

- Initiative zur Förderung von kritischem Bewußtsein für Individuelle wie Soziale Verantwortung
- Initiative for Increasing Critical Awareness of Personal and Social Responsibility
- Iniciativa sin fines de lucro para fomentar la responsabilidad a nivel individual y social

Mental Foundations of a Sustainable World

G A I A



- *Entwicklung der Menschheit zur globalen Solidargemeinschaft*
- *Development of Humankind into a Jointly Responsible Society*
- *Desarrollo de la humanidad hacia una solidaridad global*

*Menschsein als Aufgabe
Learning to Become Humane
Aprender a ser humanos*

***Emanzipation ad Humanum** understands itself as a initiative for increasing critical awareness of personal and social responsibility. We encourage to think and act with a warm heart against the emotional cold and the lies of political correctness. Via internet short essays in german, english and spanish on the subject „criticism of globalisation and sustainable alternatives“ are being offered: Mental Foundations of a Sustainable World.*

Christian-westerly tradition, which already celebrates mankind as being the „crown of creation“, is being confronted with the notion of an cultural learning and maturing process, the exit of which still is completely open. A cultural evolution, which is opposing the genetic evolution and even destroying it, as being proved by the termination of encreasing numbers of species, transforms Earth into a sewer and leads necessarily to a selfproduced holocaust.

Real solidarity amongst people and with nature - like shown by certain threatened or already nihilated peoples - is a true alternative. Solidarity is being recognized as expression of human maturity. The ruling dis-culture of sefishness will be overcome. A sympathetic culture finally will confirm the creativity of the genetic evolution and will create completely new possibilities in advantage of Life.

- New World Order? -

Questions, Consequences, Prospects

Do we really want all what is being presented to us by politics day by day, or do we want something quite different? And if yes, what do we really want?

- *Do we really want to proceed with war on terror to the bitter end of socio-ecological show-down?*
- *Do we want to annihilate human rights completely by war on the world's last resources?*
- *Do we really want to risk life in the competitive treadmills of profit-making?*
- *Do we really want to sell future by today only because public housekeeping is said to be broke and political concepts are presented without alternative? Where did all the wealth disappear? Where are the alternatives hidden?*

On the Necessity to Ask Questions

by Wolfgang Fischer

World views and traditions which did not serve us well enough are to be questioned because their networks of thought and perception shape a behaviour which ruins the world. They radically have to be analysed.

How can interconnectedness of being as the core of matriarchal spirituality be ignored and ridiculed over hundreds of years whereas at the same time people are supposed to believe in impossibilities like a God's son personally walking on water or the transformation of wine into blood which even is being consumed like in cannibalism or miraculous multiplication of money by the system of compound interest tied to the illusion of boundless growth? Such concepts reside beyond physical law, in the realm of nonsense, insanity. Neither can people walk on water, nor does money multiply by itself, money does not live.

Why drown several thousands of people year by year at the maritime borders of today's Europe although the respecting positions of those shipwrecked are well known to seamless satellite intelligence of NATO and European government? Those desperates flee from social conditions within their home countries for which also Europe is not blameless. And how can military means furthermore be thought of to ever solve social problems?

Where are mercy and kindness of an occidental God, to whom even nowadays many Europeans are willing to dedicate their new constitution?

Further open questions:

Confronted by evident madness and injustice, why isn't there more resistance to be found? Why do people let themselves lead astray to such an extent? Why isn't there more resistance of the population to social cuts also within the rich and industrialised countries? Why is growing militarism within societies and international relationships being accepted so easily and hardly opposed? Why can „war on terror“ hardly inhibited turn into terror against the world?

Why are social chaos, deep decline of ecology, growing drug-dealing and dealing with people connected to so called humanitarian military engagements not raising more questions?

Being confronted with such destructive social alterations why does even the encountered majority of people hardly react? Human rights are equally crashed like democratic principles or protection of environment. Why do people tolerate to be robbed of their humanitarian

achievements of the last hundred years so easily? Facing the globally accelerating race into the abyss of barbarism, where are the outcries?

There is an imposing answer to these questions:

Too many people do not realize any alternatives to the given political direction. They believe in the neo-feudal strategists of global economic order who preach their politics without alternative by means of capitalist mass media. Like being hypnotically paralysed they fall for the tricks of political fraud. This way too many people are being robbed of their vitality, autonomy and truthful perception. Like robots their expression of life and their needs are limited to the presets, to expected function, consumerism and submission to the given rules. After 5000 years of coining and limitation by the various dominating hierarchies of history autonomous and creative thought only exists within the frames of patriarchal presets. Alternatives seem to be unreal, excluded, impossible, unthinkable.

Still these basic alternatives ever and always exist and they cry out for being seen, accepted and re-vitalized.

The global descent towards the abyss of barbarism everywhere dangerously awakes extremist right movements which for long have been believed to be dead and fatally re-enforces religious fundamentalisms. People do seek solutions, they seek redemption.

Emanzipation ad Humanum / Becoming Humane aims to motivate to release mental blocks which are rooted in self restrictions and which are directed by others as well. The texts and their guidance of thought want to open doors and space for insights which are ancient and still serve a sustainable future. Insights beyond violence and domination, settings of the course towards a healthy world in solidarity.

Until today indigenous peoples of the world prove a deep and self-confident understanding of Nature. Before they, with the exception of few survivors, got slaughtered by 'civilisation', independent of time and place their warning reads: *The way of life of 'white man' destroys his own existence.*

The „original sin“ - a mindset with devastating consequences - Already during my childhood I could not understand that the bite into the apple of the tree of knowledge should be forbidden and should have fatal consequences. Enjoying the apple could not have caused to be thrown out of paradise, because a striving for knowledge, learning thus, was exactly what I was expected of to do. Learning should be the foundation for the later chances in life. How can the grasp for knowledge be punishable, be criminal? My answer is: **Understanding and striving for know-how, learning thus, never can be wrong.** Fatal consequences however can result from handling new findings.

To illustrate my thesis I will describe two different ways in handling the fruits of the tree of knowledge. Firstly a way which makes itself independent, breaking with nature and finally ending up lethally and secondly a way which in constant sensitive feedback between being and consciousness within the natural framework continues to develop into future.

The perverted way

Orders, which are based on domination and subordination, aim against a natural, creative and diversifying order. Such orders achieve *progress* by threatening with punishment and by real use of violence on the one hand and by promising illusionary unlimited freedom on the other. Such a progress originates from human defective concepts which basically have been shaped by patriarchy. Such a progress grows on destruction of natural diversity, *integrity & unity*.

In the course of thousands of years violent support of the dominating order solidifies the ruling system. It becomes *intrinsic* and therefore, despite enlightenment and other emancipative steps, it still is being considered by too many people as to be alternativeless, normal and allegedly natural. Obstruction and destroying of the actually underlying natural order are completely ignored by many people or even approvingly accepted by others. Learning processes intended by nature are falsified in the interest of the perpetuation of the ruling order while the art of adulteration is presented to be progressive policy. An orientation to overall well-being is sacrificed for the striving for advantages at the expense of disadvantages which is pretended to be without any alternative.

Perception of urgency and overwhelming dimension of the global state of distress which is caused by this kind of conduct of life confronts all people without any exception automatically with the moral imperative to legitimately break any laws and customs which are hostile to life. People who oppose this life long illusion are persecuted again and again in the course of history, because they don't want to betray Life and Nature. Finally however they will succeed or humanity will terminate to exist.

The natural way, evolution of being

The alternative way assumes that individual understanding will turn into collective property just because of pure intention to survive and because of natural love for life and is used for the well-being of the Garden of Eden.

Pain and joy in handling everything lead towards a clear orientation, since there are no alien interests, which obstruct or falsify the free flow of information. Life remains oriented at the intactness of the whole. Continuously considering the subsistence of all secures a sequential natural development and diversification of life, its possibilities, abilities and fruits in the abundance of the Garden of Eden. A general consideration is meaning and purpose of all religion, the actual humane and natural culture. Since humans neither genetically nor by instinct are bound by a life-supporting behaviour due to their liberties given by birth, in contrast to the plants and animal world they are forced to learn such a behaviour if they want to survive. If humanity is interested in survival, we have to develop a planetary culture, which in continuation of the traditions of indigenous cultures promotes ecological and social behaviour and outlaws damaging of eco-social intactness. Such a culture continues the tradition of genetic

creativity. Such a culture is conservatively creative. Such a culture is just the opposite of today's consuming and destroying liberalistic way of life.

Basic conditions of natural being

Starting from the assumption of a heavenly togetherness of all partners of life, such a situation cannot be improved. Nature is perfectly organized and develops according to its inherent creative totality. Everything is related in the benefit of the total well-being. The quality of such a kind of being is creative in the meaning of an increasing diversification both of the physical structures as well as its possibilities and abilities. Only the free intention of humans brings imponderability into this context and can humiliate being up to its threatening destruction.

If we start from socio-political reality, love for life only can lead to a transformation of the destructive and cynical kind of reality which has been shaped by patriarchy/history into a different reality which is sensitively shaped by current needs. The direction of this transformation is a development towards *true humanity*, it is emancipatory.

In contrast to the approach of political theories, which only strive for a change of the conditions of ownership and political power, and in contrast to the approach of those religions, which faint-heartedly or on purpose deny the divine identity of Life thus opening the doors for exploitation and suffering, I start more deeply in human psyche. I am interested in answers to the question, which are the enigmatic conditions and relations, which rather cause the creation and acceptance of dreadful realities than entail a readiness of people to believe in paradise on earth.

It became obvious to me that it is the cultural conditions, which are experienced under influence of natural factors (climate, geology, cosmos) and are created as well as human factors (intention, freedom of making choices) and which represent the basic conditions for the development of the individual as well as for societies.

In the lucky case of *natural* orientation towards nature and its laws, towards transcendent experience and readiness to get involved in cosmic reality these basic conditions remain to be of benefit for nature, matriarchal, indigenous, divine, creative, complete and healthy, dedicated and limited to life. Life as such is liturgy full of glory and abundance.

Alternatively, in the case of *substitution* of the lucky one, *coerced, trained* orientations towards imagined goals predominate; towards assumptions, for which nature, diversity and integrity are being sacrificed; towards metaphysical guidelines which are supposed to lead beyond physical possibility and which deny a cosmic order and assume or construct arbitrary orders - like patriarchal, monotheistic cultures in which violent civilisations root -, which are mostly aligned in favour of advantages for a few at expense of disadvantages for all the others - unnatural in themselves, contemptuous of life, parasitic, splitting and martially dedicated finally to destruction. Life here becomes coping with life. Glory and abundance are destroyed because of delusions.

All people of good will are morally committed to contribute to the creation of cultural conditions, which are dedicated to survival. We need to dissolve the mists and shadows of wrong or insufficient *philosophy of life, understanding of religion, faith, politics, ideology, conception of man* which ignore a culture, which maintains society since times immemorial and which will serve future generations too. Such a culture offers space and opportunity to educate, better: to let emerge open minds and sensitive human beings who do not sacrifice life any longer to secondary interests because they keep on feeling the pain what it costs. This is why experience is essential and does not need to be restricted. Let us be confident! Sensitive learning can be achieved at low levels of pain and destruction the sooner in individual life the better. Only such way global holocaust can be stopped.

We only will spare ourselves loss and destruction in the exponential extremes of delusion of growth and fetishism of numbers, we only will escape from captivity in the web of tensions between good and evil, from the battlefield of Kuruksetra of Vedic literature, from the self-produced global nightmare if we improve our behaviour towards dignity and respect for the other's Life. Only the social dimension, its diversity, joy and abundance makes life worth while and safe. *Let us support the social dimension in our own interest. Paradise is where we respect the limits of Nature, borders given by Nature's laws.*

The learning process of leaving behind omnipotent delusion about never ending economic progress via ideas of sustainable development to the goal of a sustainable existence:

Mental Foundations of a Sustainable World

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[<http://emanzipationhumanum.de/downloads/GAI Ae.pdf>]

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A general acceptance of responsibility at a global scale still is missing and waiting for implementation. That is why hope-spreading changes for mankind and nature are still to come.

Social concepts have to compete for this goal!

Some questions and answers are being placed for discussion to find out whether there are more people of a similar vision. A vision which identifies our common and unique source of life. A vision which identifies our common source with our common and real religion. Focussing on our common source or religion (re-ligere, lat. to connect to the origin, tech. feedback) - so my thesis - will empower all of us who we are engaged in local movements and will path the way for a different organisation of world wide political institutions and power. Social Forum and/or Consulta Europea and/or other organs of Civil Society outline such possibilities against mainstream media lies. A gathering and combining of all the ideas of different origins will spread hope into a world of increasing despair. All existing movements will unite who stand for a globalization of peace, justice and environmental protection. They will improve their cooperation and get stronger in order to build a better world for all of us in common and global endeavours.

I - How to achieve Open Information and Understanding of Life, Ecological Preservation and Social Justice? How to learn to behave responsible? General agreement on mental foundations (values and principles) of a sustainable world is as important as individual diversity of ideas about the realization of our visions. We urgently need a fair competition of our ideas.

*The ,insanity' of motivations which still cause destruction of Fauna and Flora of the biosphere has to be addressed. Such motivations have to be **outlawed** in general. Mental foundations of a sustainable future have to be discussed and published. A 'sane' social and ecological orientation can be liberated only within a culture which is based on cooperation with Nature. Such a culture will be a therapeutical culture, a culture of warm-hearted people.*

*As many humans still lack the ,instinctive' security of creative thinking and action we have to learn how to serve Life on earth. We have to foster a learning process which will help us to achieve the ability to prevent a final and terminating **man made** catastrophe. Let us take the chance given to us by Mother Nature! She has risked her life by giving us freedom of will. Our fellow beings more or less are bound to genetically fixed drive (Flora) or instinct (Fauna). The given freedom by evolution has created a new and vast potential. Let us demonstrate maturity by placing this potential into voluntary service for our environment! Let us live our identity in which we can accept personal responsibility. Sensitivity creates identity. Feeling personally concerned we become empowered to create change.*

Three Theses:

1. A precondition for the development of a profound understanding of life and the world around us is freedom of thought, open communication and comprehensive information unfettered by dogma or ideology. Individual responsibility develops on the basis of a high degree of understanding which is increasing through lifelong experience and continuous learning. Competition serves to increase mutual tolerance within the eco-systems and societies of our planet. Solidarity is conducive to increasing personal motivation and happiness whilst dissolving addictions and anxieties. An unbiased view of the world will become a powerful motivator for political action for the benefit of the entire planet. The mature human spirit will create the material and emotional preconditions for universal prosperity and peace. The truth will set us free.

2. Where there is an awareness of earth being the common basis of us all, social disparities dissolve. The joint utilization and preservation of the global resources of energy and commodities will foster the development of a global society. By preserving

ecological contexts the surplus yields will be used for the benefit of disadvantaged areas. Capital, property and knowledge will serve humanity to realize a sustainable society.

3. Social justice of social systems as well as economic systems and industries which are compatible with the principles of ecology are prerequisites for survival on earth.

Is the evolutionary aspect relevant which is regarding the human race as not yet mature? Is this aspect helpful and motivating?

The 3 theses are quoted from ,Global Responsibility' an essay to be found: [<http://emanzipationhumanum.de/english/responsibility.html>]

II - What might be basic values and principles for a better world? Which world view will manage to consider a necessary balance between differences?

How do we manage to gain a tolerant attitude towards different cultural concepts? How do we overcome barriers in order to reach a better mutual understanding? Barriers which are rooted in traditional nationalisms and other elitist mental structures. How do we find a real understanding of the idea of Globalism and Universalism?

We have to realize the risks which are rooted in certain mental barriers, for example: the mono polar dimension and its dangers within the idea of the monotheism of the three leading religions of the world: Jwishness, Christianity and Islam. The monotheistic cultures suffer from destructive schisms or splittings as they tend to monomania: here the good and there the evils! We have to consider and respect the well known and ancient concepts of for example eastern ,TAO' and/or southern ,Orden Andino'. Within their concepts the basic requirement of peaceful existence is consideration of the principle of complementary and proportional dualism within everything in the cosmos.

The idea of a singular god or a ,chosen people' is ,monolithic', static and misleading towards exclusiveness, egoistical individualism, intolerance. This idea is the peak of anthropocentrism and patriarchy. It is part of the historical and still valid and active roots of the dangerous situation of world society today.

Only if we give up our one-sidedness in order to maintain the freedom to decide we have the chance to develop an attitude which respects inherent principles which are useful for life. Such an attitude will be characteristic for mental maturing and will open the eyes for the injustice which an elitist mentality has caused and still is forcing upon this planet and its inhabitants.

For those interested, here is more to read in ,The Social „Defence-System“, Our View of Humanity Decides our Future' [<http://emanzipationhumanum.de/english/immunize.html>]

III - What is Mental Maturity? Is a different conception of human or mental maturity able to focus our minds on a learning process which urgently needs to be completed on a global level?

