

The correlation between repressed sexuality and cruelty has characterised the whole course of history to date. Morals have served as a bastion against the asocial character of repressed energies. But this did not remove the repression; rather the repression was internalised. A vicious circle was thus set up that no religion and no peace ideology so far has been able to

break. The humanisation of the world remains an impotent appeal as long as its biological prerequisites are not understood and created.

The social organisation of sexuality in our culture so far has been characterised by the system of marriage and family. One needs no psychological knowledge to realise that this system does not correspond to the natural needs of the human. But even the horniest faun, fully aware that he cannot satisfy his sexual appetite with a single partner, will swear by the institutions of marriage and family. There is a cultural mass suggestion at work here whose essential origin lies in the emotional situation of the child in the family. A child's experiences in its relations with its father or mother act like a post-hypnotic command to become just as they are, and unconsciously programs the conceptions of love and sexuality so strongly that they can hardly be altered by real needs or reason. The internalised family mythology projects onto every loved person a father, a mother, a daughter, etc. *The projection determines the choice of partner, leading to an unending repetition of the same structures.* Under these conditions there is no further creative development of love and sexuality. The evolution of humankind is to this day blocked in this central core of its existence. The mystical image of the one and only great love arising in the child through the mysterious glorification of the parents' sexuality directs the longings of the young ones towards fantasy instead of reality. *This fantasy remains the same from generation to generation.*

Variety is part of a free and creative life. A potent person does not remain at the level he has attained nor is he satisfied with one ability, one style, one method, or one theme. That goes for sexuality too. Every man and woman would understand that and would affirm it passionately, had our culture not deeply programmed us to see the renunciation of our drives as a moral obligation. It is necessary to keep in mind

that we are confronted with immense suggestions stemming from an entire cultural tradition that has repeated itself for centuries in an almost unchanged form: the suggestions of the Old Testament, of Christianity, of the concepts of sin and the evil flesh. It is evident that it takes a special kind of work and effort to overcome this deep seated programming.

In the system of marriage and family, the fixation of the child on the parents and the Oedipal contortions of emotions, associating childhood love with fear and hatred, creates a character syndrome that, if we were to argue morally, would have to be characterised as “emotional mendacity or lying”. But we want to discuss this question biologically. The biological (libidinous) energies of the child in the nuclear family system are twisted, turned against each other, paralysed, and blocked. The suppressed need for love, often frustrated through sexual morals or through the insensitivity or brutality of the parents, combines with the opposing energies of fear and hatred, leading to a paralysis that no longer permits free movement. The result is the source of practically all psychosomatic illnesses: a chronic emotional blockage.

The pent-up human – provided he has not found his specific pressure valve in his profession, sports or art – lives in constant energetic irritation, that is, he has a hard time concentrating on the things at hand, he is easily distracted and irritable. His unfulfilled wishes and drives force him, consciously or subconsciously, to a constant search for something else or to vicarious activities. No man can converse with an attractive woman about an interesting topic without being constantly distracted by her breasts. This is embarrassing but true. Our entertainment, recreation, and tourism industries make a living entirely from these concealed needs. In the sexual area we have the well-known games of extramarital sexuality that are programmed in part by the institution of marriage: hun-

ter-gatherer sexuality, brothel sexuality and the endless search for partners. At the cost of an enormous amount of time and energy the trophies are acquired, trophies that satisfy no-one. If one considers the amount of fuel used only for driving around in search of a sexual partner, one would have to demand the liberation of sexuality solely for reasons concerning the politics of energy.

Parallel with more direct sexuality, a special kind of sexual underground has developed: pornography, peep-shows, personal ads, and special contact aids. (I speak myself without the slightest moral indignation or arrogance; I am myself always excited by such things.) If, in discussing the sexual underground, we include the entire area of latent sexuality that remains in the realm of fantasy, secret perversions, and silenced needs that are not acted out fully, then the accepted part of the psychosexual structure of society compares to underground sexuality as the visible part of an iceberg to the part

that is submerged. The public system of marriage stands out in an amorphous, seething, restless mass of unfulfilled longings and withheld energies. Official life takes place on the surface, "essential" life lies beneath. *In this ambiguity of our culture lies its illness.* The necessary therapy therefore consists of a direct integration and socialisation of all repressed sexual and emotional energies.

