

DIETER DUHM

TOWARDS A NEW CULTURE

FROM REFUSAL TO RE-CREATION

OUTLINE OF AN ECOLOGICAL
AND HUMANE ALTERNATIVE

I - INTRODUCTION

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

TRANSLATOR'S NOTE

Some minor editing has been made to adapt the book for an audience unfamiliar with specific political and cultural developments in Germany in the 1960s and 70s.

For the sake of readability, the German word *Mensch* has generally been translated either as “man” or “human” (referred to as “he” and “him”, rather than “he/she” and “him/her”), to be understood as including both genders, except where the context makes clear that specifically the male part of humanity is being referred to.

The author uses the term *das Lebendige* (“the living”), referring collectively to all that lives. This has generally been translated with capitalisation as “the Living”. In a few cases, for clarity and readability, it has been translated as “the living realm”.

The German noun *Geist* and its adjective *geistig* may be roughly translated, with some loss of subtlety of meaning, as “mind-spirit” and “mental-spiritual”. In the translation that follows, *Geist* has been translated in some cases as both “mind” AND “spirit”, and in other cases as either “mind” OR “spirit”, with the choice of translation being in accordance with the context. For the most part, the adjective *geistig* has been translated as “mental-spiritual”, although in some cases the words “intellectual”, “philosophical” or “religious” have been chosen as more appropriate for the context. The exception, where the words *Geist* and *geistig* have been left untranslated, is in the title and introductory sentence of “The Bankruptcy and Rediscovery of *Geist*”, as here it was important to retain the subtlety of meaning of the concept of *Geist* that is central to this section of the book.

PUBLISHER'S FOREWORD

How will life go on after the collapse of the globalised political and economic systems? How will it survive the large-scale disruption of our planet's ecological and climatic systems? And what will become of the immense systems of belief, love and thinking as they start to shake within?

The answer to these questions has to persist in the face of so many failed attempts in the past. The world stands on the brink of an abyss.

The youth from Cairo to London, from Greece to Chile, from Rothschild Avenue, Tel Aviv to Wall Street, New York are looking for new ways out of the crisis. If the mass protest and revolt movements rising up all over the world today intend to combine their revolutionary power and take off together, if life is to win over violence and war, we need a direction, an image, an idea of what might be our common goal.

This book offers an idea of how a future worth living could be. It was written and published more than thirty years ago in Germany and we believe that its time has now come. We left it in the political context in which it was written. Through this we want to show that names change, yet the underlying problems remain the same ... until we discover how to solve them. How this can be achieved is what this book is all about. It is more relevant today than ever.

The author, Dieter Duhm, has given a voice to life itself here. He has tracked it behind false morals and dogma, and has opened up ways for it through the walls and armour surrounding heart and mind that we all needed in order to survive an epoch hostile to life under patriarchal rule.

But all this could be over now.

The system change that is taking place today, is the most profound and fundamental that has happened in thousands

of years. It is a change from the power to destroy life to the power to care for and protect life. This is the only way for this planet Earth and all its inhabitants, including the human being, to have a chance for a future.

We wish for this book to meet open ears and hearts, and that its seeds of humaneness and compassion will bear fruits worldwide.

This is more than a book. It is an idea of how a future worth living could be. The author has taken himself at his word and set out together with comrades and friends to put this idea for the future into practice. The new edition – published for the first time in English – includes an appendix section that shows in brief, what now has resulted after thirty years of pioneering work. A dream is becoming reality ...

May this undertaking succeed, because “if life wins, there will be no losers”.

Monika Berghoff
Publisher
December 2011

1 INTRODUCTION

ESTABLISHED INSANITY

The political and civil insanity of our epoch has reached its climax. An inner, systemic, human process of destruction has robbed the heart, sense and reason of modern societies. Armed to the teeth, and directed by incorrectly programmed hierarchies of power and money, they launched an attack upon life on Earth that can no longer be stopped by conventional means. The evolution of humankind has reached such a fantastical impasse that its dimensions compare with those of a utopian novel. We stand at the end of an era and perhaps at the beginning of a new one.