*An improved notion of **Human or Mental Maturity** could be the key for further cultural development. Don't you feel that this idea might be able to embrace all the different, essential and socializing aspects we found and shared in our respective spaces? Don't you think that the idea of a **common learning process** replacing the biblical idea of 'man being the crown of creature' would place all of us, westerners and/or occidentalized' to a more modest position? Such a learning process could respect all cultural ideas from all parts of the planet which ever have been generated. If we succeed to relate them to social and ecological justice in a local as well as global scale, we could manage to adopt a world view which will lead to a sane future for all of us. First step of such a learning process could be to face history as it **really** was. We could replace all manipulations of history by the so called 'winners' at the bitter cost of a broad majority of losers with the authentic and unmasking information how history took place and why things happened the way they did.*

*Only if we succeed in overcoming prejudices and find to clear sights upon historic as well as actual reality, we will have the chance to learn. After the breakdown of, 'really existing socialism' capitalism in the cloak of globalisation is definitely **not** the alternative. A New Historical Project will be given birth.*

IV - How and where to begin with? How to change global political structures against the broad influence of those with power and money? Does it not seem to be easier to build new structures which, due to their being transparently interrelated, will control

themselves?

Such structures are bound to the global community, the social and ecological co-operative of equal partners. Competition is focused to understand nature in order to become able to copy nature's principles. Keeping and fostering nature's circles of energy and material replaces the coercion of making money (destructivity by unlimited economical growth) thus optimizing coexistence of man and nature.

*Prerequisites for achieving this essential goal are: **to abolish the money system of compound interest as well as private property of territory**. Only if the worshipping of Mammon is stopped and only if the earth's atmosphere, territories and waters are regarded as being the property of life on earth handed from one generation to the next, only then it will be possible to guarantee a **basic income**.*

Basic income for every member of world society is the social fundament which:

- 1) will bring up equality in rights and duties,**
- 2) will welcome diversity of ideas,**
- 3) will enable solidarity as a basic attribute**
- 4) will give the space for subsidiarity and self management.**

I do hope there are plenty ideas how to transform this vision into reality! Any structure of global governance has to be based on **horizontal networking**.

Emancipation from patriarchal hierarchies is essential if we want to succeed in creating sustainable societies.

GLOBALISATION FROM INSIDE - MATURING MENTALLY - IDENTIFYING WITH VALUES OF LIFE

Characteristics of Patriarchal Civilisation (Monotheism (1), Violence, War, Alienation)

1. Lies, Control of Learning, Reaping Advantage (Manipulation, Arbitrariness, Ambiguity)
2. Threats, Dominance, Destruction of the Diversity of Life (Centralisation, Monopolisation)
3. Treating the Natural Essentials of Life with ridicule and indifference, serving values such as Power and Capital (Blasphemy)

Civilisation is the planned endeavour to disregard, oppose and replace the general foundations of life with the aim to create an artificial environment that's totally controllable: the Total Market. (Domination: Rule over the earth!)

In Civilisation, progress means creating distance from the natural state - a distance which is becoming increasingly insurmountable. The basis for this is the erroneous idea that Nature is in need of improvement. In attempting to replace Nature through technology and thereby disregarding vital connections, Civilisation is compulsively destroying itself as well as Nature.

1) referring to the God, with whom DEALS are being made, with whom counternatural interests are being forced upon. The God, with whom people are being threatened, with whom they are being pushed under tyranny, with whom they are being mentally and physically enslaved, with whom they are being kept unfree, uncritical and unaware. The God, who is being used as a weapon against Humanity and Nature. The God, in whose name is being tortured, killed and destroyed and is being acted in a way, which guarantees only little good - but much money and control, much misfortune! - Religions and other world views should let themselves be measured by the degree to which they respect life and its socio-ecological requirements. On the fertile soil of reverent and aware gratitude in the face of Life any destructive tendency will wither whilst Love can grow.

The past five millennia of human history are an expression of the violent suppression of a development striving to unfold in harmony with Nature and the environment. The base motivation (deficient mentality) of a minority who secured means of suppression for itself at the expense of an overwhelming majority appears still to dominate, continuing its work of destruction on a global scale.

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Real solidarity amongst people and with nature - like shown by certain threatened or already nihilated peoples - is a true alternative. Solidarity is being recognized as expression of human maturity. The ruling dis-culture of selfishness will be overcome. A sympathetic culture finally will confirm the creativity of the genetic evolution and will create completely new possibilities in advantage of Life.

Emanzipation Humanum (Liberation of Humanity) [<http://emanzipationhumanum.de>] is aiming to strengthen necessary reform movements. It will do so by pointing out feasible solutions wherever ‚progress‘ has so far been the sole voice calling the tune, and by pointing out important connections in areas where these have so far been largely ignored.

Characteristics of a Sustainable Society (Solidarity and Peace being the Fruits of real „Worship“, or to address also the atheist: being the Result of Genuine Life)

1. Truthfulness, open-minded learning, consideration for others (Justice, Coherency)
2. Dialogue, solidarity, maintenance of Biodiversity (Transparency, Subsidiarity)
3. Responsible treatment of the environment, being considerate of the connection between ecology and society (Integrity).

The Sustainable Society is an expression of loving respect for the basic essentials of life, maintaining them with the aim of creating the least possible disturbance of Nature in its function of nourishing and supporting life on earth (Free Flow of Information, Confidence, Cooperation).

In the Sustainable Society an economy in conformity with Nature safeguards our connectedness with the basic essentials of life. The Sustainable Society naturally assumes Nature to be the Source of its existence. Through increasing knowledge and aware sensitivity it proves its ability to survive, generating a culture of togetherness and cooperation.

What is it, that really threatens Civilization and - what kind of a Civilization is this?

The attack against the WTC and the Pentagon.

The sorrow and suffering of the innocent victims of this attack and of their relatives and friends is added to the pain of all people, who have had to suffer since ages from the fact, that 'Justice', as meted out by those in power - is robbing the powerless majority of a viable future.

What is really threatening civilization, the attack itself or the historically developed causes and backgrounds, which drive people into humiliation to such an extent, that it is motivating them to deadly and suicidal attacks?

Have we really been confronted with a new dimension of violence on Sept. 11. 2001 or is a well known dimension only showing up at quite an unexpected location?

Are not, for example, the Iraqi people suffering from daily bombardements and what else have been those two bombs on Hiroshima and Nagasaki than acts of terror?

We must allow such questions if we do not totally want to forfeit any hope for a peaceful future.

So why all this violence?

On the one hand we have politically motivated violent expansion of power against the vital interests of human beings and whole peoples, who are being deprived of their living space and material as well as spiritual nourishment. And what is no less reprehensible: - people of questionable moral motivation are being financed and strategically used by secret services to satisfy the criminal interests of the investors.

And on the other hand we find the resistance against all the insanity of the world, acts of despair committed by people, who want to draw attention to the hopelessness and desperation of their existence. Permanent humiliation gives birth to the courage of despair and hatred, the spirit of ultimate destruction.

Violence must come to an end.

Only a politics considering the basic interests of Life, treating peoples of all different religions, races and nations as equal - a politics which respects Life and takes care of Nature as our basic source of existence will instantly lead to a termination of violence. If, however, we fail to move in this direction of an 'Infinite Justice' by means of actions such as used by Gandhi, further losses of freedom and quality of Life around the globe are inevitable.

The US-built anti-terror alliance named their answer to the attacks of Sept.11.: "Enduring Freedom". According to the goals of capitalism the motto seems correct as this war is only trying to reinforce the freedom of exploitation and suppression by the industrialized countries. Pretending to be guided by humanistic motivations in waging this kind of war is pure lie and hypocrisy.

Privatised Violence in the Service of State Terrorism is Threatening World Peace.

For decades, and ever more aggressively, the US through their secret service agencies have been supporting sources of conflict all over the world with a view to destabilising certain situations to suit their own interests. This is a clear-cut strategy, thought out by clever heads like former Security Adviser Brzezinski ("The Grand Chessboard: American Primacy and Its Geostrategic Imperatives") and supported by scenarios like those designed by US historian Huntington ("The Clash of Civilizations and the Remaking of World Order") - see also: <http://www.newamericancentury.org>

If such views are familiar to our former State Secretary of Defence and Federal Research Minister Andreas von Bülow, who publicised them in book form ("In the Name of the Government - CIA, BND and the Criminal Intrigues of the Secret Services"), and if he claims without any official denial, that even in 1993 when the first bombing of the WTC took place, the primer had been supplied by the FBI, then a man like Schily, our Minister of the Interior, cannot be ignorant of them. Speaking of a "war beyond nations", Otto Schily is showing his true face as a collaborator with terror, and the same goes for all other politicians who support this manipulative interpretation.

On the one hand, they cover up for all those who, with profits from the trade with heroin and cocaine, are financing the terror at the cost of an army of millions of addicts, thereby in contravention of international law globally preventing peaceful coexistence. And on the other hand, they have a terrorising effect upon citizens at home, whose basic human rights continue to be abrogated through so-called anti-terror" legislation.

Wolfgang Fischer

Learning to Become Humane

A commitment to a "Responsible Humanism" along with action inspired by love
will pave the way into a healthy and peaceful future

When man ceases being determined by his own spirit
- which is the spirit of Life itself -,
subjecting his will to secondary interests such as money, power etc.,
- from that moment on he begins to turn into a machine,
a robot controlled by an alien force

The systematic killing of the North American Indians, the butchering of the indigenous peoples of South America, the enslavement of black Africans, the death of millions of people in the white man's colonies, the mass-production-like killing of people by the Nazis and the hunt for the last indigenous peoples and their resources in the remaining forests of our planet are the expression of the same insanity.

Continents and oceans are being looted and turned into deserts and sewers as sacrifice for this delusion. Industry eats life. Life is no longer worth anything.

What else must happen before we all reject this path to global suicide?

*When finally and where is **a coalition of true conservatives** to be found to end the terror of the mighty and the triumph of destruction? Where are they, the incorruptibles of this planet?*

All those who because of their love for life have become or remain immune to the tempting delusions of power and money should gather in public in order to turn the hope of the desperate peoples of the Earth into social reality.

feel addressed? interested?

The texts to be found here are meant to be a constructive basis for discussion. They have not been created only as a result of reflection, but under the pressure of a spontaneously repeating perception. They make no claim to be scientific in a cold, factual way; they rather aim, without esoteric daydreaming, to open up to a kind of truthfulness that will admit new ways of looking at things. They are meant to promote communication amongst all those who feel concern about the globally desolate state of humankind and nature caused by our civilisation.

It is my aim to support the development of a novel view of life. A view which considers all life on our planet as being of equal value. A view of a life in which the development towards more humanity will no longer be impeded by power-craving ideologies or elitist religions but where humankind is enabled increasingly to develop into a friend and supporter of the global living whole (GAIA). Its aim is the evolution of a critical awareness in respect to individual and social responsibility. It concerns the realisation of a therapeutic culture whose wisdom will ensure its continued existence in the future. This goal becomes achievable once globally, transcending all boundaries, a growing movement of like-minded individuals comes together.

The country that was established on the principles of destruction has given sanctity to capitalism and governments of other countries even welcome this monster civilization based upon corruption of money and hypocrisy. People who stand for the continuity of life must unite to face the monster of civilization which became life threatening because of global capitalism.

Concerning motivation and objective of these pages:

Sickened by the all-pervading fiction of the affluence of 'Western' societies yet at the same time biased because myself living in their materialistic and power-oriented value system, I am here attempting, on the basis of my own life experience and suffering, of private studies and many talks with like-minded spirits, to provide inspiration for new kinds of reflections through outlining counter-positions as well as visions of the future.

One of my aims is, with respect to Heinz Dieterich, to fulfil the central political task of the 21st century of creating a new historical project and global movement which - from the perspective of Humanism and solidarity - will resume the struggle for liberation of mankind and nature from patriarchally induced coercions. In universal democracy and a solidly united society lies our only chance of preventing the reactionary utopia as described by Orwell, Huxley and Bradbury which the transnational capital is seeking to realise in global society.

The ideological supremacy of Western values hides the tendency to further stabilise the injustice that has grown up in the course of history. A closer look at the historical roots of the material wealth of a tiny fraction of the world's population will reveal the actual motivations and brazen systematic of international global politics behind its mask of humanity and universal justice, democracy and freedom.

Since a raising of the miserable living standards of the peripheral nations appears impossible without checking the limitless exploitation of resources, it is quite in keeping with the logic and strategy of capitalist thinking to support only those forces and political systems which negate the will of the people, thus ensuring the continued impotence of the general population.

A danger according to this kind of thinking is naturally presented by all those movements which publicly strive to achieve improved living conditions: a raising of the standard of living for the poorest sections of society, ecological compatibility of industries, a realisation of truly democratic conditions in national and international parliaments (UNO) etc. - in short, any kind of objective which tends to jeopardize the status quo in so far as it is intolerable for a large majority of the world's population.

If the world were organised as a democratic society of people of equal status, the globally generated social product and the limitedly available natural resources would enable the human species to co-exist peacefully in a sustainable society free of the symptoms presently characterising the Majority-World (hunger, endemic diseases, large-scale unemployment etc.)

At present a realisation of this vision, which might well be the last chance for mankind's survival, is still being opposed with all possible means. In the face of a global public silenced through psychologically cleverly planted misinformation of a media apparatus in the service of the system, brute military intervention is enforcing an intent which exclusively promotes the economic interests of a super-rich minority. By means of strategically alternating between

repression and integration, the emergence of any potential resistance is systematically prevented all over the world. In this context the political attitude of the USA seems of particular significance because no counter-acting force is any longer existent.

What is quite blatantly sought everywhere is nothing but the control and distribution of the world's natural resources and strategic raw materials on terms dictated by Capital, the power which is increasingly making itself the object of universal worship. The only role left for the people is that of consumers and producers, whilst nature has been reduced to being a mere source of raw material.

Yet the military-industrial complex is not alone in pursuing this goal. Increasingly it is being supported ideologically by a network of military-theological-psychological initiatives that aim to portray also to sensitive minds the exploitation of the globe and its inhabitants as normal and the only path to securing the future. In obvious contrast to their verbal advocacy of Humanism and Universal Justice, politicians are quite deliberately using war and annihilation as tools of the economy. Destruction and death pave the way for profitable investments, which only are followed by further destruction.

The double-dealing of the European (White Man) - who appeared as oppressor whilst feeling (and to this day still celebrating himself) as saviour, who, seeking per mission to show others the pathway to Heaven, in effect prepared Hell for them - this double-dealing culminates today in a missionary delusion, which is blocking the path of mutual understanding, the way on which humans can meet in peace.

It is my wish that intellectuals and other people with influence on public opinion may come to grasp the dimension of the historically caused damage to humans, to the animal world and to the environment in its full implications and make it the subject of open discussion. On this basis they may be able to think up and bring to public awareness some feasible alternatives that might repair the damage done. Naïve as the wish for a global ethics might sound, its realisation is the one chance left for us all.

The belief in the existence of significant cultural differences manifesting in an "alien mentality" is still widely held. In stark contrast to this, ethnological research shows the psychological make-up of the members of all races on this planet to be identical right up to the smallest detail. Certain ethical ideals as well as the predisposition to feel shame, guilt or outrage are part of the phylogenetic heritage of practically all people: All over the world, children respond to those close to them with feelings of love whilst frowning upon cruelty and injustice. Clearly every child is in possession of a basic code of innate reactions that pose an obligation to behave in an ethical manner. We have to find out, which factors bury this ethical context under the aggressive and destructive motivations of grownups. As emotional feelings decide on caring ideals on the one hand and aggressive positions on the other, we have to investigate the reasons for fear and we have to learn how to keep up the loving attitude of the new born child. Our emotions are under question!

"On what occasions and to what extent we react emotionally will strongly depend upon the value system of a given society, for the inclination to adhere to one's own ethical convictions is learned individually through the social environment." (Quote from "Das Evangelium der Naturwissenschaften" ["The Gospel of the Natural Sciences"] by P.-P. Manzel, S. 136) (in german)

In this context it seems more conducive to social progress to uncover the common features of the various value standards (see here) rather than emphasize and keep propagating certain differences. In the effort of regulating global communal living, value standards worked out jointly can, as it were, serve as universal traffic signs against which political pressure groups pursuing individual interests will no longer be able to prevail. Such 'Codex Humanum' could inspire hope amongst the peoples of this world by creating bridges of understanding in combining individual hopes with collective hope.

Only the uncovering of a common value system will enable peo-

ple to identify fully with humanity and nature. And only a clear and open commitment to the mental foundations of a sustainable world will release our fully human potential which we require to master the current socio-ecological challenges on our planet.

Although I am seeking to clarify certain contradictions, it is not my intention to point a finger at one side or another and thereby cause further polarisation. However, I do wish to show up certain motivations and their consequences so as to facilitate our making a decision. We need to decide clearly whether to continue along our path towards a world-wide socio-ecological catastrophe, or to leave that path and follow a new direction.