Eros, being the biological and psychological principle of union and socialisation, is one of the most central, suppressed and, at the same time, most revolutionary productive forces of history. A new culture is rooted in new relations between the sexes, free of fear and projection. In a truly free and social human life there is no destructive fermentation, no remnants of mistrust and hatred, no waste of energies through pretences, and no need to project or vent pent-up images or longings, and no fear of the glance of others. *Such a free life will only be possible in a new sexual and social order where a sexual attraction between two persons no longer calls forth the fear of abandonment, paralysis or hatred in a third person.*

In art, philosophy, and religion, our culture has glorified love. But what happens to love as it is caught in the trap of a normal couple relationship? Almost with the certainty of a law of nature it turns into jealousy, blackmail, and boredom. The sexual taboo towards the outside creates inner dissatisfaction, aggression, and boredom. The partners have to hide this from one another otherwise their relationship and the comfort of their habits would be jeopardised. At heart, of course, they both notice that they are trying to keep up pretences that have long since ceased to be true. They become distrustful and suspicious. Whoever is unsure of his own love, also no longer trusts the love of the other. Now emotional war breaks out, a war that probably claims yearly more victims than traffic accidents. Behind jealousy there usually lies the psychological trauma of a child who fears losing the love

of his parents. As the system of couple relationships is usually too limited to fulfil the individual's emotional and sexual needs, this fear of losing one another is constantly reinforced. If there is only one partner it is in fact truly traumatic to suffer this loss. A human system needs to be developed that allows for so many emotional and sexual relations and so much creative activity that the individual is no longer dependent on one person for the fulfilment of his wishes in life. Under such circumstances true love between partners could develop, of a freer and more beautiful kind.

Two tendencies in the historical developments of our time have led to the necessity of liberating sexuality from its old social forms: the process of sexual enlightenment initiated by psychoanalysis, and the inner process of destruction within the family, that was initiated by the development of the modern industrial society itself. The emotional erosion of personal relationships in the modern organisation of work, money, and consumption has long since affected the family. The daily "evening in front of the TV" documents it clearly: the family is no longer a source of creative liveliness but a refuge for passive recuperation and for working off stress, disappointments, aggression, etc. The emotional emptiness and confusion can be seen in the growing frequency of alcoholism, child abuse, and juvenile delinquency. Psychologists, sociologists, and criminologists are faced with a task that can no longer be solved with their limited professional methods.

A new order of emotional and sexual relationships emerges slowly. The removal of marriage and the nuclear family, while maintaining the other societal structures, would lead to total chaos. A common experimental living situation needs to be developed where, in free communication and in an atmosphere of growing trust, the forms of our daily lives can be *emotionally* overcome and replaced with new ones not based on ideology and outer norms but that stem from within. These

new forms should not simply totally negate the old ones. The positive elements (love, warmth, trust, stability, clear orientation for the children) can be fully incorporated in new forms that are free of emotional constrictions and where the children no longer get caught in a web of fixations and projections. Of course such new forms cannot be planned programmatically, they must develop as a result of the relations between the persons involved. But within such a community smaller groups are bound to form, maybe in the form of smaller units or living groups of perhaps six to twelve persons. In these subgroups the "family" would then be embedded: the child with the father and mother as primary carers and the others as a care group. Children should have the possibility to choose their carers by themselves, because the *free choice of partners without fear and secrecy is the basis for emotional honesty.*

THE QUESTION OF NON-VIOLENCE

The dream of all humanitarian striving was always and remains the building of a non-violent society. But a person's attitude towards violence is not a question of his verbal commitment but of his emotional condition and the structure of his drives. Even Jurgen Bartsch (a paedophile and serial-murderer) would have been against violence if asked. The hidden tendency towards violence often lurks in the most gentle and quiet souls. It was well-behaved and unassuming family fathers who celebrated their bestial orgies in Auschwitz and other places.