The compelling political, economic, ecological, social, technological, psychological, medical, scientific, and mental-spiritual questions of our time need different answers than those available within the framework of our established ways of living and thinking. The analysis of all of these questions leads to the same realisation: they can only be solved truly and with lasting effect if the human finds a fundamentally new relationship to himself, to his fellow humans, to all other living beings, and the entire planet. A “new relationship” means a new behaviour, a new way of life. In the heart of a new approach towards an ecological culture stands a liberated, un-sentimental, and active love relationship with all that lives. It creates the opening that makes everything else visible and understandable. The interconnected processes of alienation, mechanisms of destruction, and disorientation of our time has become so total that, in a sense, we must start all over again if a perspective for the humane survival of the human species is to arise. The political and ideological systems that guide today’s societies no longer have the qualifications necessary to prevent disaster; they have become fatally incompetent. From

now on we must step into the position where we are able to take responsibility ourselves. We may then have the hope that our energies will exponentiate if we use them wisely. In terms of new ecological politics it makes more sense to count on the effect of interpersonal resonance than on a change of power in the State or the economy.

All the admonishers of our time agree that we need new human values. Often enough, though, we have experienced that appeals to reason and conscience have no effect. Even the best of words are already so ruined that we can hardly use them any more. New humane values will only gain substance and reality when they are anchored in a new way of life that opens up new energies, contacts, fulfilment, and realisations for humankind. This search for such new life structures is the true adventure of our times. Since this search has been occurring dispersed throughout the nooks and crannies of our society its historical importance is easily overlooked. The New arrives on quiet feet. But it has, in the meantime, amassed so much experience and knowledge that we can decide to make a more comprehensive start.

THE TIMELINESS OF THE CONCRETE UTOPIA

The killing every year of over 200,000 seals for the production of fur coats... the poisoning of living waters that are the source for all that lives... the daily psychic murdering of children and youth in a system of dishonest and anonymous relationships... the suffocating of the Living behind concrete walls of bureaucratic indifference and pretence... the annihilation of farmers and freedom-fighters in the Third World...

The precision and sterility of our civilisation is connected to such an extent with the agony of murdered life, that daily more and more people resolve themselves to step out of this type of morality and sterility and to stand against the crimes

of the established system. The groups and initiatives that grew from this worldwide defensive struggle – from citizens’ initiatives to occupations of nuclear power plants – from Greenpeace to Amnesty International – would be enough in number to change significantly the entire situation on Earth if they had succeeded in directing their resistance into stable and constructive paths (as happened briefly and analogously in the establishment of villages and communication networks on occupied sites).

Out of the structures of defence and resistance, we must build and develop new, positive cultural and societal forms. Otherwise, the success achieved in life attitude, solidarity, and readiness to act will fall victim to the *inner human mechanisms of destruction* of the existing systems, as happened, for example, after the students’ movement of the 1960s and 70s in Germany. One thing is clear: it was not State repression that brought the German “New Left” to its knees after such a short time, but the ideological and psychological destruction stemming from the unsurmounted inner emotional structures of conflict. The success of our efforts to defend life and the Earth will stand or fall in the long term on our being able to develop our *own* new, concrete cultural and social approaches for our *own* future *in which the psychic mechanisms of destruction between people can be fully recognised and brought into a process of resolution*. A new cultural approach that does not take this problem into consideration is in fact no approach at all. Our experience tells us that it will fundamentally maintain the old structures regardless of how revolutionary, spiritual or ecologically interesting the terminology may sound.

Here we have reached the most critical point of the current alternative movement. A new way of life means new ways of working and living, new kinds of nutrition, and above all new forms of love, of community building, of sexuality, of resolving conflict, and a new social transparency, especially in all

areas that have so far remained private. More group projects have failed because of unseen and unsolved events in the areas sexuality and jealousy than because of economic or political difficulties. A new culture will be rooted in, among other things, a new relationship between the genders. Eros is surrounded by distrust, hate, and jealousy; sexuality is caught in a web of projections, fears, and pretence. Hardly a direct word, a clear gesture, or an open contact is possible. There is a common resentment – which has spread especially in the political left and counter-cultures – that has turned people away from the impulses of the student movement that leaned more towards community and free sexuality. The problem of building humane, functioning communities, free of unsolvable conflicts of jealousy and power, is associated with so many bad experiences that in the related themes involved in building new life structures, attention to these areas is almost entirely missing. However, these problems constitute the decisive factor. Whether or not we have a future worth living hangs largely on their resolution.