As the theories of economic sciences do shape social and ecological realities, we might ask the representatives of ruling Neoliberalism, if they really do wish to perpetuate the deterioration of the quality of human living, the destruction of our natural environment, of plant and animal life, the pollution of the atmosphere - or do they want to put a stop to all this?

The dark sides of economic science have to be brightened up, because in the final analysis this involves the question already posed by Erich Fromm, whether we want to continue to idolize death through the worship of matter and power, or open up to life in its infinite diversity, and consistently support this opening up. The question is that of necrophilia or biophilia concerning our civilisation - its demise or its survival.

Reflecting back to the common source of Life will, via a growing awareness of the responsibility resulting from this, lead to action marked by increasing creativity and ecological compatibility.

These days, more and more people manage to expand their mental horizon and develop a sense of global responsibility. They are coming to realise that the still current world view, based upon violence, hierarchic structures, capital and its temptations, in its effects is more destructive than for example the plague epidemic in the Middle Ages.

Modern civilisation is increasingly being guided by illusory mental concepts the destructive potential of which equals that of the delusions of the insane. They are characterised by compulsiveness, a highly restricted sensibility and mental rigidity. As a consequence of these ideas about life, reality is in the end no longer perceived as such, resulting in a failure to manifest necessary responses to occurring changes. The response no longer occurs in the framework of the existing requirements but is limited to whatever least disturbs the interest of an elitist minority. Under the cloak of freedom (neo-liberalism), the entire social life is subjected to serving Capital, whatever the cost.

In the process of globalisation, all over the world Capital is chosen as the supreme ruler allowed to transmute the life of landscapes and forests, of animals and humans - the intactness of the entire biosphere - into vast amounts of money (1). These are then used solely to safeguard the continued self-gratification of a minority group in control of the means of power, the media and the financial centres, rather than in the service of the requirements of a healthy social existence of humanity together with all other life forms on earth. The result of this "progress" is an increasingly desperate situation of a large part of the world's population and the decimation of the diversity of species.

Those individuals who have retained, or else regained, their sensitivity towards Life constitute humanity's sole hope for a future in which many nowadays still rampant ideas - in whichever ideology they may be rooted (*) - will be ostracised as a matter of course. The only chance for a transformation of human society towards tolerance, justice and socio-ecological compatibility lies in an increase as rapidly as possible of the number of truly emancipated individuals.

(1) - Michel Chossudovsky, The Globalisation of Poverty. Impacts of IMF and World Bank Reforms, Third World Network,

Penang, Malaysia 1997

- Michel Chossudovsky, Disarming the New World Order
[<http://www.transnational.org/forum/meet/seattle.html>]

Footnote: (*) In the domain of Christianity the concept of a God who reserves his love for the diligent and wealthy is leading to the callous exploitation of both the living and the dead resources of our planet. The idea of a Saviour keeps our self-healing energies unutilised in paralysing fatalism. The concept of a God who favours a chosen people is preventing, even after the experience of the holocaust, a learning process towards tolerant peaceableness and equal cooperation with people who have been deprived of their homeland. The concept of a God who fights for his ideas with fire and sword gives rise to the madness of a Holy War. The idea of a male God is used to disadvantage women. The idea of a God outside our human existence deprives us of our own responsibility. The mechanical idea of karma favours the maintenance of the status quo: those of low status have to blame themselves for it while those at the top can revel in their self-righteousness! The view that we exist separate from Nature and are meant to rule over it perverts the instinct of self-preservation into an unfeeling, merciless craving for power.

About myself: Born 1951, normal schooling and tertiary training as medical practitioner. After the failure of my first life plan on traditional eurocentric lines and the break-down of my first marriage I became increasingly prepared to undergo prolonged therapy. In the course of this I regained access to the inner world of feeling which I had lost. The dominance of my head had to give way to an increased sensibility. In the course of an extended learning process with stations between Afghanistan in the east and Peru in the west my rational thinking and emotional sensitivity gradually became harmonized. This involved the giving up - often painfully - of many concepts which my upbringing, my schooling and the social traditions had caused me to hold dear. Certain fears arising during this process increasingly dissolved into feelings of OK-ness and warmth. This was aided by various trance experiences induced by techniques not relying on drugs. My first experience with *the light of understanding* goes back 20 years. Newly acquired value standards also led to consequences in the private as well as professional spheres: a blind obedience to orders could no longer be reconciled with the autonomy of human beings; many of my own feelings no longer coincided with the general feeling dominant in society; what was deemed to be normal was in many cases seen by me as sheer insanity. Not least of all my personal transformation found expression in my writing which dealt with issues relating to the function and organisation of global events.

It became obvious to me that everything derives from life energy. 'Evil' does not exist as an independent force, destructive forces arise only where life energy is being blocked or restricted by human

motivations, be them cultural, religious or political. Following Carl Friedrich von Weizsäcker in his book 'Biological Roots of Religious Experience' which he wrote together with Gopi Krishna, I put it in my own words: Prana is everything, subject, law - - - Kundalini is energy, which results from a resonant, dynamic potential of Prana, from finding of balance of reciprocal proportionalities which at the same time behave complementarily thus supplementing to the **Integral Whole** which is **Natural Salvation and Genuine / Authentic Holiness** beyond ideology, institutional religion or politics.

The collective breaking of evolutionary law by the ideology of violence, all the same be it political or religious, can only be healed by re-orientation in global dimension on a solidarity of all being, i.e. by paying attention and promoting the common good. Only this way the law of creative development can be obeyed. Unfortunately the current 'neoliberal' mainstream with their false and purely materially focussed conception of alleged individual advantage leads exactly into the opposite direction.

Independently from all the different historically grown conceptions/cultures which do shape human mind, we nevertheless are subject to the same natural basic conditions (apart from all those confusing human-made conditions), whose accurate analysis - be it done rationally or intuitively - is a prerequisite to a clearer and authentic self realization. This proves that despite to our human diversity we have very similar feelings and needs. And only such realization of substantial unity leads to the next pending step of formation of a culture which recognizes the needs of nature in its full extent, whose satisfaction only will offer us the abundance of nature. Within the small context of indigenous peoples these relations always have been aware. Within the global framework however the service to the whole is still waiting to be accomplished. Individual humans at all times had already found to such a humane and mature consciousness *respecting and cultivating The Interconnectedness of All Being*. *Will we also collectively reach this goal?*

The reading list (german) indicates that my inner growth owes significant impulses to the work of Erich Fromm and of Claudia von Werlhof. My wife Isabel, born in Peru, and our children Pascal and Julia keep my thinking grounded in actuality. We are jointly committed not only to achieve well-being in the family sphere. We dedicate a major part of our energy to spread the vision of a world of social justice and ecological sustainability.

The content of the web-site reflects the thoughts and visions that motivate us. They are meant as a basis for debate, as support for like-minded spirits and as an inspiration for all who, like ourselves, are also seeking to accomplish a more humane life for everyone.

Emanzipation Humanum, version 09. 2007, criticism, suggestions as to form and content, dialogue, translation into other languages are all desired

Civilisation is unmasking its government-approved vandalism, not just in the protected distant spheres, from the Arctic region to the rain forest, and from the depth of the ocean to the depth of space -- oh no, these days even the sphere of the mind and intellectual debate is under threat: „Political Correctness“ is granting lies normality!

Plea for a New Quality of Being Human

by Wolfgang Fischer

We imagine ourselves to be enlightened. The connection between procreation and the emergence of new life has been common knowledge for quite some time now. We also know, for instance, that as a matter of course frogs beget frogs and birds beget birds. From the fertilised egg of a dinosaur we can expect little dinosaurs to emerge, whilst from the fertilised egg of a chimpanzee a young chimp will come into being.

There can be no doubt about this kind of connection, or rather: up until now there was no doubt about it. For in June of the year 2001 no less a person than the President of the Max-Planck Society made the statement that he did not consider a fertilised human egg to be human!

Now this outstanding representative of the scientific establishment certainly is not making such a statement in ignorance. He surely knows that to this day nothing other than a human has ever grown from a fertilised human egg cell. Yet despite knowing this he maintains that this egg cell is not a human being. Why is he doing that? He wants to ease the conscience of those doing research in the field of gene technology whilst confusing its critics. He wants to make others believe that cannibalism isn't cannibalism as long as it brings an advantage (after all, where is the difference between eating members of one's own species and utilising their cells in some other way?). He wants to make others believe that the fertilised human egg cell, i.e. the combination of egg cell and sperm, becomes human only at a later time. So what is it until then? Vegetable? Or neutral - neo-liberal perhaps?

This is pure sophistry, motivated by irresponsible greed for money and omnipotence. For what else besides the egg cell of the mother and the sperm of the father, should constitute the human child? A divine breath about two weeks after fertilisation? Poor science! Such a pronouncement from one of your champions in this 21st century! Why, oh why are you thus throwing yourself uncritically into Mammon's jaws?

Stop! I can hear a voice calling. After all, this isn't about cannibalism but about curing life in the future. - Yet is this really true?

Recently, concerning the issue of genetic engineering the Churches announced: A cure not at any price! But who can say that genetic engineering will bring any cure or benefit at all? Didn't nuclear technology also once promise to solve all energy problems for all time?

It really seems we are regressing back to the times of Babylonian Confusion. Are we humans or aren't we (as yet)? The next question will be: ethics or bio-ethics! Just as if there were a different ethics outside the sphere of life - in other words, two ethics? And just like, besides the wars of the 'rogue nations', there are supposed to be also just and humane wars? Here the lawless rogue nations and there the self-righteous alliances of Capital!

Here the supremacy of the market and the rejection of socially needed subsidies, and there tax concessions for all the corporations who are exploiting our labour and the environment whilst increasing their profits to astronomical heights! This is the ethics of power and money that's presently responsible for the pollution and desertification of the globe.

Today this ethics is even being sanctified by the very nation who is leading the world in the reckless consumption of resources (1) - and seems unwilling to listen to reason - and from there, this ethics

is being exported with repressive means throughout the world! After the failure of MAI, the Multilateral Agreement about Investment, the very same propositions are being propagated unilaterally via WTO regulations, against the resistance of the populations. A new bogey is being created by indiscriminately criminalizing all those who demonstrate against the destruction of our basic necessities and social safety measures. Cause and effect are being confused by declaring those who speak out against the threats to be a threat themselves. The media, subservient to the system, facilitate the spiralling of violence by concentrating on the reporting of acts of violence rather than positions of dissent. In the long run the situation is rendered totally confused due to the attempt to blame certain groups of demonstrators for vandalism organised by government forces, as happened in Genoa recently (2).

In general, the lack of a clear orientation is evidenced also by the fact that murderers are in one place supported and celebrated as freedom fighters and elsewhere persecuted as rebels. "To stabilize the Balkan region" Yugoslavia was asked to admit NATO troops into its own sovereign territory and because of its refusal subjected to "humane" aerial warfare, which only aggravated the existing misery of the population whilst delaying the peace process. At the same time the war in the Middle East has been left to terrorise the local population for decades. In this case Israel's consistent refusal to admit foreign observers is willingly accepted by Washington's preachers of morality. Throughout the globe this kind of double standard is disproving the pretended sincerity of the superpower who, brandishing the name of Almighty God, is even claiming to be engaged in a fight against evil.

In the sphere of domestic politics, too, the rationalising argumentation concerning problematic issues like nuclear power, gene technology, food, air, water, military deployment etc. is causing unending confusion. The media's strategy of confusing the public through their use of language is exemplified by the headline: "German Economy under Threat of Stagnation!" (Süddeutsche Zeitung of 11 /7/ 2001) By contrast, a sports writer would never dream of talking about stagnation or threat of collapse in the case of an athlete who, unable to increase his speed any further, was running at the same speed or even somewhat slower than previously. The sentence reads as though all wheels, chimneys and finance streams were threatened by immediate stoppage. Whether intentionally or not, the reader is being made to feel insecure and afraid. He loses his critical rebelliousness and becomes obedient. This very same tendency is further illustrated by another headline from the same day; "Germans expected to relinquish Wages and Annual Leave" (Die Welt).

A further instrument for creating confusion is the interpreting of statistics to the benefit of those in power.

Pointing out a lack of scientific proof, existing causal connections are denied until it is too late anyhow to do anything about the issue in question, and then what happens was "as far as humanly possible to say, in all probability" not preventable. So there's no change.

The discrepancy between claims made and actual reality will become evident if we open up an extensive debate concerning the issue of guaranteed basic rights, e.g., the right of non-injury (Article 2,2 of the German constitution). The drinking water, for example,

has in many regions by now become undrinkable not just as such, but because its protection through political initiatives remains subordinate to the greed of the polluters (in this case, the agrochemical giants). And for the same reason we find the same constellation everywhere: industrially 'refined' food is becoming potentially poisonous, the air we breathe is enriched with incalculable pollutants, all-pervasive radiation from radioactive and electromagnetic sources keeps increasing, the vital balance of the atmosphere is being disturbed, diseases and health disturbances induced by multifactors are becoming uncontrollable.

A far-reaching debate about values is essential, in order to demonstrate that the protection of life and nature takes precedence over all other interests. It is unacceptable that our Constitution continues to be distorted through laws that are contradictory to its spirit. The Federal Constitutional Court should unequivocally oppose any tendency in this direction. Otherwise we might as well throw the German Constitution out the window and resign ourselves to its daily redefining by those who swore "to increase benefit and minimise harm" - an oath which has prevented neither the scaling back of past social gains nor the destruction of the ecological balance: i.e. by the politicians in league with their powerful allies from the multinational corporations who are calling the shots. The politicians' distance from the actual political necessities and the extent of their alienation from the electorate may be measured by the width of the 'security zones' allotted to them for protection at their globalisation meetings.

For every day provides new proof that the 'ordinary citizen' is no longer in charge of the situation. Just take the issue concerning the PDS (the party formed by the ex-Communists in former East Germany). This political party is being treated by the others as though it represented the scum of the earth. They completely fail to notice that, having gained seats in democratic elections, it is representative of a significant percentage of our fellow citizens. Are all of these, too, then the 'scum of the earth'? If so, then the politicians from the established parties who think so ought to say it openly - although that would definitely not be the way to practice confrontation in a democracy. Positions that run counter to established opinion cannot just be eradicated with Cold War methods like isolating, denouncing or criminalizing one's opponents.

Any party or politician upholding the principles of the Constitution ought to be able on this basis to move freely, so as to be noticed in the political debate and gain public support through programmes upholding those principles. That way the informed citizen who according to Article 20 of the Constitution is manifesting his sovereignty through exercising his right to vote, might at last - after 52 years' existence of the Constitution - become a political reality!

Irrespective of whether or not we are willing to acknowledge the many problems currently threatening us: solutions to them will only be found in open, unprejudiced debate inspired by concern about the public welfare on a global scale. In the current globalisation policy of the WTO the virtual sphere of stock market trends or the artificially created laws governing trade are considered of equal importance to the laws of nature - if not even taking precedence over the actual needs of the environment or society: - proof of a far-reaching, mortally dangerous loss of a sense of reality, if ever such were needed! If democracy is to have any future, all organisa-

tions representing the people will need to seriously examine all the goals and aspirations of WTO and IMF, who so far lack any democratic legitimisation. Once we begin to question their strategies (3) it will be seen clearly that they are dictated solely by the interests of capital and their destructive effects on society and nature alike will become evident.

The emergence of the non-human as well as the continuing destruction of life can be prevented only if we begin to make the well-being of all people and of nature with its diverse interdependent balances the yardstick of our actions. A superior quality of being human will quite naturally be achieved by a different form of globalisation - one where our priorities are turned around so that the life of our globe again takes precedence over the products of humans such as society, the market and the economy.

(1) The US comprise 5% of the global population and are consuming 25% of global energy.

(2) The tactical reasons for such a strategy, well proven in totalitarian states, are first of all, to influence public opinion against the demonstrators and their cause, and secondly, to split the front of the demonstrators (divide et impera!). In the end, a situation aggravated in this way will also provide a useful argument for militarising the police force even further whilst reducing democratic rights, etc. etc.