In nature, in the evolution of life, and in the history of humankind, violence is such a prominent and multifaceted phenomenon. One might ask whether, in the entire process of nature, violence should not perhaps be accorded a more prominent position than our frightened souls like to admit. One might consider whether behind the desire for non-

violence there is maybe more personal fear than a grounded, realistic, well-thought-through vision of adult human relations. In any case, the problem of violence has not been thought through, because it immediately ends up in ideological systems directed largely by emotional forces that either serve to ease one's own fear or to defend one's own desire for violence. These two main aspects of the problem – violence as a basic element of the living world (Friedrich Nietzsche) and violence as a result of suppressed drives (Wilhelm Reich) – must be seen clearly and in depth before one can be allowed to take precedence over the other.

We have all watched a cat become fully awakened in a flash if something moves near by, and how it pounces to quash it. If we hold this process in front of our mind's eye long enough, then we make the surprising discovery that we *understand* it. Thanks to a deeply rooted possibility of identifying with the predatory animal we comprehend its preying instinct. If we allow it (if our inner censor frees this instinct in us), we make a discovery about humans through the observation of the animal, and this discovery is far-reaching. We understand, for example, that we could also hunt down and tear apart the rabbit that we hold so gently in our hands. During the greater part of history the human was such a passionate hunter and destroyer that it would be very odd if this characteristic were entirely eradicated from his instincts today.

When we attempt to create a new life-oriented culture we find that the biological and historical phenomenon of violence has some implications for a future world-view and ethics that would put it at variance with those commonly accepted today. First of all, nature is beyond the categories of good and evil. A mysterious aspect of nature is that life is intimately connected with death, and lust often with annihilation. Secondly, in order to be able to fully see and accept this fact, different mental and

emotional qualities are needed than those we commonly find in our culture. Especially needed is a fearless attitude towards pain and death. The ultimate solution to the question of violence can only be achieved from another cultural level where humankind has achieved a mode of existence that is fearlessly familiar with death.

Even if we cannot now fully clarify the question of violence, we can still commit ourselves to a decision. It is possible that Nietzsche was right in his theory about the inherent cruelty of life, to which would be added the cruelty resulting from human suppression of urges. This motivates us even more to develop a social system of living wherein violence, physical as well as that of the soul, can be transformed into constructive energies without being suppressed. We are appalled at the daily violence to which tribes, minorities, women, children, and animals are subjected. We are neither heroes nor cynics and therefore we want peace. In the centres of the new culture there needs to be peace, homeliness, warmth and security, and continuous development. If we are truly warmed from within through love of the living world, then our fellow humans and other fellow creatures will return this warmth. Then violence cannot so easily take on a life of its own.

Where the desire for peace has become serious and radical, we slowly start to understand that it can only be realised by fully overcoming all the life structures that instil latent violence by inducing the human to repress his urges and suppress his emotional energies. Wherever violence is due to blocked life energies, these energies must be liberated, including the energies of aggression. For here is the most important truth: *he who wants peace must stop suppressing aggressions.*

One can no longer disregard the emotional reality that so clearly emerges in every self-awareness group: the reality of our pent-up aggressions. Behind the façades of courtesy, tenderness, gentleness, shyness, and anxiety there is usually a

huge amount of blocked and paralysed aggressive energy. We must face this latent aggression as a primary problem when we seek to humanise human beings and develop new communities. Latent aggression, developing from emotions and impulses never expressed, is a major cause of the listless life of boredom, exhaustion, impotence, and lack of communication to which millions have already hopelessly resigned themselves. It is of no consequence when a group of tired and resigned warriors proclaim non-violence on their banners and in their brochures; their emotional and energetic condition shows that they carry with them the true problem of violence entirely unresolved.

The “social character” of our time, that is, the basic character form common in most of our contemporaries today, consists of four different emotional layers that have evolved in the individual as a result of his inability to live out his urges and needs. The outermost and most recently developed layer is that of courtesy, good manners and unobtrusive behaviour. Behind that we find a second layer in the form of fear. Behind this layer there is usually an enormous (and biologically fully understandable and justifiable) rage. Only behind this rage, deeply hidden and usually well camouflaged, lies a layer of love and need for love that is quite childlike and vulnerable. It is in this psychological context that the problem of violence needs to be seen and solved. The tendency towards violence that is present in the rage does not, as a rule, appear on the surface, as it is paralysed through fear and camouflaged through conventional good manners.