Perhaps the old concept of the “Concrete Utopia” has never had such an historical, political, and psychological timelessness as it does today. The draft of a desirable future, one that a growing number of people will find plausible and realistic, is the number one priority on today’s agenda. Tens of thousands of people would be ready to take part in such experiments the moment its positive possibilities become known. To “drop out” would then mean to “drop into” something else, to choose something more meaningful and more rewarding. But such a breakthrough towards a concrete utopia – such a joyful unity of willpower towards a total cultural reconstruction – cannot succeed as long as the unsolved “human problem” remains systemically in the way.

CULTURAL CENTRES FOR NEW BASIC EXPERIENCES

Because humans are human, they will, in the long run, only embrace a new culture if it meets, acknowledges and accepts the “neediness” of their bodies and souls. Only then will they be able to devote themselves fully to things that transcend their direct needs, without a false aura of holiness. By disregarding this basic principle, practically every attempt at humanisation so far has failed.

Such simple truths, once spoken, usually generate a turmoil of questions and doubts. Suddenly the true fears and problems become visible. What will happen to the obese, the unsightly, the disabled? Who accepts the compulsive neurotics, the chronic complainers, and what kind of affirmation could sexual perversion receive?

To be viable and “in tune” a new culture will need a clear living concept that provides satisfactory answers to these and many other such questions. Developing such a concept is not a desk job, nor will it come from the experiences of traditional society. It cannot use the old words, nor will it add any new ones to existing theories. It can also never be finished. It is already emerging in places where people are having substantially new experiences, with themselves and with others. It is emerging at several points on Earth, though still in a fragmentary and contradictory way – in places such as Findhorn in Scotland, in some centres of the Sannyasin movement, or in Friedrichshof* in Austria (a therapeutic and cultural centre that emerged out of the AAO movement). No matter how bizarre and

* 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.

shocking these experiments may seem to the rest of society, no matter how little people may agree with them, they are true workshops of a new human culture. Any organism undergoing true birth pangs tends to act in strange ways. These places must be experienced first-hand to see what they are essentially about. Without doubt their essence is at a level beyond verbal debate; it is about new experiences where popular questions of power and authority, of individuality and autonomy, of democracy and non-violence, and above all of morality and sexuality, have to be separated radically from all the old intellectual games of habit. They must be viewed in an entirely new light based both on one's own experience and the communal experience. A new cultural concept arises from a new way of seeing things. This new way of seeing is the result of new basic experiences. *The urgent task for the alternative movement is to establish inner focal pillars and centres where such basic experiences for a new culture can take place.*

A NEW CONSCIOUSNESS OF THE LIVING

From the confusing fragments of our age different lines are forming a new synthesis. They converge towards a new consciousness of life. Life, both external to and within humans, of which all soul processes are part, represents the two sides of a comprehensive, universal, sensory and extrasensory world comprising all that lives. This world of the Living, in which everything human and social is embedded, is like an integral organ of the total organism that is either functional or dysfunctional. The special structures and functioning principles of this organism contain a multitude of messages about other possibilities for human life (see Chapter 3), about other methods and goals for self-realisation, creation of social structures, for medicine, architecture, and technology in general.

At the heart of the present cultural crisis is the collision between the working principles of modern society and those of the living realm, or, in short, the collision between sociosphere and biosphere. This collision takes place both outside and inside the human organism. It can be seen in the dead lakes and rivers as well as in the epidemic of identity disorders and psychosomatic illnesses. Ecological and emotional misery are two aspects of the same cultural dead end street. A convincing cultural concept must, today, be able to address both areas. The main theme of the coming era will be that of integrating human life into the universal world of the Living. This needs to take place on all levels of our existence, from the sexual to the technical, and the political to the spiritual. It is the common theme for all cultural centres that are currently developing contributions to the society of the future.

As things stand today, ecological restoration work and attempts to protect and benefit the Earth for the long term means, of necessity, working outright on the human being. This work needs to be seen in a much deeper context than is suggested by the slogans of “anti-consumerism” or “environmental awareness”. The crucial events for a new future are taking place in the inner zone of our lives: in the erotic area, in the areas of cognition and religion, and in the form of our daily lives together. The deeper we get into these areas, the more they overlap around a central core that shines through them all. To rediscover this core at a new level of consciousness and to cultivate the Earth from this basis may be the quietest, yet greatest theme of the new developments. All great processes of change are spiritual in nature, even though we are forced to address them in their crudest and most laborious aspects.