(3) The Scottish parliament will be the first in the world to debate the General Agreement on Trade and Services (GATS)

recommended reading:

- Belen Balanya, Ann Doherty, Olivier Hoedeman, Adam Ma'anit & Erik Wesselius, EUROPE INC: Regional & Global Restructuring and the Rise of Corporate Power. London, Pluto Press, 2000
deutsch: "Konzern Europa - Die unkontrollierte Macht der Unternehmen", 392 Seiten, Broschur, sFr/DM 36.-; öS 263.- (ab 2002: 18 Euro), ISBN: 3-85869-216-6, Rotpunkt Verlag
- Veronika Bennholdt-Thomsen, Nick Faraclas und Claudia von Werlhof (Hg), There is an Alternative. Subsistence and worldwide Resistance to Corporate Globalization, London, zed press, 2001
- Michel Chossudovsky, The Globalisation of Poverty. Impacts of IMF and World Bank Reforms, Third World Network, Penang, Malaysia 1997
- Michel Chossudovsky, Disarming the New World Order [http://www.transnational.org/forum/meet/seattle.html]
- Saral Sarkar, Eco-Socialism or Eco-Capitalism? A critical analysis of humanity's fundamental choices, Zed Books, London 1999

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„The campaign against international terrorism represents a war of conquest with annihilating consequences for the future of mankind. This crusade of the USA and Great Britain infringes International Law and is a »flagrant violation of the tenor of the United Nation's Charta. Actually this war is not only illegal, it is criminal. It implements the facts of the case which during the Nürnberg Trials was regarded as a supreme crime: Conspiracy against World Peace.«*“

Michel Chossudovsky in: Global brutal, Der entfesselte Welthandel, die Armut, der Krieg, S. 413, Zweitausendeins, 2002 - *Michael Mandel, »This War Is Illegal and Immoral. It Will Not Prevent Terrorism«, Science Peace Forum Teach-In, 9. December 2001, Centre for Research on Globalization [http://www.globalresearch.ca/articles/MAN112A.html]

„Globalization from below‘ - Movements

Why they are not only important

- they provide remedy and hope against the spreading decadence of a commercialized world

By Wolfgang Fischer

Parts of human race are suffering from a „Mental Confusion Syndrome“ [MCS - The Dehumanisation Syndrome, *necrophilia* (Erich Fromm)], which hampers development of human identity, consequently leading to life-threatening delusions instead.

This syndrome develops during the social process of learning and individual maturing in such cases where reality and Truth of world and Nature are not exactly represented within the ideas and thoughts (the concepts) of the human brain.

The deficient representation of outer reality within the inner world of the brain easily appears where individual learning is being tampered by religion, ideology or tradition which provide an education that interferes with the learning about right and wrong.

Learning by experience beginning from the very first moments of Life within the womb and lasting for lifetime is guided by two great helpers: joy and pain. Joy is to keep us on a right path and pain is to correct us from the wrong doing. Thus we learn quite rapidly and effectively about different qualities in Life. However, if from the very beginning, because of secondary reasons, we are made to believe that a bitter tasting - although disgusting - should be held for a sweet tasting, we will claim bitter as being sweet later in our lives and might even force this false detail of awareness upon others. Let me quote from „Nature and Civilisation“ (1):

„Only when we perceive reality as it truly is, and not as we have learned (through our culture, religion, ideology, scientific views etc.) to think how it is - only then do we have a chance of acquiring authentic information about our world. And only such authentic information will give rise to motivations and behaviour patterns that are in harmony with the requirements of Nature.

Sweet things will taste sweet and bitter things bitter so long as we do not hand down wrong concepts about the reality of bitter and sweet. Only the correspondence of concepts and reality prevents the split in our consciousness which will arise when we take mental concepts for real although they aren't true (e. g. considering to be sweet that which is in fact bitter, even though we may not even like the taste). Only when concept and reality are identical can we pronounce something as 'right' or 'correct'. Only the correspondence of human ideas about life with the conditions of Nature will enable humans and their life to be authentic.“

„MCS“ causes artificial - even virtual worlds which are looked upon as „real“ whereas the necessities of the real world are being neglected. Life is no longer an object for Love, the hearts of „MCS“ infected people are addicted to desires never able to be satisfied. Their goals might be drugs, money or domination, they might even be spiritual, as we are being demonstrated by widely spread elitist religious concepts. Poverty, misery and decline of Nature's balances - all caused by an insane civilization - are progressing.

Current situation

A way of thinking, which does not regard the native peoples as having equal rights and as being of the same importance as ‚whites‘ reveals to be morbid. Elitist ideologies and the notion of superiority in relation to people of different ethnic origin create injustice and lead the social development of societies astray. Likewise the madman who believes to be able to fly and who, in case of surviving, is given a lesson after having jumped out of the window. The central symptom of suffering from „MCS“ finally is an upside down world view as it is being demonstrated by the world's commercially leading nations. Instead of heading for global justice and ecological welfare, their obvious aim only is the welfare of their money-system. Their „New World Order“ consists in consolidating and legalizing the domination of a highly rich minority of „Corporations“ upon the vast majority of nations being impoverished, exploited and marginalized by WTO, IMF World Bank („unholy or killer trinity“, Mies) conditions and regulations. Today's discussion on reparation payments for Jewish forced workers during Nazi Germany gives an example for the shortsightedness caused by „MCS“. This discussion completely leaves out of sight far more dreadful dimensions: the man-made fate of North- and Southamerican cultures, of African cultures and of all the cultures in other parts of the world which have been completely destroyed by the „trade-agents and missionaries“ of the European states. I am not yet speaking about the theft of cultural art (thousands of tons of handcrafted gold, which have been melted down to coins just to fill the European cashboxes for their wars and industries) and of all the natural resources up to now.

Of greatest consequences however was the destruction of human identity with its deluding effects up to today. The loss of human identity and orientation is the simple reason for crime, greed, hatred and war, which easily can be heated-up and misused by those who manipulate world wide informations. As long as Communism existed a certain control of powers still was possible - although on a very inhuman level. Capitalism and Communism, both likewise neglected basic requirements for securing a healthy future on our planet. Today's situation is marked by uncontrolled (neo-liberal) Capitalism and clearly reveals the degrading character of its sheer materialistic system. The lately reborn coalition between Fascism and Capitalism as it showed up in Genoa leads to a new dimension of disregarding world wide social necessities.

What to do?

All people not yet infected with „MCS“, all people still clear sighted with their hearts open for Love and compassion are called

to unite and to combine their efforts in changing a „monster civilization, which is eating away its own subsistence“ (2) into a sustainable and peaceful society.

The noose which the traders are tightening over the rest of the world only can be untied by a real mass movement, which can be born out of the present anti-globalization-movement: Our World is Not for Sale! (3). Motivated by social and ecological engagement new ideas are welcome to break the nerve of the System. Any of the movement's violent action might be misused by the System's forces as we were shown in Genoa. We have to think about new strategies. The therapeutic idea is clear: fostering responsible and critical awareness (4), isolating and outlawing of elitist concepts or activities by consolidating all, who stand for social justice and ecological sustainability. Let's organize manifold meetings to ensure mutual exchange of ideas! Let's spread our ideas globally and locally. Mutual understanding and knowing each other will provide orientation for a better world for all of us and for Nature.

In order to liberate the view to a better future we might deal with history first thus to accept and regret all the guilt having been piled up to the very moment. This would clear our minds and set free our truthful human identity (5). We would gain energies for our noble goal to establish social and ecological justice. All those personalities could provide their views, who despite of their intellectual education and scientific studies did not lose their roots and religion towards wholistic existence of Life. Their concepts of global and local society and economy, of industries which respect nature and habitat, of a harmless use of money (6), of just wages and taxes, of using even former military infrastructure to provide better roads, better communication structures, better water supply etc. where needed, and of more ideas about repair and improvement will all reflect the immanent Source of Life thus serving eternal evolution.

More and more people are attracted by meetings, protests and information organized by the multifarious Anti-Globalization-Movements as they are dealing with subjects concerning everybody's life. Background information on contexts of crises, wars and developments which at first glance do not seem to be related will change public opinion to a dissident attitude. Critical awareness will spread. Buyers will choose socially and ecologically friendly products and will avoid certain companies or countries of origin. Voters will be voting differently. A complete boycott of elections might be useful to remind politicians that their duty is to serve the citizens and not the money-system. The increasing numbers of non-voters must no longer be ignored. If necessary a general and peaceful upheaval will terminate further misuse of power by means of boycott and dissident attitude in order to save Life on Earth. In addition a process of social appropriation is necessary, which on the one hand rolls back the development of alienation, expropriation, deregulation and pseudo-liberalisation and on the other hand - by broad acquiring of specialized knowledge like social as well as life authority - creates the conditions for self authorization of world citizens. Worldwide cooperation and exchange on lowest and local levels will create an atmosphere of hope and confidence amongst all supporters of Life. A better world is possible! Let's work together!

Footnotes:

- (1) Nature and Civilisation, A Life-Threatening Conflict and the Way of Survival - Alienation of Humanity and Possibilities for Healing, by Wolfgang Fischer - [<http://emanzipationhumanum.de/english/nature.html>]
- (2) Why should we consolidate? Civilization in Crisis, by Satheesan N. Kochicheril [<http://emanzipationhumanum.de/english/crisis.html>]
- (3) Our World is not for Sale [<http://emanzipationhumanum.de/english/WTO010b.html>]
- (4) Global Responsibility, - New Orientation in Culture and Politics -, Reflections on what it Means to be Human, Plea for a Civilization in Accordance with Nature that is not Based on Money and Violence, by Wolfgang Fischer

- [<http://emanzipationhumanum.de/english/responsibility.html>]
- 5) Our View of Humanity Decides our Future. The Need to Immunize Society, by Wolfgang Fischer [<http://emanzipationhumanum.de/english/immunize.html>]
 - (6) The Principle of EQUILIBRISM, The Socio-Ecological Concept of Economy [<http://www.equilibrium.de/html/english.html>]

Recommended Reading:

- Tariq Ali, The Clash of Fundamentalisms - Crusades, Jihads, and Modernity, Verso, London 2002
- Belen Balanya, Ann Doherty, Olivier Hoedeman, Adam Manit & Erik Wesseliuss, EUROPE INC: Regional & Global Restructuring and the Rise of Corporate Power. London, Pluto Press, 2000
- Veronika Bennholdt-Thomsen, Nick Faraclas und Claudia von Werlhof (Hg), There is an Alternative. Subsistence and worldwide Resistance to Corporate Globalization, London, zed press, 2001
- Michel Chossudovsky, The Globalisation of Poverty. Impacts of IMF and World Bank Reforms, Third World Network, Penang, Malaysia 1997
- Michel Chossudovsky, Disarming the New World Order [<http://www.transnational.org/forum/meet/seattle.html>]
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- Saral Sarkar, Eco-Socialism or Eco-Capitalism? A critical analysis of humanity's fundamental choices, Zed Books, London 1999

After Genoa: Why We Need to Stay in the Streets

By Starhawk

Since Genoa, there has been lots of healthy debate about where the movement needs to go. The large scale protests are becoming more dangerous and difficult. The summits are moving to inaccessible locations. The IMF and the World Bank and the G8 and the WTO continue to do their business. Are we being effective enough to justify the risks we're taking? Should we be focusing more on local work, building our day-to-day networking and organizing?

I was in Genoa. Because of what I experienced there, including the moments of real terror and horror, I am more convinced than ever that we need to stay in the streets. We need to continue mounting large actions, contesting summits, working on the global scale.

Our large scale actions have been extraordinarily effective. I've heard despairing counsels that the protests have not affected the debates in the G8 or the WTO or the IMF/World Bank. In fact they have, they have significantly changed the agendas and the propaganda issuing forth. In any case, the actual policies of these institutions will be the last thing to change. But for most of us on the streets, changing the debate within these institutions is not our purpose. Our purpose is to undercut their legitimacy, to point a spotlight at their programs and policies, and to raise the social costs of their existence until they become insupportable. Contesting the summits has delegitimized these institutions in a way no local organizing possibly can. The big summit meetings are elaborate rituals, ostentatious shows of power that reinforce the entitlement and authority of the bodies they represent. When those bodies are forced to meet behind walls, to fight a pitched battle over every conference, to retreat to isolated locations, the ritual is interrupted and their legitimacy is undercut. The agreements that were being negotiated in secret are brought out into the spotlight of public scrutiny. The lie that globalization means democracy is exposed; and the mask of benevolence is ripped off.

Local organizing simply can't do this as effectively as the big demonstrations. Local organizing is vital, and there are other things it does do: outreach, education, movement building, the creation of viable alternatives, the amelioration of some of the immediate effects of global policy. We can't and won't abandon the local, and in fact never have: many of us work on both scales. No one can go to every summit: we all need to root ourselves in work in our own

communities. But many of us have come to the larger, global actions because we understand that the trade agreements and institutions we contest are designed to undo all of our local work and override the decisions and aspirations of local communities.

We can make it a conscious goal of every large scale action to strengthen local networks and support local organizing. Aside from Washington DC, Brussels, or Geneva, which have no choice, no city is ever going to host one of these international meetings twice. Even now, we hear rumors that Washington is considering relocating or limiting the upcoming IMF/World Bank meeting. But if we find ways to organize mass actions that leave resources and functioning coalitions behind, then each grand action can strengthen and support the local work that continues on a daily basis.

Summits won't remain the nice, juicy, targets that they are for long. Over the last two years, we've reaped an agenda of meetings that were set and contracted for before Seattle. Now that they are locating the meetings in ever more obscure and isolated venues, we need a strategy that can allow us to continue building momentum.

As an example, some of us have been talking about linked, large-scale regional actions targeting stock exchanges and financial institutions when the WTO meets in Qatar in November. The message we'll be sending is: "If you move the summits beyond our reach, and continue the policies of power consolidation and wealth concentration, then social unrest will spread beyond these specific institutions to challenge the whole structure of global corporate capitalism itself." Marches, teach-ins, countersummits, programs of positive alternatives alone can't pose this level of threat to the power structure, but combined with direct action on the scale we've now reached, they can.

Of course, the more successful we are, the meaner they get. But when they use force against us, we still win, even though the victory comes at a high cost. Systems of power maintain themselves through our fear of the force they can command, but force is costly. They cannot sustain themselves if they have to actually use force in order to accomplish every normal function.

Genoa was a victory won at a terrible price. I hope never to undergo another night like I spent when they raided the IMC and the Diaz school, knowing that atrocities were being done just across the way and not being able to stop them. I ache and grieve and rage over the price. I would do almost anything to assure that no one, especially no young person, ever suffers such brutality again.

Almost anything. Anything except backing away from the struggle. Because that level of violence and brutality is being enacted, daily, all over the world. It's the shooting of four students in New Guinea, the closing of a school in Senegal, the work quota in a maquiladora on the Mexican border, the clearcutting of a forest in Oregon, the price of privatized water in Cochabamba. It's the violence being perpetrated on the bodies of youth, especially youth of color, in prisons all over the United States, and the brutality and murder going on in Colombia, Palestine, Venezuela. And it's the utter disregard for the integrity of the ecosystems that sustain us all.

I don't see the choice as being between the danger of a large action and safety. I no longer see any place of safety. Or rather, I see that in the long run our safest course is to act strongly now. The choice is about when and how we contest the powers that are attempting to close all political space for true dissent.

Genoa made clear that they will fight ruthlessly to defend the consolidation of their power, but we still have a broad space in which to organize and mount large actions. We need to defend that space by using it, filling and broadening it. Either we continue to fight them together now when we can mount large-scale, effective actions, or we fight them later in small, isolated groups, or alone when they break down the doors of our homes in the middle of the night. Either we wage this struggle when there are still living forests, running rivers, and resilience left in the life support systems of the planet, or we fight when the damage is even deeper and the hope of healing slim.

We have many choices about how to wage the struggle. We can be more strategic, more creative, more skillful in what we do. We can learn to better prepare people for what they might face, and to better support people afterwards. We have deep questions to consider about violence and nonviolence, about our tactics and our long range vision, which I hope to address in a later posting.

But those choices remain only so long as we keep open the space in which to make them. We need to grow, not shrink. We need to explore and claim new political territory. We need the actions of this autumn to be bigger, wilder, more creatively outrageous and inspiring than ever, from the IMF/World Bank actions in Washington DC at the end of September to the many and regional actions in November when the WTO meets in Qatar. We need to stay in the streets.

Opinion:

proletarians against the machine:

If we are here, it is not as professional activists of anti-globalisation, trying to find a position of mediation between the puppets of the economy and its 'victims', by acting on behalf of others (the "invisible", the revolted proletarians against the IMF or the World Bank, the refugees, the precarious workers.) We are not interested in representing anyone, and we spit in the face of those who wish to represent us. We do not understand exclusion as exclusion from the centers of economic decision-making but as the loss of our everyday life and activity as proletarians because of the economy.

If we are here, it is not because we prefer fair trade to free trade, it is not because we believe that globalisation weakens the authority of nation-states. We are not here because we think that the state is controlled by non-democratic institutions, nor because we want more control over the market. We are here because all trade is the trade of human misery, because all states are prisons, because democracy conceals the dictatorship of capital.

If we are here it is not because we see proletarians as victims, nor because we want to place ourselves as their protectors. We didn't come here to be impressed by spectacular riots but to learn the tactics of everyday class war by the strikers of Ansaldo and the disobedient proletarians in the metal industry. We come here to exchange our own experiences as the dispossessed of the whole world.

If we are here, we do not come as members of the numerous NGO's, official lobbies, ATTAC or the rest of those who merely wish to be included in the discussions over the modernisation of capitalism and who hope that their proposals (e.g. tobin tax) will be able to save capitalist social relations, i.e. the same relations which perpetuate our alienation and exploitation.

If we are here, it is as proletarians who recognise capitalism not in the meetings of the various gangsters but in the daily robbery of our lives in the factories, in the call-centers, as unemployed, for the needs of the economy. We do not speak on behalf of anyone, we start from our own conditions. Capitalism does not exist because of the G8, the G8 exists because of capitalism. Capitalism is nothing but the expropriation of our activity, which turns against us as an alien force.