This general emotional structure is of course closely linked to a moral-ideological structure and a social structure. Meaningless rage and violence are related, as fear is, to a state of constriction. They are a result of an inner and outer life situation that is too constricted and deprives the life spirit of the space and freedom it needs. The reasons for the aggression

and violence inherent in our culture and society are, for example: the environment of a large city cast in concrete that gives the children little stimulus to activity; a career system where the division of labour creates the most meaningless monotony; a system of education devoid of real substance and without opportunities to follow true interests and curiosity; and a sexual system that keeps the energies of sexual love in the same old cages. These are the reasons for the inherent aggression and violence in our present culture and society. If we were ever to see how lovable and lively life is, how much charm and natural beauty, how much uprightness, courage, and honesty, how much trust and readiness to act are daily being betrayed, sold, and destroyed in the lives of children and youths, we would immediately dissolve into an ocean of tears. Even the resulting great biological rage has no chance to express itself in a meaningful way. People who grow up in this system must do so much that is meaningless and bad that they soon lose respect for themselves. This loss of self-respect then sets the perfect conditions for the ensuing insanities.

I am not exaggerating, but rather understating. If the word “peace” had not taken on such a piteous and hypocritical ring to it, I would say that the workshops of a new culture need to be workshops of peace. Peace will not come about until people have learnt to live in such a way that they can affirm themselves and others.

THE QUESTION OF DEMOCRACY

Democracy – are there any well-founded ideas about the meaning of this word and the possibility of its realisation? Do those who speak of “democracy” really want democracy or do they actually want something quite different? Many of the people who became the followers of a guru came from the political left and the alternative movement where it was natural

to speak of democracy. The two movements that have caused an uproar in Germany during the last few years – AAO (an Austrian therapy and culture centre with free sexuality) and Poona (an ashram in India founded by the controversial spiritual teacher, Bhagwan Shree Rajneesh, or Osho as he was later known) – have at their centre an eminently charismatic leader. If one views the whole movement towards alternative living of the last 200 years, including the large American communes, one can draw a thought-provoking conclusion: so far, the only communities that have persisted for a long period of time have been of the charismatic type and not the democratic ones.

The political ideal fails, as always, in the face of emotional reality. The relationship between parent and child has nowhere been overcome. The grown-ups have not grown up. People have become sensitised to social and political conditions of oppression, they defend themselves against domination and authoritarian structures and therefore believe that they want democracy. But in truth (in the reality of their soul processes) most people defend themselves against authority for the same reasons that make them glorify their leader when they have found the right one: *they are emotionally fixated on authority, in fear and hatred as well as in love*. One should consider how much childish longing for love, how much inclination to adoration and worship could never be expressed in childhood because the adults were of no use – and what an enormous amount of latent longing is still there, waiting to be called upon! And then we meet a character who suddenly gives a green light to all these longings, one who symbolises the great positive mother or father figure onto whom the hidden inner child can project all *positive* attributes. Through this process true experiences of revival and awakening take place. The strongest force in the human being, love, is awakened. The libidinous upheaval is so powerful that it truly changes

one's life. One has to have experienced it oneself – for example the way five thousand sannyasins celebrated Bhagwan's birthday in the Buddha Hall in Poona. Yes, it was like an enormous kindergarten, but it was a feast of flowing love, devotion, and thankfulness, in a way that the ordinary Westerner cannot imagine. When faced with volcanic eruptions of such genuine and intimate emotional force and identity (!) all intellectual nagging must cease. That is life. That is, at least for the moment, the truth of the common emotional structures that shape the true longing of most humans!

The catchwords for a better world – democracy, equality, non-violence, and social justice – almost always stem from crisis and resentment, not from a thought-through, positive conviction. That is the deeper reason for their failure. They do not touch the real emotional structures, problems, and longings of the people concerned. Wilhelm Reich drew attention to this dilemma fifty years ago in his book *What is Class Consciousness?* Much of what he wrote is just as true today.