If the human is reconnected to his centre and therefore to universal life functions and consciousness processes, then a new type of natural life-affirming humanism will emerge of itself. Human properties that emerge of themselves through

such inner integration are, for example: strength without domination, firmness without hardness, clarity without coldness, tension without stress, posture without rigidity, softness without weakness, beauty without vanity, adaptability without self-sacrifice, and charisma without manipulation.

The world of the Living is full of contradiction. The “functional unity of the contradictory” (see Chapter 3) is one of its operating principles. This living contradictoriness also runs through human consciousness where it is expressed in opposing theses, world-views, liberation theories, and so on. A life-oriented cultural concept will not take part in the old battles between opposing positions. Instead it will, without compromise, assimilate the truths of each belief. The resulting mental tension and suspense must be endured. Finding premature “solutions” to spiritual or mental problems by reducing the total truth to one single aspect was an ideological method of the old era. In the history of wars based on ideology and beliefs, that attitude led to so much bloodshed that it must be exchanged for a method more in tune with life. One of the greatest polarisations in the alternative movement today is that between the emotional and spiritual concepts of life renewal. Let us take, for example, Wilhelm Reich and Rudolf Steiner. The contradiction runs as deep as the truths inherent in each pole. Wilhelm Reich would liberate and heal the human by freeing creative energies in the emotional and sexual areas. Rudolf Steiner proposed to liberate and heal humans by freeing their creative powers in the mental-spiritual realms of cognition, thought, and ideas*. These are two cross-sections of truth about humans, two standpoints, two world-views. One is as well formulated and as irrefutable as the other. They no doubt belong to the most important ideas of our times, and yet they are alien to each other, almost hostile. In the scope of their differences and in the span of their varying approaches lies the depth of their possible convergence. This is the task of

the present time. The synthesis that is called for here is that between body and spirit, between sensuality and religion, and rarely has such a synthesis so far been successful.

OVERCOMING FEAR

Such a synthesis of consciousness does not evolve out of a theoretical construct. Rather it comes about through the experience gained when overcoming engrained limitations which naturally require the readiness to expose oneself to such experiences. Ideological barriers are usually barriers to experience and at their psychological core they are almost always barriers of fear. Facing possible cultural doom, a cultural synthesis of the kind necessary today first requires the creation of a living environment where people can learn to live together without fear and thus without the usual barriers to experience. Do we know what that means? It means being able to show sympathies without fear of hurting anyone and without fearing revenge from anyone, being able to discuss with one another without fearing that anyone is competitively collecting adversarial points. Creating a psychological and social environment for overcoming fear is in itself a cultural task that violates all rules of proper conduct, good manners and customary habits. Fear binds together and ferments the customary forms of culture and society. Every serious attempt to overcome fear, therefore, violates the rules and taboos that are accepted and

* 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.

observed as faithfully by bourgeois society as by the most dissident subcultures. Until we overcome fear, however, we can have no humaneness, no integration into the Living, no realistic solutions to any of the current problems that face us. Fear is life that has been blocked off; it closes off organisms, obstructs contact, and thereby lowers cognitive ability.

Overcoming fear, falsehood, and hiding from one another would mean, among other things, the liberation of sexual energies from all the cages in couple relationships, both in marriage and morals, and the complete liberation of all the repressed libidinous energies and life potential and their conscious integration into public social life. This sentence expresses one of the key points of this book and will reappear in various contexts.

HUMANENESS

Humaneness – what can it possibly mean today, considering all the atrocities that have occurred, in the face of the worldwide madness in which we are living and in front of the troubled future that, in spite of everything, we still want to win for ourselves? Humaneness – in order for this word to ever regain meaning and value, it must be freed from all the romanticism and sentimentality it has taken on during the era of the Church, of repressive morality, of the “beautiful soul” and of general hypocrisy. Humaneness became the badge of peace, hung around the neck of the human monster to protect it and its surroundings from its monstrous impulses. The label was so superficial that it could hardly unite with the flesh and blood of the brute underneath. If we still need proof of this, it has been given to us and is still being given a thousand times, in fascism, in the Vietnam war, in the murder of Brazilian Indians, and in the inhumanities reported daily in the newspapers.