Our festival against capital does not have a beginning or an end, it is not a pre-determined spectacle, it does not have a fixed date. Our future lies beyond all mediations, beyond nation-states, beyond all attempts to reform capitalism. Our future lies in the destruction of the economy.

- For the total abolition of the state and capital.

- For the world human community.

Alliance of Ethics and Enlightenment

Some Reflections concerning the Link between Xenophobia and the Rule of Power, as well as the option of fostering Critical and Responsible Humanitarianism through an Alliance of Ethics and Enlightenment

Wolfgang Fischer and Rudolf Kuhr

A Culture of Peace overcomes Psychological Homelessness

I Xenophobia and its Effects upon Society

II The Alliance of Moral Values with a View to Overcoming the Effects of an as yet inadequate Awareness of Responsibility.

A Culture of Peace overcomes Psychological Homelessness

People who suffered from love deprivation in their childhood, from a lack of acceptance by their immediate social environment, whose lives seemed never given tangible meaning or a goal worth pursuing - people who were thus left psychologically homeless tend to compensate for this lack by seizing for guiding orientation upon anything that proclaims their own nation or race as something special. In order to imbue this ideal with extra meaning, to the extent of even using it as a justification for action, anyone foreign, or different, not coming from one's own nation or race or thinking differently, is then branded as the enemy, and will eventually be violently attacked as posing a recognisable threat to the group identified with.

Repressed personal insecurity is thus compensated and one's own ego or self apparently elevated through the devaluing of foreign or arbitrarily separated identities - a typically neurotic and potentially psychotic attitude. A motivation thus generated e. g. in the racist neo-Nazi scene, is nourished by the individually underdeveloped, insecure and unloved egos, with correspondingly dangerous consequences for a social environment that is different. Only where the motivation of political activists (of either the right or the left) is directed towards individual development for the sake of improving social conditions may it show even wholistic, humanist attributes.

Historically there have been frequent instances of the right and left motivations overlapping in a variety of totalitarian systems. In this respect Stalin did not correspond to a progressive socialist theory. And likewise the former leadership of the GDR (the East German state), with its tendency to paint the West as the devil whilst at the same time committing human rights violations in their own country, could be considered as being totalitarian rather than progressive in the sense of the socialist left. Whether their theoretical understanding proclaims them as on the right or of the "progressive" left: both kinds of activists will show their true colours by their activities in social practice. And it is this practice, too, on which any unambiguous statement may be based concerning the quality of the respective reigning culture.

On a global scale, the behaviour of the industrialised nations (Minority World) towards the vast majority of the world's population bears the marks of a totalitarian attitude which has little regard for people or life as such. The clumsiness or even tolerance if not ignorance shown by German politicians with regard to neo-Nazi tendencies, as well as the half-hearted attitude of the judiciary towards the crimes committed by this group are both rooted in the fact that this totalitarianism (and thereby the system itself) is here not endangered. At the same time, however, the dissident move-

ment remains consistently under attack.

On the other hand, the likewise totalitarian tendencies of other governments with regard to the striving for self-responsibility within their countries are revealed by their attacking any separatist national movements, to the point of even using military force. What this means for the freedom movement within other nations is this: wherever they seem to threaten the tendency towards a totalitarian rigidification of the world order, they are opposed militarily, whereas in regions where the nation state order is being maintained if not supported by anti-human activities, such groups, may they hold human life ever so cheap, are even rewarded (- globally: support of all nations against the interests of indigenous populations, and in general: legalised destruction of their means of survival).

The eyes of global justice remain blind; they will gain their sight only when the general psychological homelessness is overcome by a wholistic humanist orientation, an orientation by the necessities of Life, that will provide meaning and purpose on a global scale. Then the development and maturing of a truly peaceful mentality which also respects environment will be able to be reflected in a culture of therapeutic quality which can heal the damage incurred throughout history as a consequence of immature motivations.

I. Xenophobia and its Effects upon Society

'Xenophobia' is a negative prejudicial thought system postulating an intrinsically higher worth of one's own ethnic group in comparison to other such groups. It is determined by racist and ethnocentric (nationalistic) thinking.

The racist component considers the de-valued 'alien' race as inferior 'by nature' (i.e. on account of biological-genetic determination). The ethno-centric, nationalistic component of xenophobia regards the question of superior or inferior value as culturally determined.

The concept of 'Race' involved here is being used in political and ideological combat. It may utilise biological features of certain populations, but may just as well disregard them; in either case social inequality will be presented as a biologically determined natural order. Accordingly, any attempt to change this order is rejected as 'contrary to nature', whereas that which is constant, i.e. the immutability of existing power constellations, is glorified.

Thus in the final analysis the concept is invariably directed against the idea of equality and any efforts to achieve it. (Inasmuch as racism pronounces the differences to be biologically determined and hence insurmountable, it may be regarded as "worse" than nationalism or ethnocentrism.) This is not to discuss the question whether or not "race" is meaningful as a biological concept. However, any use of the concept to explain anything in the social sphere is plain nonsense.

Numerous research projects have presented empirical evidence indicating that many prejudices towards foreign immigrants in Germany have a racist tendency. These prejudices postulate a genetic inferiority of the foreign groups (i.e. an inferiority determined by ethnic origin) so as to justify their social and judicial discrimination. In this respect the current xenophobia has largely adopted

the contents and forms of traditional racism.

In the context of society at large, racism or xenophobia have the effect of stabilising the current power constellations under the conditions of socio-economic instability. This statement is not to support a "governmental conspiracy" theory disregarding the xenophobia (or antisemitism, for that matter) of the "man in the street". It is true that the purposive utilisation of racist ideology has been a "proven" instrument for securing (or gaining) power in times of social instability, or of mobilising its resources, to which end the technique of separation ("divide and rule") has been applied throughout history. However, pointing this out is not to state that this means is being used by consensus within ruling groups let alone by all ruling groups. Ideology as an instrument for disguising facts may also take the form of "systematic toleration" of tendencies emanating from the "man in the street" (such as blindness towards neo-nazism).

Furthermore, a sociological examination of the phenomenon of power indicates that due to the exigencies of foreign policy or international economics, racism (or xenophobia) in itself constitutes an element of destabilisation the limitation of which must be in the interest of those in power.

II. The Alliance of Moral Values with a View to Overcoming the Effects of an as yet inadequate Awareness of Responsibility.

A feeling of being threatened by the appearance of strangers in one's familiar environment may, at least in persons who are insecure in themselves, be explained in terms of biology; and this feeling will produce an emotional urge to drive the stranger away. However, those whose actions are in this way biologically determined may well be regarded as being in proximity to the animal kingdom. Would they really rather be identified with animals than with humans who carry the responsibility for their actions?

Any attempt to devise a strategy of countering phenomena of under-developed human nature such as xenophobia must begin with the question as to our own personal identity.

Who am I? Where do I belong? Where do I come from? Where am I going? With whom, or with what do I identify?

Am I identifying in a holistic spirit with the one humanity sharing life in this world, in a sense embedded in Nature, - or else, feeling insufficient in myself as part of the whole, with elitist values, concepts and desires that exclude others? Am I thus, childlike and biologically determined, seeking to stabilise my identity through differentiation instead in an adult, spiritual manner through connectedness with the one family of man and with nature?

At this point we ought to realise that the effect of a mind-set dogmatically solidified in the interest of the status quo is akin to that of a conspiracy against social progress and the development of responsible humanity. Acknowledging this will facilitate the task of changing this mind-set in such a way that its thinking will result in changed aims and action and thus contribute to the creation of a tolerant and just society.

A closer look at our civilisation will show it to be functioning as it does only because those in power - whether engaged in a conspiracy or not - are in the final result agreed to leave the current power constellations intact as far as possible. Only this enables them to safeguard adequate servicing of Capital, to acquire resources at a minimum cost, to support the expansion of the middle class only to the point of securing adequate labour, to reinterpret election results as far as possible (so as to prevent them being seen as an expression of mistrust towards a political system which can no longer hide its corruptness) - and so on, the list is endless...

Those acting in this way find this totally okay. For them, any

change to this situation would constitute a real threat. And thus they are in total agreement that "one good turn deserves another". Intergovernmental treaties, laws and teams secure the status quo 'Rich over Poor' and 'Man over Woman', and a mind-set dominated by patriarchal thinking for millenia will reject any kind of alternative as "Utopian".

Those individuals who nonetheless insist on expressing a deviating opinion are, wherever they could bring about effective change, made out to be criminals.

Does it not seem right to regard all this as constituting the perfect model of a conspiracy by those who rule? Whoever follows closely the argument here presented must concede that what is needed is a kind of counter-conspiracy - or better: an alliance of ethics, of enlightenment, a league for the purpose of fostering responsible humanitarianism.

Only through an unambiguous espousal of humanitarianism may we hope to get the better of social phenomena like neo-nazism and the hostility towards foreigners. This presupposes finding our own identity as responsibly acting individuals, and will ultimately lead to a solidly united society which is accepting its responsibilities also beyond national boundaries. Accordingly, this kind of society will no longer merely regard asylum seekers as either of practical use (in today's terms, "the useful ones") or a threat, but it will empathise with their fate which may also be investigated.

In the case of many foreign asylum seekers this fate has been marked by harrowing social conditions in their home country. For the wealthy nations the situation of these countries continues to be an advantage, as their natural resources are being plundered. Accordingly, many of their inhabitants are considered of 'value' only as extremely cheap labour and as such are forced to eke out a miserable existence unworthy of human beings. In their struggle against these conditions many of them are branded as criminals and then land at our borders seeking our sympathy for their situation.

According to the German constitution the dignity of humans is inviolable. The state has a duty to respect and protect it with all powers at its disposal. Seeing that, beginning with the first paragraph of the first article of the constitution, the state, under the sway of diverse interests, shows itself unwilling to enforce the constitutional right of inviolability of human dignity, it seems not surprising that in the sphere of foreign and asylum politics so much continues to go wrong. Not enough with this, politicians are publicly differentiating between "useful" and "other" foreigners or asylum seekers, thus preparing a fertile soil for the relapse of human maturity into a lack of responsibility befitting a stone-age mentality.

Bans and prohibitions alone will accomplish nothing in the long run, just as children cannot develop into responsible adults simply through being punished. No one is born as a racist, nor will anyone ever be cured through ostracism or punishment.

What is needed is the engagement of all concerned groups in a comprehensive public debate about themes such as nationalism and violence and their causes. And, whatever the consequences for a changed self-image of power and politics: it will be absolutely essential to discuss and openly proclaim the fundamentals of responsible humanitarianism.

Emanzipation Humanum, version 9.2000, translation from German to English by Rainer Täni. Criticism, suggestions as to form and content, dialogue, translation into other languages are all desired

Love for Life

- so far frequently just Double Standard of Morals in our Society

by Wolfgang Fischer

The Dutch model of active euthanasia is spurring the guardians of morality into action. Yet instead of using the opportunity for an open debate about a humane way of dying outside the sphere of interest of the medical industry, the modern Pharisees are engaging in noisy and vehement polemics. Such a debate in the face of legalised euthanasia in Holland certainly needs to be controversial; nonetheless we should not overlook the fact that an act of compassion concerning senseless human suffering in the face of death is long overdue. Whether lethal injection towards this end should be permitted, seems questionable precisely because natural ways of dying are in many cases still being withheld. People refusing food and fluids from an expressed and documented inner wish to die, should no longer be force-fed after the longed-for moment of their losing consciousness; this is inhumane. Just as pain is being relieved through drugs as a matter of course, so should in clearly defined cases the death wish of individuals doomed to die be accepted. If truly loving life, everyone ought to be concerned also about the mental pains and insecurities along the path of mortals. This poses a specific cultural challenge which has so far been largely neglected.

An act of grace which has long become a matter of course with animals and pets should no longer be allowed to be presented, with very dubious argumentation, as unacceptable for humans or even endangering our civilisation. Precondition for a way of euthanasia that accepts death as the natural ending of all life and ensures a sensitive companionship in the final hours, is a truly life-loving and life-supportive culture of humaneness, such as has yet to be developed.

In stark contrast to this, current comments range from "outrageous presumption" and "destruction of civilisation" to "break with our Christian and humanist tradition..." Active euthanasia is said to be incompatible with the Hippocratic oath, "God is holding his hand over life and death"... Thus for instance the Lutheran Church of Germany.

The mendacity and insincerity of the double standard of morals evident in these hypocritical reactions is mind-boggling.

Blessings of weapons by the churches, institutionalised pastoral care of the military, the arms industry as a generally accepted branch of economics, the German government's reintroduction of a policy of armed conflict in violation of the intent of the German constitution, the failure to outlaw war on the international level, regulations concerning the handling of physical and chemical pollu-

tants that are pro-industry and anti-life, the ways of dealing with nascent human life in connection with the debate about gene technology, the gene technology with its false promises as such - all these manifestations of our civilisation, besides sundry other everyday cruelties and systemic injustices, bear witness to a rampant general "culture of destruction and killing" - a fact which the representatives of our established institutions are still turning a blind eye to. As long as civilised societies are siding with those who scorn Life and favour Capital, accepting and encouraging behaviour that devalues nature solely for the sake of material gain, they are quite blatantly turning humans into slaves whilst exploiting nature. Their love for life, expressed in ever so smooth formulations, proves to be a fake.

The values providing orientation in our society have long been shifted from nature needing protection, from life needing protection and from solidarity needing to be actively encouraged, towards a general acceptance of violence against nature and life and towards legally protected greed without any regard for the social or ecological consequences. And the supportive attitude of Neoliberalism towards the blasphemy of modern life is truly the limit.

Love for life requires a simple ethics. A truthful "destruction of civilisation", which is still to be hoped for, would be the clear break with the life-throttling status quo of the currently ruling politics. It is high time for us to hold our hand over life and death ourselves so that, defending the dignity of life, we may put a stop to the activities of the profiteers. The increasing urgency of this is shown by the current neoliberal policies of neglect and destruction of our ecological and social foundations.

Any debate concerning this issue ought to query the actually given foundations of modern life. It is high time to initiate a 'post-civilisation' age - an era of actual respect for our natural conditions and dependencies. An era of outlawing historically developed life-threatening habits and behaviour patterns. An era, finally, of partnership with nature, of friendship among fellow humans. An era of a therapeutic culture where social justice and equality of opportunity for each individual have become a matter of course. An era of love for the life on our planet.

Emanzipation Humanum, version 5.2001, translation from German to English by Rainer Taëni. Criticism, suggestions as to form and content, dialogue, translation into other languages are all desired

Nature and Civilisation

A Life -Threatening Conflict and the Way of Survival

- Alienation of Humanity and Possibilities for Healing -

by Wolfgang Fischer

Julius Robert Oppenheimer, the physicist who invented the atomic bomb, shaken by the catastrophes of Hiroshima and Nagasaki, describes how military authorities and considerations of expediency had clandestinely invaded certain sciences and robbed them of their independence. This development spurs Oppenheimer to personal action. He draws attention to the altered quality of the new weapons of mass destruction. He attempts to initiate peace talks and to prevent the hydrogen bomb.

Yet he is overtaken by historical events. In 1954 the US Atomic Energy Commission, accusing him of a lack of loyalty towards the government, cites Oppenheimer before a committee of inquiry. Although he explains his ethical motivation, his security guarantee is rescinded, which in effect amounts to public ostracism. Once again the conflict of interest between the individual and government institutions has come out into the open, thus threatening the continuity of social evolution.

Today the close connectedness of our economy, the sciences and the ruling powers (such as the state and the military) with social institutions providing education or guidance, such as the churches, the school system and the universities, has become quite evident. Yet the average citizen will hardly be aware of the full implications of this - namely, of the general transfer of interest, away from interest in our community to an 'alienated' interest in power or money.

Besides, the character of what is considered 'scientific' is traditionally defined, among other things, by experimental repeatability and statistical frequency curves as proof of relevance. Individual cases fall through this scientific mesh and are therefore ignored; thus the total uniqueness of an individual life, too, is not considered relevant. On the other hand, scientific exploration tends to focus on detail to such an extent that the total view of the aim and object of its investigation - namely, the organisation and function of Nature as our record-able and understandable environment - is completely obscured.

Our metaphysical concepts, moreover, being mostly unreal, we imagine ourselves outside any of those spheres and dimensions we may investigate and beyond any personal responsibility for them. Cut off without any inner connection and caught up in the illusion of omnipotence, we fail to see how we are actually embedded in the material we are analysing. (And which nowadays we are beginning to distort down to the smallest detail, as is proved all around us by the practice of genetic engineering.) Worshipping the illusion of a fictitious 'progress' whilst never acknowledging our Source and our Oneness with Nature, we are in a sense acting suicidally.