As with non-violence, democracy is a question neither of verbal commitment nor of the outer political form of a system. Rather it is a question mainly of the emotional state and structure of drives in the human. Unfulfilled libidinous needs still stand fundamentally in the way of a free and democratic society. The emotional structure of today's human is not democratic and autonomous, but rather feudalistic. Just as in old times he longs for Father, God, and Caesar; but he does not want them in the old form, he wants a psychological equivalent for them. As long as no deliverer is in sight he does not recognise his inclinations and speaks of anything, such as democracy or even anarchy. But as soon as such a god-like father-figure becomes visible, he starts to come alive and forgets everything he preached the day before. I have often seen critical intellectuals, Marxists, ponderers and individualists arrive at the extremely hierarchically organised Friedrichshof in

Austria and in very little time cease their resistance – not because they were broken down through brainwashing, as a sensationalist newspaper depicted it – but because they could no longer believe in their own resistance. Their true desires had been awakened. Here I remind the reader of the example of the two wanderers who went thirstily through the desert ...

Some readers may now understand me when I state quite simply that our culture of today, including our counter-culture, is a pseudo culture. At the verbal level hardly anyone is credible any more, for people want something different from what they say. People are thirsty, but hardly anyone dares to say what for. The communities of AAO and Poona have brought this thirst out into the open, and what they teach us should be taken seriously. The political slogans of democracy, peace, and justice sound like Salvation Army hymns when compared to real life, as long as their psychological roots are not reflected upon deeply, down to the dynamics of their underlying drives and their emotional core, *and realised from there*.

True humanism needs democracy. All guru structures, all adoration of a leader, and all forms of organisation of human communities that are based on emotional fixation may be an important temporary learning phase for those involved, but they do not answer the question that we are faced with. That question is: what organisational form and inner constitution can we create for living together that can be applied generally and, in the long term, make humane structures possible?

Truly responsible humaneness can come into existence only after the fixations are overcome and the time has arrived when democracy is psychologically possible. The development of real democracy will be based on the reality at hand, for example, on the fact that in every community there is a kind of natural hierarchy (which can always change itself). Before

the community can give itself a conscious form of organisation, some sort of group structure will already have evolved through the hierarchy of perceived human differences. These differences are a part of the variety of human biotope. They must not be suppressed through an overlay of egalitarian claims but rather should be used for creative learning processes.

Grass-roots and group democracy that reflects the Living is not based on egalitarian structures but on the optimum possibilities for individual development and growth in the intellectual autonomy of all members. These are high terms. They require the realisation of three things in the democratic society of the future:

Firstly, the child-parent fixation – which so far has held people in lifelong childish dependency on authorities – must be overcome through new social forms of raising children and new social forms of love.

Secondly, all emotional repression - which so far has stopped the emotional development of the human at an early stage and thus prevented him from growing up - must cease through a social system of free love, free research, and free work.

Thirdly, the greatest possible social transparency needs to be created (allowing the individual, from childhood on, to have an overview of his social environment, to know his present position in the community, and take part in current decisions). The next section considers some principles for achieving this social transparency.

Democracy cannot be achieved by fiat. It can only emerge and grow when the necessary emotional, mental, and social conditions are there. As it grows gradually and slowly, the community in which it develops will take the form of a circle. A circle where each element carries a different weight and is of different meaning but has its place and its relation to the whole.

BUILDING A HUMANELY FUNCTIONING COMMUNITY

Lasting and continuous cultural work requires building strong, supportive, and humanely functioning communities. Any attempt that does not consider this question is not a serious attempt. Too many political and alternative projects have broken down due to inner difficulties for this point to be treated casually. A solid community does not just spring into existence. Every group harbours the human problems, the hidden or open conflicts of authority, competition for recognition, power, and love, the seething aggressions, and the entire swamp of unsolved sexuality, jealousy, fears, etc. In all groups you find the whole spectrum of typical problems. The men often compensate for their emotional and sexual problems through intellectual rhetoric and ideological self-importance. The women don't really trust each other whenever men are involved. Those in love sexually often do not know how openly they dare show their wishes without causing fear, jealousy, and chaos in the group. In couple relationships, what was once love gets mired in a distrustful clinging to each other. Children never quite know whether they can trust their parents' love and get confused and absorbed in testing them constantly. In order for these daily occurrences not to perpetually repeat themselves we need new experiences and new knowledge about the inner composition of a community. In simpler cultures communities emerged naturally on their own. Today they need to be initiated consciously according to all the knowledge and experience of interpersonal relations.