Humaneness means *knowledge* of the entire human phenomenon, including its abhorrent dimensions, *accepting* the entire human phenomenon, and *changing* the entire human phenomenon. Knowledge! With dizzying consistency history has revealed the connection between ignorance and barbarism. Enlightenment, science, and the expansion of consciousness are – at least in concept – basic elements of any true humanism. In light of all lost illusions of freedom and brotherhood, democracy and socialism, reason and responsibility, the work of enlightenment must now concentrate on the human being, so that the creators of the new culture know what they are dealing with. In later chapters we will see the extent of all that must be acknowledged.

And furthermore, what does it mean to accept the human phenomenon, or to even have the ability to accept it? To accept does not mean to say yes with weak knees. To accept means to see and yet stay calm without succumbing to fear or hatred. There is so much terror, so much personal fear, so much distrustful bone marrow to be brought to light, lived through, assimilated, and worked out! Are not we, who have begun to regenerate ourselves, still too weakened by our own fears and lamentations to truly accept humans (for example, one's so-called love partner) and to say yes to whatever is needed? Here, as in so many areas of human affairs, Nietzsche looked deeper than anyone else.

And finally, what is meant by changing the human phenomenon in its entire scope? It is perhaps indicative that the desire for change so typically encountered in the Marxist left, in spiritual circles or with the strict raw-food mentality, when seen from a psychological standpoint, often turns out to be an ideological bastion against true change. So far, no religion and no political theory has suspected the extent, scope, and quality of the changes necessary for meaningful survival. It may be that every liberation movement so far has, at heart, been

a campaign to divert attention from those secret inner places where the true longings, the greatest fears, and the most gnawing questions lie hidden. Politics, morals, and religion can be seen as distracting manoeuvres. We must also recognise this aspect in them, although of course it is not the only one.

Humaneness is the transformation of the animalistic conditions of existence into humane ones, *without separating the humane from the animalistic and pitting them against each other*. The totality of evolution, at work in humans in the form of their inner driving forces and paths of development, can be restructured and refined through new experiences and the power of thought without simply excluding large parts of life (for example sexuality and aggression) – this is an aspect of humaneness of interest to us. This type of sublimation process – if it takes place consciously and without any neurotic manoeuvres of repression – constitutes the essential process of becoming human. But in order to enable sublimation without hypocrisy or self-repression, how much raw material must first be dug from the murky depths to be transformed by the light of day? If today we wish to become humane we cannot simply start off humanely, for too much inhumanity, too many contortions, and too much dishonesty have become second nature to us. Our goal should never again simply be superimposed upon reality. Reality, in its more subconscious psychological zones, should first be able to expose and express itself in its current state of being. If this alone were achieved much would change. As this is impossible in our conventional system of communication in daily life, we need *experimental cultural workshops* for such learning processes.

Humaneness does not lie outside our instincts, drives, longings, or hunger for life. It lies within them. It does not lie in the aseptic isolation of the mystical East nor in the superimposed energy of universal love – as long as the underlying emotional structures are the same. Rather it lies in the dri-

ving energies of our body and soul and our love, once they have been grasped, brought to light, integrated, reconciled and refined. Humaneness does not lie on some island of beauty but in working on our culture and society, in working on oneself, in creating the conditions for one's life and in taking on political and overall human responsibility. Lastly, humaneness lies in discovering the common and universal aspects of oneself and consequently beginning to work with ever widening horizons.

The humane enterprise, not blurred by any pious slogans or fashionable fads, will realise some central ideas without which a future humanism probably cannot be conceived. For example, the idea of a non-violent society, the idea of grass-roots democracy, the idea of a culture without sexual repression, the idea of science, the idea of evolution and the freedom of humans in evolution, and the idea of community in solidarity with all living beings. We will see that these ideas, sounding as much like old hat as does everything that is worth talking about, will acquire a new meaning in a new context. Humaneness is the unredeemed part of worn out words.

THE BANKRUPTCY AND REDISCOVERY OF GEIST

It is difficult to speak of the "*geistig*"* at a time when even the most determined have discovered the false glibness that almost always lies behind such talk. We have peeked behind the façades of the representatives of mind and spirit and have become sceptical. There has rarely been a plea for the mental-spiritual nature of man that did not, consciously or not, have as its aim the distraction of people from their untamed animality and the human problem with humaneness.

* 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.

The philosophical, spiritual, and especially occult worlds are surrounded by the smell of putrid emotions and neediness, seething in dark and stale dungeons. Truly mental-spiritual forms of communication are rare in our time, since the beautiful words, even before they have been uttered, are already at the service of something that we may refer to as "lies of life". They are therefore not believed. A general lack of credibility today causes the power of thought, speech, theory, and spiritual inspiration to vanish from public exchanges between people.