Thus, too, the self-generated consequences of human thought and action - which by now extend to the micro- as well as the macro-cosm - fail to cause us to feel personally concerned. And few of us even think of questioning, let alone changing the causal social conditions which are rooted in every one of us. In any real sense, hardly anyone feels to be part of the cause of what's happening - most will rather see themselves as being fate-afflicted and suffering observers. And this again has its cause in our social systems. They have no inherent interest in disclosing to the individual his/her fac-

tual possibilities let alone in extending these (although according to the German constitution (§21 GG) this should be one of the tasks of the political parties).

What is occurring in our social systems is a shift of interest, so slow as to be barely noticeable, away from a responsible diversity of life towards an irresponsible simplicity of power gain and business interests. This process, potentially fatal as it is, is too gradual to be even noticed by most people. Its subliminal dynamics is apt to bypass their awareness; in most cases it is not even sensed.

One reason for this is that, perception being related physiologically to the senses, human awareness will respond more quickly and easily to sudden changes in external happenings than to those flowing slowly and constantly. Changes in external conditions or stimuli which occur in steps so tiny as to be barely noticeable, come close to monotony - which is known to paralyse, making us inattentive and tired. Calculated monotony will put people into a daze (hypnosis).

The state of our environment as well as the desolate social conditions on the planet are proof that we have already slipped into a life-threatening daze. It's true that after every major catastrophe we are briefly aroused, but we then tend to helplessly misunderstand it as a 'blow of fate'. We thus irresponsibly minimise the effect of the thinking and acting of the inhabitants of the industrialised world as the root cause of so many calamities. We blame 'chance' or a magical fate, whilst continuing to hide behind all our so far pursued interests and considerations of expediency. The motivations of personal or social objectives created by ourselves remain outside our awareness.

As recent analyses show, a contributing factor to the demise of the Soviet system were the long-term consequences of the environmental changes it had generated. Yet in the industrialised nations most politicians still luxuriate in an illusory consumption ideology which is depleting our last resources; and this goes hand in hand with worshipping an idyllic freedom ideal (freedom of action and of commerce) which has long ceased to serve anything but the exclusive interests of capital.

Certain ideas and demands relating to the social responsibility of capital, to disarmament and ecology, have been voiced for decades; these days, when at last they might be put into practice, they are made out to be imaginary threats. We are told that ecological considerations or the 'social safety net' are too costly. Armies which should be protecting national boundaries are turned into international peace-keeping forces that serve to secure access to the world's resources for the industrialised nations. An obscure juggling with figures which, computed in the stock exchanges, are raining down upon us in hourly news bulletins, serves to justify 'necessities' of acting which but distract from the actually required measures - measures that might ensure a continuance of true liberty and a harmonious diversity of life on earth. Humanistic ideas and objectives championing a more humane system are ridiculed or criminalised, up to the politically sanctioned murder of their protagonists.

Throughout a large part of history, man-made power systems have been spreading fear in their efforts to maintain if not extend the social status quo at the cost of a natural, vigorous plurality. Bureaucratic organisations like today in Washington, New York or Brussels are developing blue-prints and standards that are out of tune with the requirements of a creative overall organisation of life. The world's politicians are cleverly making use of the media in talking of human rights and loudly proclaiming the need for freedom and peace. In contrast to this, however, their countries' economies are based to a large extent on arms production as well as trade with means that have a widely deleterious effect. This has caused a conflict which, attacking the processes of ecological and social equilibrium of our environment, is threatening the very survival of our planet.

In the following pages I shall attempt a metapsychological analysis and diagnosis of the monotonous, devitalising character of the dynamics of the shift of interest described above. This will, I hope, provide a clear insight into the correlation between a certain kind of thinking and acting and the universally increasing dilemma thrust upon us through the destruction of certain essential basics of life. To uncover more deeply rooted motivations it seems useful to collect findings from which general concepts can be developed that may give rise to new perspectives:

I Consciousness

Consciousness as an integral mind-body function and organisation of the human individual constitutes an individual microcosm of values, concepts and aspirations (human c.n.s.).

II Civilisation

Civilisation as an integral function and organisation of social connections constitutes a social microcosm of values, concepts and aspirations.

III Life

The vital drive of plants stored in the chromosomes of the cell nuclei as well as the instinct of animals which thus becomes possible, in its integrative life function and organisation constitutes a fine-tuned biological microcosm (DNA - c.n.s.)

IV Nature

The integrative interplay of all organic elements, living or dead, as well as all inorganic ones, with the dynamic cycles of planet Earth, such as weather, time etc. represents a biological macrocosm.

V Creativity

The planetary interplay of the lunar orbit around the earth, the orbit of the earth and planets around the sun and the sun's pendulous movement around the level of our galaxy, in linkage with all other intergalactic interferences represents the astronomic/ astrological macrocosm - the true Heaven/ Nirvana/ Divinity as understood by the religions.

The total interference of this macrocosm develops into a basic bio-generative vibration of life.

VI Evolution

The ecologically social equilibrium within the biological macrocosm of Nature and its conformity with the dynamic principles governing the basic bio-generative vibration guarantees a healthy, pluralistic development of life on earth, the Evolution.

Health may therefore be defined as the unimpeded, freely self-regulating interplay of the micro- and macrocosms here described.

VII The Disturbance

Past and present are characterised by the interplay of healthy developments with pathological excesses. Both directions and possibilities coexist simultaneously in close interrelationship. Today however, the potential of manifested excesses is beginning to endanger the possibilities of health-restoring compensation on a global scale. This poses the threat of total annihilation of higher developed life forms on our planet through life itself.

Disease and its consequences may be defined as a disturbance, caused by alien interests, of the unimpeded interplay of the cosmos here described.

VIII Cause-and-Effect Connections

The processes of life constitute a cybernetically self-regulating development. In nature such a development is marked by the fact that all involved processes are happening within the context of a meaningful interrelationship. They promote and limit each other in a self-regulatory manner: never as yet has a tree grown into the sky.

In a natural development the desired value corresponds to the self-regulating progress of a healthy bio-sphere and its growing complexity, whereas the actual value of a certain point in historical time is determined by the situation of the world at precisely that point in time. For an understanding of the dynamic processes of adjustment between actual state and desired progression it is necessary to recognise the regulating quantities of the feed-back processes involved in their overall dynamics.

IX The Regulating Quantities

We may differentiate between existent and unchangeable regulating quantities and those which can be moved and manipulated. What appears as existent and unchangeable through life itself is the biogenerative dynamics of the stars. The individual, social and biological microcosm as well as the biological macrocosm have been shown to be variable and open to manipulation.

The causal impulses of all techniques affecting the very foundations of life, - such as genetic engineering, nuclear technology, the manner in which global economy is conducted and so forth - originate solely in the individual microcosm of the human brain. Any impulses coming from any other sphere should be recognised as reactions to actions originating in the activities of the human psyche. Of all creatures on earth man today is the only one to actively influence the changeable spheres of his world by act of volition. This leaves him clearly as the sole manipulating factor in the regulatory order of the atmosphere.

The highest potential for disturbance emanates from the world powers who are constantly extending their influence all over the globe. However, as long as man, in blindness to the multidimensional principles and their cosmic overall organisation, fails to learn to conduct himself in accordance with its laws, he will again and again run the risk of disturbing existent creative connections and developments. In ruthless pursuit of money and power governed by a belief in 'progress' which is resulting in the devastation of the planet, he is blocking healthy tendencies and creating or aggravating pathological developments instead. Afterwards he is surprised about spontaneous and in his deluded opinion 'destructive' processes in which the energies blocked (by no one else but himself) seek explosive discharge.

All the (disturbance) impulses of the described processes are happening within the above-mentioned microcosms and thereby also touch the biological macrocosm of Nature. In this process the im-

pulses mutually influence each other with the aim of eliminating any disturbances and facilitating an undisturbed interplay of all participants.

Each impulse changing an existing (dis)order is a disturbing or regulating impulse. However, we may assess its quality solely in relation to the existing dynamics of the biogenerative basic oscillation of creativity as defined by life, not according to the changing interests of the times, such as fashion or power. The principles of the astronomical macrocosm alone determine the objectives of the natural feed-back processes within the basic laws of physics.

In the face of the present global situation, man-made standards and principles of judgment or measuring are proving to be totally underdeveloped and immature, unduly subservient as they are to alien interests. The bio-social condition of our planet is dependent on human intention and motivation. If we aim for a peaceful world, we need to start with the individual.

Any disturbance or disease in the case of the individual is due to an interruption of the fruitful feedback-providing contact within the microcosms of the biological macrocosm. Its cause is a missing congruence between the genetic principles and the diverse realities of the individual, as well as social, microcosms.

The faulty and inadequate mind-body function and organisation of the individual is proof that he is 'unfinished'. Furthermore the species man has so far failed to fully develop his species-preserving or social instinct. Neoliberal globalization even causes a 'roll back' of social gains within human society. Global manipulations are causing conflict and disharmony within the social and biological cosms. Nature's adjustment processes are causing individual as well as social diseases. Through these, Nature is seeking to protect itself against the threats caused by man. Specific examples are epidemics, AIDS or cancer; general examples are found in other forms of disease, in accidents, 'chance', 'fate' as well as atmospheric, natural or environmental disasters.

Social disease is characterised by a kind of contact within the social executive and regulatory authorities where fruitful feedback is impeded. Moreover, these authorities have a disturbed relationship with, or disturbing influence upon, the biological micro- and macrocosms. Most legislative actions fail to consider the interests of life, serving power interests instead. As a result, Life in the form of bacteria, viruses, constitutional frailty etc., and Nature utilising environmental disasters - both authorised by the creativity of Evolution - intervene in the human spheres to ensure the goal of integrating the species homo sapiens into the evolutionary family. Even terrorism growing on the ground of humiliation and suppression is serving the same peaceful object.

The correspondence in the social sphere to the disintegration of the mind-body functions in the individual is a social system whose culture endangers the health of Nature. A pathological consciousness (mental illness, paranoia) and a defective civilisation both produce illness, social unrest and ecological imbalance. This concerns all physical-material as well as the spiritual-mental-energetic dimensions of life.

The processes of adjustment to the objectives of a creative social evolution triggered by the present desolate state of global society may be seen as maturing processes. This makes it plain that culture can naturally be changed in the direction of healing solely through a maturing process of the individual consciousness. For after all, the respective social reality only comes into being through the collaboration of the human individuals there united.

Tragically, however, in human history, at least since the rise of the patriarchy - a form of society where everything new is supposed to originate in the male - the consciousness of the power elites is the life-opposing factor (in the sense of turning Nature upside-down) which is blocking any healthy development toward individual as well as social maturity. Ideas from individual worlds that do not fit into the concept of those in power are ruthlessly persecuted and criminalised. The behaviour of the power apparatus may be compared to that of an organism which allergically and panic-stricken, is attacking any infiltrating alien cells, isolating and dissol-

ving them, and thereby causing mortal danger to itself.

The closed-off, sick consciousness of the individual can respond to new ideas with the same intolerance as dogmatically organised institutions. Mental rigidity, death and disease, revolution and war are the consequences of blindly power-crazed behaviour of a human psyche that is still immature in the sense of social evolution. Evolution, however, cannot be stopped.

If using our own history to consider the link between individual thought and action and social events, i.e. if feeling personally concerned and jointly committed, we refuse to keep marching in step with the fellow-travelling masses, we will be able to initiate certain learning processes. With their help, then, further processes of maturing and development will occur more smoothly and healthily.

And this again will have certain effects on society. Let's face it: historical facts - whether achievements or disastrous failures - always result solely through the interplay of the thoughts and actions of individual members of society. Any glossing over of one's own achievements, any rewriting of history or casting blame on individual scapegoats only serves to confuse and obscure our vision and inhibit possible learning processes.

The same goes for the tendency to idealise, to hero-worship or to belittle, e.g.: 'Alexander the Great was a good general, Djingis Khan an evil one'. We tend to honour murderers, gangsters and exploiters, turning a blind eye to their crimes concerning social property (= the resources of Nature and our planet), dedicating to them streets and celebrations whereas at the same time criminalising if not killing reformers for posing a threat to existing power systems - and in all this we act contrary to our very own chances.

Take Nature as an example. In the vital processes of Nature - before the arrival of man - the interplay of the multiplicity of species may be compared to an acra, an empty space devoid of all humans, of any kind of structure or institution, where each individual species is determined by its vital drive or instinct. We may visualise this space as a morpho- and psychogenetic ocean whose generative potency rests upon the smooth interplay of the biological cosms (DNA and c.n.s. and Nature) and the macrocosm of the stars. The absence of domination, of any structure or institution supporting or designed to perpetuate it - all products of the still immature individual microcosm (human c.n.s.) - guarantees a resonant, unadulterated exchange of impulses and information between all the cosms. The voluntary subordination (free of any alien interests or disturbances) of the various species families to the finely tuned interplay between vital drive (plants) and instinctively correct animal conduct, and the perfectly organised microcosm of the chromosomes, ensures the functioning of the circulatory and regulatory systems and networks which Nature builds upon.

Or at any rate, was able to build upon - until man began to interfere in Nature creating changes. Changes to the extent of today even trying to alter its basic nuclear and genetic structures, thus creating a kind of anti-Nature which appears no longer compatible with the realm of Nature evolved through millions of years. This is harbouring a vastly destructive potential: genetically modified seeds in the second generation have lost the ability to germinate; the caterpillar of the Monarch butterfly dies when feeding on pollen of genetically modified maize (which is already being commercially cultivated in the USA). There has been absolutely no research regarding the behaviour and effects of genetically altered structures in the food chain - or else, any possibly existing research results unfavourable to the industry concerned, will have been suppressed.

In the 'minority world's' power centres the human species, arrogant and utterly egocentric, in its immature way of living has to this day, notwithstanding all detail discoveries made by science, failed to develop an awareness of the overall processes happening on this earth. Global proof of this is the lack of instinct and responsibility the effects of economical theories are exhibiting in exploiting the living potential on our planet.

Whatever their creed or religious denomination, most 'civilized' people think and act without any religion in the sense of re-ligio,

i.e. failing to re-align themselves to the universal condition or reflect back upon the causes of the living whole. The freedom demanded by the people of the leading nations, in its lack of resonance and responsibility is shown to be nothing but an illusory detachment from Nature, serving specific interests and hostile to life.

However, like it or not, we are all part of Nature; therefore this kind of freedom, each time it is acting against Nature, will as a result provoke Nature's processes of adjustment. However, since this connection is not perceived or acknowledged, these will then be regarded as 'blows of fate'.

Throughout history the various religions have sought to provide false existential explanations in the form of metaphysical reflections. They describe an unreal dynamics of existence by means of concepts such as karma, Paradise and Hell, piety and sin, God's reward and God's punishment. If the state of our planet is a measure of their success, all these scenarios believed until now have been miserable failures. Future analysis therefore need to overcome the historical paradigms so as to let us see who is actually causing what's happening. Unless our reflections include ourselves, we will miss the last opportunity to unmask ourselves as the perpetrators.

The verbal references to God frequently made by the US president and other public figures can be regarded as totally antiquated and hypocritical. For they prevent us from recognising that it is patriarchally formed civilisation itself which, through its anti-Nature stance provoking a need for adjustment, is causing humanity's disasters such as war, social misery and ecological catastrophes.

It seems to me that the sole meaning of the home-made disasters befalling humanity can be that we should learn from it, in case we would like to survive! Yet this would presuppose a willingness to learn - and to be openly and honestly prepared to accept responsibility, for what has happened in the past as well as for what is happening now. At present many people, either through ignorance or for the sake of financial or political gain, are still shifting all responsibility on to certain gods, political authorities or other illusory powers. In this way they deprive themselves of an active ability to learn as well as any possibility to achieve a healthy change in their behaviour and life.

Such rejection of responsibility, however, has the effect of leaving a noticeable emptiness in the mind. This is then filled with certain delusive ideas of objectives that seem to provide a substitute for the missing connection with reality - with paranoid concepts which, fuelled by an addiction to power, or more money, impede the specifically human evolution of the psyche. Thus we are doing off towards ever more destructive disasters.

The way of living of white man's global civilisation is today still ruled by Descartes' motto: 'cogito, ergo sum - I think, therefore I am'. For centuries this has been governing our thoughts and conduct. 'Civilized' humans are developing their intellect, placing absolute trust in the power of their mind (supposedly so superior to that of animals!), and advancing their technological potential to the point of remodelling the cudgel of the biblical Cain into a very real instrument for creating global holocaust. Yet feeling and a sensitive awareness of their own position within the totality of Nature is eliminated. We are refusing to acknowledge the reality of the inherent inter-connection and natural determinedness that underlies everything. Thus we continue to travel along the traditional path of the archaic lonely warrior who, valuing human life infinitely more highly than any other life but failing to perceive how closely the species man is interwoven with the system of Nature, regards Nature as dangerous and in need of improvement.

This kind of civilisation totally lacks the mental maturity that would enable it to recognise the equal value of all life. Much easier to accept ideas which distract from the realisation of this oneness and maybe promise personal advantages into the bargain - such as: 'Wealth signifies being beloved by God', or: 'The killing of infidels guarantees a place in Paradise'. Such beliefs generate shadows in the social sphere, inducing the individuals to compete, with the result of gambling away their lives.