Building a humane community usually means confronting difficulties that are deeply rooted in the character structures of modern man and especially in the ideological structures of the subcultures. Instead of the fixation on humanitarian slo-

gans and demands, what is needed is a clear attitude towards the emotional and mental realities that in fact exist. This emotional reality must at all times and places be made visible, with as playful and joyful methods as possible, until all pretence and hypocrisy drop away. The group members must notice that there is no longer anything to be gained by pretending. There is perhaps only one categorical imperative for the emergence of communities that are good and stable from within: that everything possible be done to make what happens in the community understandable and transparent to everyone. This is especially important for the emotional and sexual processes, for they are behind almost everything that makes the group situation difficult and opaque. The transparency of all processes is the precondition for freeing the members of their paranoia, for keeping destructive processes from taking on a life of their own, and for treating the causes of rifts and fractures in the group before it is too late.

A crucial part of overall transparency is the transparency of social hierarchies, which exist in every group. It is good if everyone knows as precisely as possible his place in the group, what the others think about him, and where they see him in the hierarchy of the community. In this way the community is freed from the hypocrisy of superficial harmony and false democracy. Each individual can then get to know the reality he has to deal with. It is no longer easy for him to inhabit a world of secret claims and blackmail in which he used to be able to blame others for his weaknesses. Now he knows his place and can work from there.

Ongoing social feedback between the members of the community is also part of transparency. The members must learn to tell each other without hesitation what they like and don't like. Personal conflicts must not be suppressed or they will seethe under the surface, poison the atmosphere and lead to camouflaged reactions that cannot be read clearly. More se-

rious personal conflicts should be presented publicly to the group. To avoid taking it all too seriously, those involved should learn to distance themselves from the problem through playful methods (such as psychodrama or the methods of self-expression developed in Friedrichshof). Conflict often turns out to be a part of one's own insanity, which in itself justifies perceiving and presenting it as a stage play rather than as a too serious reality. (To learn to play the games of group dynamics it is wise at the beginning to enlist experienced "neutral" therapists to teach the methods and something of the processes involved.)

A common cause for the lack of transparency in a group situation lies in the mixing of factual discussions with emotional conflicts. The group must learn to distinguish sharply between them to keep discussions from sinking into an aggressive quagmire. There is no point in continuing a factual discussion that has long since become dominated by personal conflicts, covert power struggles or some old story of competition. This is the time to break off the discussion and carry on the interaction through play-acting with theatrical exaggeration and playfulness.

Another central point in the building of a community concerns the question of couple relationships and of sexuality. Again and again the necessary transparency is severely impeded by the old structures of the couple relationship. As soon as difficulties arise in the group the partners tend to retreat to their coupledness, creating a private fortress of protection and resistance. The harm that is done not only affects the community but also the two partners. This is because couple relationships tends to be far too narrow to integrate and hold everything that moves and troubles the two partners. Jealousy especially cannot be worked out by them alone. An inner group coherence based on transparent structures can only grow and develop lastingly if the pair can dissolve the habitual

boundaries and work on their internal difficulties in the group (as far as that makes sense). That such a dissolution of boundaries may also lead to new emotional and sexual contacts is natural and desirable. A community will only reach its human goal of solidarity and mutual trust if the members are willing and able to realise the old values of love – intimacy, trust, readiness to help, and partnership – not only with one partner but with as many as possible. In such a process of building community with increasing inner coherence, maintaining emotional and sexual barriers becomes increasingly senseless.

For several years we have carried out this experiment in the *Bauhütte* project (see Appendix) and we have found that mutual distrust slowly disappears from the relationships when each partner openly sees and knows what the other is doing. Openness and transparency in the emotional or sexual areas are crucial elements in the psychological structure of a new culture when it comes to clarifying the group situation. Partnership and free sexuality are not in opposition to each other, rather they complement each other and need each other. Free sexuality, based on lasting personal relationships, is no ideology or program, but a natural way to deal with reality. Admittedly it is just somewhat unusual after several thousand years

of monogamy. But we are not seeking to maintain habits, we want to solve problems.