Nevertheless, the budding new culture will, as an answer to the materialistic era, increasingly focus on mental-spiritual processes. Certainly the emerging cultural revolution will be a biological one, because it concerns the regaining of our outer and first of all inner sources of life and is about shaping our environment in accordance with the laws of organic processes. This book serves the single purpose of giving content to that statement. But that statement will be meaningful and supportive of our historical development only to the extent that the other side is also considered: namely that the coming cultural renewal must also be a mental-spiritual one. Neither statement has priority, they are complementary and belong together. Without changing and raising the mental-spiritual level, the biological sources of life can neither be found nor made accessible. But by finding and gaining access to them we shall discover with increasing clarity what many of us today are pregnant with: the mental-spiritual nature of life processes and universal energies. The discovery of the Living contains a spiritual experience, which in itself could build bridges between the different factions of our current world-views.

The power of resistance against pain and the capacity for its transformation into willpower are in part dependent on the power and certainty of a mental-spiritual orientation. The loss of mental-spiritual identity and orientation among many of

our contemporaries leads to a passive condition that sooner or later results in overstepping the limits of resilience. This first of all is the source of the ravenous hunger for ideologies of salvation, a hunger that wishes to bypass development because there is no energy left for waiting and no feeling for the natural pace of development. An unrestrained lack of patience wants every thought and every spiritual insight immediately translated into “concrete” or “practical” reality. How fatal the terms “concrete” and “practical” are! How handy and how easily digestible a thought must be in order even to be heard! The often discussed relationship between theory and practice leads to a shallowness of the theory and a corresponding shallowness of the practice.

New fields, which could have heralded great things, are thus wasted in a peculiar manner, such as the fields of psychoanalysis, bioenergetics, ecology, and the new religiosity. They have hardly seen the light of day. Their depth and scope are not even visible when they are immediately used to enlarge someone’s own little house even though they are actually designed for the scope of a world. Today we must rebuild the Earth.

Profound developments come quietly and at a slow pace. It is a good idea to develop a calmness in the midst of activism, especially as the earth can be likened to a barrel of dynamite. A calmness and meditation of seeing and perceiving, without immediately firing our whole barrage of goals, fears, desires, judgements, and accusations at the world. May it not be true that, after all the hullabaloo about our lost spontaneity has died down, the deepest energies, perceptions, and creations arise from a level of silence? We touch a thought, a chord, a love within us until it seems to touch the world. At the point of contact, there is the unmistakable experience of power, identity, and meaning. From these regions within us the ciphers of this world become brighter and more transparent, and all senses are sharpened by a sense of foreboding, ex-

pectancy, amazement, and thankfulness. Nietzsche and Teilhard de Chardin both attested to this.

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:

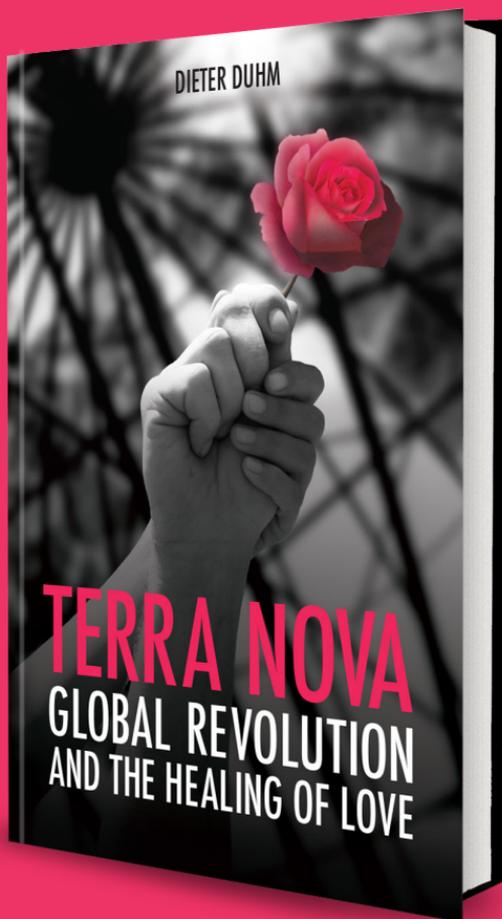
www.towards-a-new-culture.org

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 ...