In a state of arrogant delusion embracing a man-centred ethics, all of us together have in the course of history globally realised a form of society which has translated murderous arrogance into political reality. We need to acknowledge this tangible historical background to be able to learn from it. We need to accept as a fact that Nature is being destroyed by modern civilisation and that this civilisation is manifestly counter-productive with regard to naturally creative and self-regulating conditions. Only then will we be able to cease making an ominous 'fate' responsible for our problems.

The context of destructive and antisocial conditions characterising Western civilisation can only be maintained because the leading sections of society have succumbed to the ruling ideology and through their own attitude are supporting it (according to Noam Chomsky most intellectuals only serve as modern high priests to establishment and main stream thinking). This applies, for example, to the medical profession (cronyism with drug companies and politico-economic establishment rather than supporting patients), to lawyers (the rich/ powerful get better protection at any time than the poor/ weak), to intellectuals (rejection of the kind of idealism which might lead to new perspectives for the future of a humanity in tune with Nature), to journalists (sensational reporting tends to appeal to lower emotions than would informing the public), politicians (addiction to temptations of power and money whilst losing sight of the mandate of furthering the public welfare), scientists (accumulation of detail knowledge and its utilisation in a manner that negates vital connections), corporate executives (the welfare of the corporation precedes if not opposes the common weal), educationists, public servants and functionaries (often acting, like everyone else, contrary to their innermost convictions), and even to the clergy (claiming to represent a power they themselves have constructed in opposition to the development of a harmonious human relationship with Nature or with those of different faith). A view free of ideological blinkers will enable us to perceive that social conditions in our times are the result of the (active or passive) cooperation of innumerable individuals assembled around the banner of democracy, progress, human rights and freedom within a liberal culture of consumerism.

The counter-ideology of state communism has not been any better than the powerful 'culture' of capital, yet its demise has provided the latter with a welcome opportunity to present itself globally as superior and the only possible alternative. Now this capitalist anti-culture in its abnormality and arrogant deviousness threatens to establish itself even more firmly (NATO's aggression against Serbia, without having received any public legitimation, was made out to be a communal reaction of the world against evil, whilst far worse atrocities in East Asia or Africa, in countries not linked up with economic interests, remained unpunished). In the long run, the idolisation of capital is endangering the very continuance of the variety of life on our planet.

Yet Evolution has not yet ended, nor has man reached the maturity of his social dimension. Any rigidification may well be considered as a helpful sign that severe shocks are to be expected. The cocoon of the caterpillar is already marked by the inevitable fate of being split open by the butterfly.

However, the apocalyptic explosion by means of which Nature will seek to rid itself of the obstructions and constraints placed upon it by our civilisation may yet be avoided. Each one of us can contribute to our rescue through an open and sensitive attitude which, fuelled by a feeling of personal concern, will reject the functioning daily demanded from us by the ruling social structures.

Let us be clear, for a start, that the present state of our world, devoid as it is of meaning and purpose, is to a large extent the problem of a lack of willingness to accept responsibility. Any personal responsibility is relegated by immature, fearful and aggressive individuals in blindness to their own interests to alien authorities. Human immaturity and a lack of moral courage point to a loss of identity whilst fear may be seen as indication of lacking or wrongly developed self-assurance.

I hereby call upon intellectuals, writers and journalists to inform the public clearly and thoroughly about these circumstances.

A lack of self-assurance or missing sense of personal identity is based upon the subjective feeling of being separated from something that may be experienced as strong and self-sufficiently one's own. The failure to recognise humanity's close interdependency with Nature - a view supported by many religions, including Christianity - inevitably generates fear. Certain social developments, such as recently in the capitalist system the systematic separation of people from their means of production, have further consolidated this state. In the end result it culminates in the complete alienation of man from himself and Nature, inevitably leading to a dependency on substitute worlds (drugs, the power of state and religion, money and matter).

Alienation signifies that the connection to the Source is broken. Alienated man neither knows his Self nor where he came from or is going to. His life is no longer authentic but marked by substitutes. Religious authorities may deceive him into thinking there is a connection with God, whilst the state may offer an illusory connection with order and progress; and he will pay them tribute financially, thereby imagining his soul to be insured and taken care of. But he has stopped thinking for himself; and the resulting emptiness produces fear and a loss of all sense of direction.

Fear, stemming from such deep insecurity, makes people submissive to anything and anyone promising release from this state. Instead of being born into a healthy environment of a society at one with Nature, we have all been thrown into the fear-producing environment of the ruling ideologies and religions where fear is inducing us to reject our innate responsibility and transfer it onto separate, anonymous authorities.

Yet in the sphere of substitutes we have created in place of Nature not only responsibility but parts of life itself are transferred to these authorities. In themselves lifeless, they are endowed with life by us selling to them our vital energies. In the end it is no longer we ourselves who produce effects but these faceless authorities and institutions - governments, banks, corporations, the stock exchange, and their laws and contracts. Though in reality the causes lie in the individuals, the effects arise seemingly without our direct involvement in the form of developments brought about by social forces and aberrations.

The confusing connection between cause and effect characterises our socio-economic reality to this day. The sell-out of individual responsibility to the authorities in power is a world-wide phenomenon, but the individuals themselves remain unaware of it. It produces constraints that have powerful effects, which people then assume to be natural and therefore fateful and inevitable. Yet constraints will always build pressure in pushing for adjustment.

So it is necessary to attack these constraints by their roots. We need to accept and admit that we as individuals, either actively or as passive fellow-travellers, ourselves shape our history. People need to recognise that today's constraints, the planning of the military, the consumption-oriented resource exploitation that forms the basis of the global economy and the shifting of problems which then remain unsolved, are threatening to annihilate precisely those who are causing the whole disaster: humanity itself, immature as it still is.

We might still escape this fatal end if we make haste to raise ourselves from the general doze by which we are struck down. We need to feel jointly concerned as individuals, and out of this concern take up responsibility. Human history may be considered as a process of increasing self-awareness in all dimensions. Once we discard any ideologically coloured glasses, we will be able to recognise the connections between causes and effects.

In full and critical awareness, unhampered by any institutional roles, accepting our own human responsibility, we are enabled to learn from joy and suffering at the moment when these occur. Only such direct learning from the unadulterated feeling of the moment, without any dogmatic detour, will enable us to find our own personal identity in which we can accept personal responsibility. Sensiti-

vity creates identity. Feeling personally concerned we become empowered to create change.

From the beginning of history each individual has been carrying within themselves his/ her identity as a seed, a natural tendency toward personal authority. This authority has long been waiting for its liberation and unfoldment. The authority of the basic biogenerative vibration of the universal Whole has been radiating and resounding 'through' billions of people, seeking its own resonance within them, throughout the course of all individual and historical processes of development. The aim is their maturing into fully responsible individual persons (personare = 'sound through') via the general maturing process of humanity.

This personal responsibility requires the self-assured banishment of any alien authority from one's life. It implies a refusal to make one's own vital energy subservient to any social institutions and authorities whose actions are basically motivated by their craving for material profit or power. The members of the protest movement in the former GDR can serve as an example. Yet their success was limited by the dominating structures within the German Federal Republic - an indication of the need for supporting the natural polyarchy of the biological macrocosm of Nature through the creation of a political space free of such structures.

Such a social space is by no means, as is often suggested, a dream about all kinds of 'liberal' movements that ultimately dissolve in general chaos. Nor is it devoid of all regulating institutions. However, any bureaucracies and coordination centres there will no longer lead a separate existence marked by their craving for power, but will solely serve purposes of regulation in the public interest. The acceptance of personal responsibility on the lowest level will cause any regulating structures to be aware and flexible; in their effects they will constantly be adjusted to accommodate common needs. The functioning and organisation of the peoples' representatives, too, will be measured by the common weal, i.e. by the extent to which they are fostering a fruitful harmony between man and Nature. They will exhibit an aware sensibility towards reality rather than be, as nowadays, rigidly clinging to wealth and power in a stubborn pursuit of, and servitude to, particularised interests.

These days only that intellectual or politician can be said to be facing realities who is no longer trapped in the old delusory paradigms and patterns of acting, nor lacks the courage of his own convictions. Such a person will clearly perceive what course of action needs to be followed to find a way out of today's destructive and counterproductive political structures. It is still possible to take the long overdue decision between the priorities of ecology and economy, between life and domination, for the sake of planetary survival - and to do so before the cosmic dynamics pronounce their verdict about the now globally enforced white man's way of living causing the trouble-source humanity to be eliminated.

The lack of orientation and the inadequacy of their value standards which characterises today's industrialised nations has led to a failure of the legislative in all relevant spheres of economics and technology. As a result, the power and pseudo-responsibility given to the executive has increased beyond all proportions. At the same time the increase in the power of the multinationals with their international interconnections and treaties (NAFTA, WTO's initiatives) has degraded national governments into being their puppets, so that election results have lost their relevance. Corporate Global Players act without any democratic controls, on the contrary, they control world politics. This again is an indication that the old democracies have failed.

The only guarantee of overcoming the dangerous lack of orientation lies in an awakening of personal concern in the individual, coupled with their active rejection of the traditional political system and a fruitful exchange of ideas with all like-minded spirits. This will create an ever growing space of mental clarity, where existing laws, international treaties, ideas and new projects can be discussed and later realised, enabling the world's population to live together peacefully within the context of Nature as it is.

Any idea will here be discussed and measured in the context of the global Whole. No longer will fertile ideas be incarcerated or

destroyed by inquisitions but on the contrary, those clashing with the still established old order will be especially welcome. The liberation of mind and spirit will create more space and ever new ideas. The universal exchange of ideas will enable movement and feed-back to occur and guarantee the necessary exchange of information within the functioning of the cosmos earlier described.

In this free flow, unimpeded by any blockages, obstructions or polarities, resonance will be able to occur. And this will be experienced as life resonance, personally and in the present moment, creating increasing trust that the path begun is the right one, affirming an inner faith (which can 'move mountains') free of any dogma. It will generate inner images to motivate us and direct our will. Whatever is thus created by our will, will be personally felt, along with responsibility for it.

This sensitivity will ensure the instant, authentic feed-back concerning whatever is happening which Nature demands. It is only on the basis of such sensitive feed-back that the cultural process of our learning about the specifically human interrelation with Nature can occur.

Fear will dissolve and tolerance grow in this new environment. It will form the basis for trust in life itself, leading to an inner peace such as has always been radiating from the faces of indigenous people in tune with Nature. Consequently we will also nurture the innate trust of our children. Trusting in them, we will let them grow and mature. Our own experiences we will convey to them personally, in tune with ourselves. We will not exclude them from anything nor limit them in any way.

Being thus raised in openness, truthfully and straight, the rising generation will retain their innate trust coupled with a healthy power of discernment, and the adults, a life-long openness for new things. Life will heal itself. The species man will reach their prophesied goal as humanity and Nature are at peace. It will be the end of all addictions, all killing and misery.

It will be the end, too, of a confusing ethics of conscience with ever changing polarities. Of an ethics whose dazzling values in the course of the centuries have benefited some and disadvantaged others - a most deceptive ethics that has been with us from the time of the first patriarchally ruled tribes via the torture chambers and wars of dogmatic ideologies up to the verge of ruining our last chance of becoming truly human.

And it will be the end of all nostalgia, and of a suffering which to this day is still glorified (as in: veneration of the cross, stiff upper lip, 'steel yourself!').

It is high time that we developed an ethics sufficiently transparent, honest and clear for each life and each value to find their rightful place within the universal processes of Nature. This is the beginning of an Evolutionary ethics, one that remains open for new impulses and information from the multidimensional spheres of life as well as the Universal Source.

To gain a clearer picture of this Universal Source we need to recognise and uncover the basic natural interrelationship between world view and world reality. At the same time we need to clarify the connection between mind and body so as to render transparent the causes and relationships of all information.

Mass and energy are changeable into each other, the proof of which was given by Einstein. The relation between matter and energy is determined by the astronomically large factor of the speed of light. Yet the light determines not only their interrelation but also the mutation of the one sphere into the other, in this way mediating between them, establishing a connection between mass and energy through its vibration and ensuring the mutability of the dimensions.

The photons which appear as mediators between these are bearers of information about a basic cosmic Cause. This information ensures the interconnection and linkage between all the diametrically opposed orders and quantities on their way through the history of the galaxies.

The conformity with natural law in the sphere of physics may inspire us to reflect upon the connection between the mental and

the physical dimensions. The humanities regard logos, the power of ideas, concepts or entire world views, as the bearer of information between the two spheres. It determines the material, social and cultural realisation of what is in the mind. And each newly created reality again delivers new information to the mental world, who is then able to use this information for creating new realities.

Only when we perceive reality as it truly is, and not as we have learned (through our culture, religion, ideology, scientific views etc.) to think how it is - only then do we have a chance of acquiring authentic information about our world. And only such authentic information will give rise to motivations and behaviour patterns that are in harmony with the requirements of Nature.

Sweet things will taste sweet and bitter things bitter so long as we do not hand down wrong concepts about the reality of bitter and sweet. Only the correspondence of concepts and reality prevents the split in our consciousness which will arise when we take mental concepts for real although they aren't true (e. g. considering to be sweet that which is in fact bitter, even though we may not even like the taste). Only when concept and reality are identical can we pronounce something as 'right' or 'correct'. Only the correspondence of human ideas about life with the conditions of Nature will enable humans and their life to be authentic.

It is, then, not a question of either the devil or any other non-human force exerting a deceiving, distorting and confusing influence over humanity. No, it is man himself who has become the source of his illusions and misinformation. His immature or even insane ideology having been handed down for generations has left his descendants unable to develop autonomy, keeping them dependent instead.

Dependence creates fear of loss, and this again will give rise to a craving for power and its reverse, the craving for submission. In both these cravings we find the source of all destructiveness.

Life and Nature are one, universally creative and value-free. Any dogmatic blocking of life experience and the process of learning from it must lead to destruction in the material and cultural world, to insanity being regarded as normal and to the exchange of substitutes for reality. However, when the view of life as it is in reality remains unobstructed by any ideology, all life experience will benefit us and foster our authenticity. Once tradition ceases to impose its life-denying pseudo-reality and divisive dominating (divide et impera!) structures onto our children in the process of raising them, reality can again be experienced as it is in truth, and the vicious circle of destructiveness and violence that has marked human history to this day will be broken.

Only at this point does Popper's theory of mistake correction apply. The system-immanent mistake correction postulated by Popper will lead towards social evolution and an improved world for all only where possible understanding is not blocked by a craving for profit or power and where the status quo can actually be called into question.

The corrective checks and balances pertaining to the ruling system have some difficulty with humanity's naturally evolved potential that gives us the freedom to choose whether to see or not. This is because the correctives pertaining to the system will only function on condition that the antennae has not been manipulated or switched off, the senses not been blinded, deafened or in some other way deceived.

This is the very point where we need to start, for in our present society, prepared for violence and dominated by neo-liberal capitalist ideology as it is, our sensorium is certainly in delirium if not even totally switched off. The automatic correctives built into the system have failed: Although the damage caused by the WTO-directed global economic system is evident and palpable, we are sitting transfixed like the rabbit under the hypnotic stare of the snake, without making use of our instruments of potentially alternative economic management.

If our societies were really open and free democracies, they would constantly provide potential alternatives balancing out any trends that threaten to become dangerous. Yet the system, organi-

sed in totalitarian fashion so that the interests of a minority override those of the general population, is rigid and deadly. It forestalls any positive social development in the direction of a world that would be better for everyone. The actual use of violence ensures the exploitation of resources for generations to come, whilst mental manipulation through compliant media is preventing the general recognition of these and further dangers and thereby any widespread resistance which might form the beginning of a much-needed corrective.

A healthy and fertile flow of information between the body and the mind presupposes an undisturbed, living feed-back within the hemispheres of the cerebrum of bodily and emotional experiences in the interplay with endocrinal and peripheral systems. To lead us towards a practical spirituality and a natural religion of life, our reflections need to include the holistic aspect of life on earth and give priority to the biological requirements of a healthy Nature over human concerns.

A spirituality that is in tune with Nature is marked by the reality of life being recorded in the structures of the central nervous system completely and without adulteration. Physical as well as psychological spheres of life can be transcended in certain meditative and trance experiences where resonance with life as such can be individually felt. To many indigenous people this still is common knowledge and taken for granted, only white man comes along accusing them of barbarity and abusing them for his own purposes.

Through the trance experience, life is seen in a universal context which can never be grasped through the intellect alone. Free of domination and violence, the acrotic interplay of the individual in resonance with the universe, an authentic flow of ideas (emotional intelligence) is created which allows continuous evolution to manifest. A biological example for the profound creativity of trance happenings is the sexual union when enacted consciously and leisurely in love far beyond mere physical satisfaction.