EMOTIONAL CLEANSING AND DISSOLVING THE CHARACTER ARMOUR

Earlier in this book a few basic characteristics of the new culture were described, without which a new order of humane society, oriented upon the laws of life, can hardly be possible. These characteristics are: solidarity with all living beings, life research, free sexuality, non-violence without repression of aggression, grass roots democracy through transparency (especially in the emotional and sexual areas), and constant social feedback through direct human contact.

These characteristics cannot be realised at the depth of their true meaning on the basis of present-day emotional, character, and ideological structures; in part, they cannot even be understood. They seem to go against empirically determined laws of human behaviour. But in reality they only go against the empirical laws of the existing cultural era which is based on bioenergetic self-suppression. The realisation of the above-mentioned characteristics requires an inner process of change for the individual we could term “emotional cleansing”.

What does “emotional cleansing” mean? It means that love and hatred are freed from their mutual embrace; that one feels no fear when one needs to fight, and no inhibitions when devotion is called for. It means that one does not force a smile when one would rather cry or scream, that one learns to differentiate between love and the need for someone to lean on, between a “yes” that stems from the heart and a “yes” that stems from the fear of being rejected. It means that one no longer confuses one’s lover with one’s mother or father; that one does not confuse emotional hypersensitivity with love of one’s neighbour, or the rage of being personally hurt with the rage against the destroyers of life, and one’s own cowardice

with consideration and tolerance. Emotional cleansing means that the emotions and energies can flow again because they are free from hypocrisy, that the feelings of inferiority and guilt disappear because the inferiority and guilt have disappeared. It means getting rid of false feelings of shame with which we have denied our best and most vital urges, and that true shame emerges, the shame over our constant repression of the truth of the living world within ourselves and others, for no other reason than for our fear of the eyes and judgement of others. Fundamentally, emotional cleansing means to overcome the entire psychological and cultural system that Wilhelm Reich called the character armour.

The character armour is both a system that keeps down the biological energies and a psychological-ideological protection against all invasions of life that have been forced out, and against all signals from buried truths, longings, and love. The cultural era of the character armour has declared all grapes that hang too high to be sour and hated everything sweet that was unreachable. It despised and rejected the lust for which it had always longed, made impotence into the virtue of abstinence and turned cowardice into morals. This mendacity has become a solid structure and a permanent part of all that has been handed down as “education”, “humaneness”, and “human dignity”. People instructed others about freedom and did not see the trap in which they themselves were caught. They developed theories as an excuse for their own fears, attacked the state and society but resisted every attack on their own character armour.

For the regulation of their social lives people of the old culture needed external ideologies and authorities. By being armoured beings, they could not rely on the honesty and reason in the human feedback they got through contact with their peers. Since they also were pent-up and full of latent cruelty they had to protect themselves against asocial excess through

a system of laws and punishment. Fear has therefore been a central element in regulating society. If there can be said to exist one single central change of paradigm for our total culture, then it will be anchored in the *change-over from a social order regulated by fear to a social self-organisation rooted in free and direct human contact*.

Of course this change cannot occur overnight, not even in small model communities. But centres and support groups need to be established which, through their social and psychological structures, will be able to facilitate this central process of transforming human society. Using all available human and sociological intelligence we need to replace fear as a regulating principle by something we could call ... love. The "home", of which the philosopher Ernst Bloch wrote, actually does lie in love, in a free, unsentimental love containing no remnants of fear, lies, or hatred; and the great *nondum*, the unredeemed part of history, lies for now in this, the greatest of unredeemed human longings. When it is fulfilled, when the human is loving in full sensuality, stands awake and fully present in the world, then finally a mode of existence will have been realised that we have always at heart known exists.

FURTHER INFORMATION

Institute for Global Peacework (IGP) • Tamera
Monte do Cerro • P-7630-303 Colos • Portugal
igp@tamera.org • www.tamera.org

LITERATURE

The titles listed below are only those closely related to the development of a new cultural idea as outlined in this book. They have been selected because of their basic impulse, their originality and their overall message, rather than due to any close agreement with the details.

Georges Bataille: *The Tears of Eros*

Ernest Callenbach: *Ecotopia*

Friedrich Nietzsche: *On the Genealogy of Morality*

Wilhelm Reich: *Character Analysis*

Wilhelm Reich: *The Function of the Orgasm*

Teilhard de Chardin: *Man and Cosmos*

only in German:

Dieter Duhm: *Der Mensch ist anders*

Dieter Duhm: *Synthese der Wissenschaft*

Hugo Kükelhaus: *Unmenschliche Architektur*

Hugo Kükelhaus: *Fassen, Fühlen, Bilden*

VERLAG MEIGA: BOOKS IN ENGLISH

Leila Dregger: *Tamera – A Model for the Future*

Dieter Duhm: *The Sacred Matrix. From the Matrix of Violence to the Matrix of Life. The Foundation for a New Civilisation*

Dieter Duhm: *Future without War. Theory of Global Healing*

Dieter Duhm: *Eros Unredeemed. The World Power of Sexuality*

Madjana Geusen (Ed.): *Man's Holy Grail is Woman. Paintings, drawings and texts by Dieter Duhm*

Sabine Lichtenfels: *Temple of Love. A Journey into the Age of Sensual Fulfillment*

Sabine Lichtenfels: *GRACE – Pilgrimage for a Future without War*

Sabine Lichtenfels: *Sources of Love and Peace. Morning Prayers*

Free monthly newsletter:

www.terra-nova-school.org

Free download of this book:

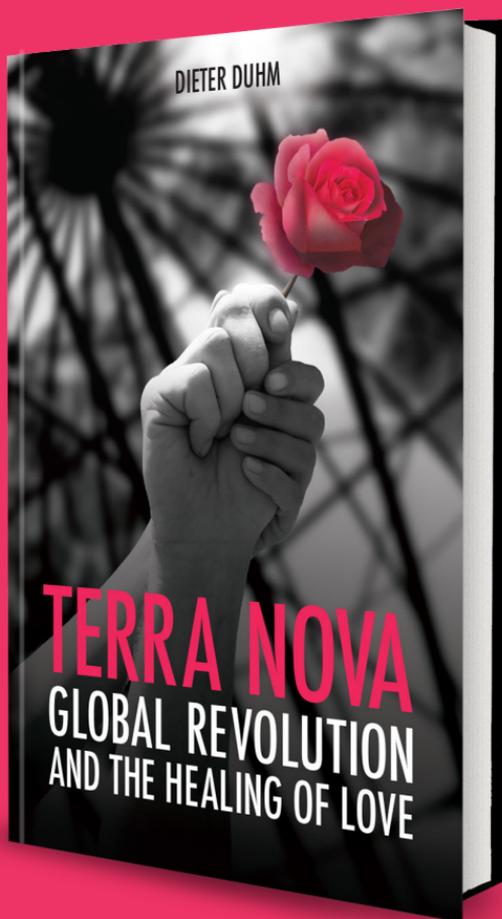
www.towards-a-new-culture.org

Verlag Meiga GbR • Waldsiedlung 15 • D-14806 Belzig

www.verlag-meiga.org

A PRECIOUS GUIDE FOR ALL SEEKERS AND ACTIVISTS

...who no longer only want to protest against the deficiencies of this world, but work on an alternative.



DIETER DUHM
Terra Nova: Global Revolution and the Healing of Love

244 pages
\$19.95

ORDER AT:
terranova.famera.org

ISBN 978-3-927266-54-4,
First edition, © 2015
Verlag Meiga GbR

The world stands on the brink of an abyss. How will life go on after the collapse of the globalised political and economic systems? The drafting of a desirable future, one that a growing number of people will find plausible and realistic in the face of so many failed attempts in the past, is the number one priority on today's agenda.

This book – published for the first time in English – was written in Germany more than thirty years ago. We believe its time has now come. It offers such an idea of how a future worth living could be.

The author has taken himself at his word and set out together with others to put the idea into practice. This new edition is showing briefly what now has resulted after thirty years of this pioneering work. A dream is becoming reality ...