And this is what the natural human maturing process will look like:

After the maturing period within the womb as programmed by Nature, the infants are gently welcomed into the world. As babies who are being carried are as much as possible in close and loving physical contact with a parent, the bodily separation from the mother experienced at birth will not be able to consolidate into the painful imprint of a sense of being lost, alone and helpless, with all its destructive consequences (of repression and reactions to this repression). Thus a primal split of the instinctual drive is avoided, the uninterrupted physical contact imprinting a sense of belonging which will eventually manifest in the form of a healthy social drive. In a learning atmosphere that is right and healing for them their innate trust is able to develop further. The mental vacuum of the new-born is gradually being filled with truthful ideas, hence with meaning and order. Their knowledge, acquired through unimpeded learning from practical experience, will not be theoretical but always related to the reality of life.

This learning process is free from the kind of insecurity arising nowadays through the discrepancy between reality and the ideas deemed admissible by the ruling ideology. It therefore generates no psychological splits, fears and addictions. Accordingly, too, the reactions based upon these fears and addictions - so common under the constraints created as substitutes for reality in our present fear-culture - will not be found anywhere in a society living in tune with Nature.

Any philosophy of power, in its compulsive urge to maintain itself and increase its sphere of influence, can be seen as a conglomeration of fossilised ideas, one-sidedly self-serving and judgmental with regard to anything outside itself. The exclusive pursuit of power, or money, gives rise to ideologies that, in opposition to life, falsify reality, negating any relevant facts or relationships by punishing or ridiculing their acceptance. Such rigidly dogmatic ideas have the effect of obstructing Evolution and ultimately bringing

about the destruction of the very forces engaged in utilising and spreading them.

Even classical psychoanalysis has so far been unable to surmount the chief hindrances on the way towards recognising this. Being itself subservient to the ruling power structures of society, it is offering ways of facilitating their acceptance but never of overcoming them. To this day it presupposes the existence of splits (like a split primitive instinct) whilst failing to acknowledge the reality of the pure creative life instinct, the obstruction and disturbance of which (through anti-natural social conditions) is responsible for the arousal of instinctual forces of all kinds.

Only the philosophy of a holistic, all-pervasive and universal right to a life in tune with the laws of Nature can guarantee that life will continue to flourish. Through its conscious awareness of self-responsibility it will continue to develop the ideas on which it rests.

Our World View Creates our World Reality

In the spirit of responsible awareness the world society will integrate itself into the planet 'GAIA', its newly gained self-assurance the basis for all the elements and systems of Nature on earth creatively living together and for each other. Gods, demigods, demons, devils and other mythological images from the information chaos of our former shadow consciousness, no longer being assigned responsibility nor supported by us, will dissolve. Their dark, destructive machinations are a thing of the past. The cosm of the human brain sky is thoroughly illuminated. The light of creativity inundates our cerebral hemispheres and its creative ordering power can become the yardstick for political order in the future.

This yardstick will ensure the maturing of individual life, from the central nervous system to the structures of the DNA, into an autonomous person. The sense and purpose of Evolution is the maintaining, developing and continued improving of the genetic structures of the DNA universe. Accordingly, the sense and purpose of human life is found in the development of the individual psyche and, on the social level, human culture. Any ideas contributing to the shaping of culture need to be in accordance with the genetic blueprint of the evolutionary aim.

The destructive qualities of life are caused by our thinking within the mental confines of the contradictory and falsifying ideologies. Religions that postulate universes peopled by supernatural beings (some good, some evil), by gods or demons outside the human sphere, foster a fear-inspiring polarisation into rigid good or evil worlds of ideas beyond reality. The very fixation of 'good' and 'evil' assigns priority to the judging of illusory dimensions over the consideration of very real self-created consequences. Judging thus becomes an end in itself which maintains the illusory polarity (monomania), thereby preventing its overcoming.

The confrontation generated by the thinking in terms of 'good-evil' and 'either-or' feeds our fears, causing mistrust and defence. Mistrust and defence will lead via insecurity and error into nonsense. Error, nonsense and lies will cement the insane reality of injustice. In this context of injustice and loss of orientation the reality of life can no longer be handled as such. On the individual as well as on the social level it is replaced by substitutes.

Tribal people living in harmony with Nature have always been aware of the importance of the consequences of their actions. This was necessary for their survival, in learning to manage natural conditions productively and profit from Nature's abundance. However, the connection of religion to Nature was destroyed by a mentality which no longer acknowledged the union of counterparts, the dynamic search for equilibrium of complementary and proportional counterforces - like Yin/Yang ☯ and other symbols of indigenous wisdom - as the source of creativity. This mentality no longer acknowledged Nature as the womb of life (matriarchy, mater - arché = having the source in the mother) but elevated in the patriarchate the male to the position of powerful ruler and actor - a process which historically initiated the transition from abundance to scarcity, from life to the substitute. The obscenity of this process still

characterizes today's politics.

The ascendancy of the male principle was accompanied by the creation of anti-natural institutions, with the alienating consequences I have described. Thus the alienation of the 'civilized' part of humanity from Nature was systematically hastened by the ruling powers for their own benefit. Significant developments in this historical process have been: the rise of monotheism; the emergence of politics as the Free Man's occupation; the conversion of tribes and nations to Christianity; the witch hunts (discriminating against women); the invention of money, interest and compound interest; colonialisation; the peasant wars; and in our times, globalisation, as understood by the multinational corporations and their handmaidens, the governments of the industrialised nations.

The increasing suppression of individual autonomy runs like a red thread through the various stations of history. Anyone still considering conditions to have much improved in recent times, is failing to notice the fatal consequences of an industrialised existence. It has already led to the global destruction of the multiplicity of species and is now threatening future generations, through the chemical pollution of our air, water and food, through radiation from nuclear technology, and through yet unknown dangers caused by genetical engineering.

The only thing that can save us now is an open communication between all those whom it concerns: individuals, governments and multinational corporations; and lively debate within all social systems, the various sciences and the humanities. Only the individual querying of political and religious ideas as well as one's own thought and behaviour patterns can show up the errors, mistakes and wrong teachings on which they are based.

And a degree of mental openness and flexibility alone can help to overcome (and replace with meaningful, authentic ideas) certain erroneous conceptions still fixed in peoples' minds, such as: God cast man out from Paradise; the killing of an infidel is the key to Paradise; wealth is a sign of being favoured by God; misfortune and sickness are necessary consequences of past lives; and so forth.

The process of global healing is marked by an increased willingness to defuse the explosive power of social injustice by finding ways of just sharing of individual material wealth accumulated through generations. Another symptom of this process is an increasing realisation that a satisfactory social environment is prerequisite for the growth of trust, self-assurance and tolerance which in turn will foster peaceful togetherness.

A general mental orientation in tune with the natural order of life and reflecting it, is imperative for individual health as well as peace on earth. People will then no longer be motivated by their addiction to power or money, nor by the illusory pursuit of 'progress' at all costs but by life-immanent necessities sensed meditatively and reflected by an aware intellect sensitive towards the issue of survival. Living in a global community, we are personally responsible to take care that our social executive bodies, governments and ministries will be subservient to a natural order of life.

Thus the aggressive and destructive elements of human existence will be curbed and transformed. After millennia of frantic craving we shall at last develop a salutary regulating power that is capable of achieving a healthy, open and satisfying future in tune with Nature.

In awareness of this creative power, scientific research will develop in tune with human evolution, no longer treating certain partial aspects as absolute and callously exploiting them for catering to the interests of a few at the expense of a majority.

In the context of universal connectedness it will be possible to transform technology, social systems and philosophical teachings so as to be attuned to the course and laws of Nature. Under these circumstances, humanity will feel at home in its natural environment and create a sustainable society.

Sensitive research of the social dimensions of life on our planet like for example, the deciphering of the language of highly developed fellow-creatures such as whales or dolphins (to this day widely considered as merely a resource) will reveal us their cooperative

social behaviour. Humanity will first need to mature into a humane and wisely conserving champion of life on its own planet before being able to constructively communicate with possible life forms from outer space. Only under the condition of this maturity a general orientation towards outer space makes sense in order to take our peaceful culture as good tidings to the stars.

The species man is taking up its permanent seating in the evolutionary concert. The main motive of the life symphony has become the theme of each individual group of instruments. Manifold variations of the one creative motive are inspiring masterly soloists also from the audience to join in ever more delightfully. A consequence of this orgiastic joy is an ever more abundant cast and orchestration of an orchestra whose harmonious and ecstatic play ensures the continued existence and solidarity of the entire concert audience.

amo ergo sum - I love, therefore I am

To render possible a happy community of all life is the personal task ahead of each one of us, and the only chance for us all.

The state of Love is the state of power. In this state there is no lack, no scarcity, and there are no boundaries.

The state of Love is the state of potency. Everything is possible except hatred and violence.

The state of Love is a radiating. It is in all things, and likewise between them.

The state of Love is a jubilation. It is a great cheerfulness. It is the joy of merely existing.

The state of Love is openness, a paradoxical being-outside-within-oneself. Some call it ecstasy. It is like the dissolving of the border between being human and the world.

The state of Love is that of being-able, of all things being powerful and magical or magnetic. Of all things being attracted to oneself.

The state of Love is that of being amazed or seeing, of being-here.

The state of Love is that of ability and recognition, of meaning, it is a knowing about the world, our 'sixth sense'.

The state of Love is the actual state of Nature and at the same time the best possible state of culture.

The state of Love is that of the divine. It is the state of eternal invulnerability and wholeness (or holiness).

The state of Love is that of the erotic feeling of being alive. Energy flows through the body. And this body is connected with that of the world, with its senses, its memory, its rhythms and spaces, with Space.

The state of Love is that of a different order. Here Nature shows itself as completely different. And something has happened which might be described as being pushed over to its side. In this process, Nature has shown itself to be a 'subject' saying "Yes" - but not to its subjugation, thus an autonomous one. This enables us to experience that humans are not the only ones to "think", "love", "act" and "be" in some way or other. The perception of Nature here described did not come about through an act of will, it happened, as it were, automatically.

What has happened here is a measure of the degree to which our understanding of Nature is quite inadequate: in an absurd way completely reductionistic, wrong and counterproductive. We are not at all connected with the possibilities offered by Nature, and not aware of them. However, Nature as it is experienced can in this way become the yardstick for the revision and opening of our understanding of Nature which is so urgently required. This would have immense consequences for our understanding of science and our culture, that is, the social practice in our dealing with Nature, both without and within.

Claudia von Werlhof

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Is Religious Belief Really a Personal Matter?

World View - Religion - Ideology - Politics

- About the Connection between Reason, Emotion and Religious Beliefs -

by Wolfgang Fischer

Some Preliminary Thoughts Concerning the Suffering which Humans Inflict upon Each Other

Suffering is not easily abolished. For as long as suffering is being inflicted, those who are trying to change this, will in turn bring suffering upon the original perpetrators. To begin with, we can therefore but try to reduce the amount of suffering and guilt that is 'produced'. However, to reduce the production of suffering in society presupposes the placing of human thinking and acting into a more creative context and heading towards a more profound perception of justice.

It requires the cooperation of all social forces within a new kind of political culture - a culture that is open and prepared to face new things. With this aim in mind I am presenting the following ideas.

Freedom of Thought: Both Curse and Blessing

History shows that the basic freedom of humans produces some contradictory effects - namely, creativity on the one hand and destructive tendencies on the other.

But if from this we will draw the conclusion that humans are, as it were, destined by some 'higher power' to be split into 'good' and 'evil' and must therefore 'naturally' remain so, then we can terminate the debate straight away. Any further thought about this would be futile since, no matter what, everything would continue unchangeably as it has gone up to date.

However, starting from the premise that humans are as they are because certain cultural conditions have caused them to appear so, will open up a possible way out of the dilemma.

Evolution of Freedom of the Spirit

From a purely biological viewpoint humans appear to be animals. They are subject to the laws of nature like any other creature. Life, procreation and death are unavoidable. A factor, however, which distinguishes the human species from animals is its brain, together with the vast potential of new experience which it engenders.

We can observe the development in this direction by comparing the potential of unicellular life forms with that of more highly developed animal species up to the primates. The range of facility for acting and reacting increasingly exhibits a certain independence of the genetically preordained patterns. Parallel to the genetic determinants the directing and reacting functions are increasingly determined by contents of consciousness (the mind).

Humans have the capacity to act with foresight, with the evolutionary developmental steps being partially retained.

We know the motives of human behaviour to be very deep-seated in our mind, down to the still unconscious regions. We know furthermore that the causes of reflexes as well as more complex reactive patterns are to be found in individual experience - that they become neurologically structured, repeatable and conditionable and - along paths not yet explored by science - even gain access to the genetic information.

And indeed: where else could innate reflexes originate? How could there be any evolutionary development unless individual experience or advantage - in the sense of genes being provided with increased opportunities - could structure itself genetically in such a way as to become hereditary? Why should the genes cause bodies

to come into existence unless they could count on benefiting qualitatively as well as being passed on through procreation?

To my mind (in contradiction of Crick's thesis according to which any acquired attributes of organisms cannot be transferred to the genes), Evolution might not just have its cause in an "accidental" genetic mutation or copying mistakes on the molecular level but quite possibly, via individual life experience, directly influences our genetic structure.

Genetics these days tends to be dominated by analysis and manipulation, even though we have not the slightest idea about the possible effects of arbitrary manipulations upon ourselves or future generations. Even the metabolism of the DNA remains obscure, i.e. we do not know anything about the behaviour of the genetic code within the organism after having been incorporated as food.

Nor was this of great concern until recently, since the code of the DNA structured by Evolution, from the unicellular organism to the vegetable and up to beef, was found to be compatible if not identical with the human cellular information. Whether this still is the case nowadays, in the face of increasing manipulation of genetic information and the insertion of artificial genes into the food chain, is so far anyone's guess: we have all been degraded to the status of guinea-pigs! The scandal of the mad cow disease merely indicates the helplessness with which science is subject to mercantile interests, as well as the scandalous manner in which it treats the ordinary people. (With these remarks I do mean not to oppose genetic engineering as such but certainly the laissez faire attitude in which it is handled!)

Yet to get back to the subject of human motivation. It is common knowledge that we are not merely motivated by rational thought but equally by emotional impulses, and that both regions are closely interconnected. The emotions are in part biological heritage, they tend to interfere in our lives in the manner of reflexes; and it is part of the human maturing process, both individually and collectively, to become aware of this connection so as to be able to handle one's emotions creatively.

Although this area, too, has not yet been researched exhaustively, we do know that emotions, too, may be subject to a continuous phylogenic development, and that, via the cerebrum with its potential of thought and knowledge, we are able to influence our emotional behaviour. Here again the spheres of thinking and emotion are closely interconnected.

Purely rational knowledge or thoughts not held to be true tend to have little influence upon our actions. Conversely, thought content or knowledge which affects us emotionally and is deemed to be in accordance with the truth will exert a strong influence upon our actions as well as on further thinking.

Because of its basic influence to nearly every decision to make it is precisely this 'emotional resonance' which, though often forgotten, renders any debate about our view of humanity, about religions and ideologies, so supremely important. For such debate can draw attention to the extent to which certain beliefs are apt to affect everyday life through their massive influence upon our thoughts and actions.

For us humans, language - i.e. the spoken or written WORD - as a suggestive impulse affecting the life of the individual, represents a stimulus of huge intensity. Information, whether oral, visual or material, has a decisive influence upon our very being. It is therefore imperative to question whatever we believe. And religious in-

formation should certainly be no exception, and should not be allowed to be left untouched as something of merely personal significance.

Freedom of the Spirit and Growing Awareness of the Human Social Dimension

Although religion has never been a purely personal matter, its political background has so far remained hidden. Few people have been interested in an open discussion concerning the possibilities of manipulation. And as long as religion and politics share an interest in domination, the declaring of religion to be a 'personal matter' always helps to stabilise the status quo of currently 'acceptable' thinking. Whenever "religious thinking" threatens to undermine certain political interests, these will not hesitate to resort to extreme measures of silencing it, ranging up to murder.

In commercial advertising (see also: Jean Kilbourne's new book "Deadly Persuasion", [first chapter here]) this connection has long been perceived and is being widely used to manipulate individual intentions. It seems significant that certain technical manipulations in this field - e.g. in television, flashes of extremely short duration designed to spirit information past our consciousness into the brain - are prohibited only where it is possible to control them. Apart from that, practically anything is permitted. The election campaign of Bush against Gore for example featured an advertising film of the Republicans in which after insertion of the political opponent's name, "Democrats", just the last four letters: "-RATS" were faded in briefly a number of times in such a way as to be barely visible directly but able to be perceived subconsciously (see "Süddeutsche Zeitung" of 13th. Sept. 2000). The Democrats of course lodged a protest; the effect however was already firmly imprinted in the minds of all those who had seen the spot.

In the sphere of the military, too, research into these findings is being conducted, along with their practical application with the aim of unnoticeably manipulating public opinion. Examples of how efficiently this is functioning are the techniques of media coverage of contemporary wars. Noam Chomsky is one of a mere handful of scientists who have tirelessly been pointing out this state of affairs for decades and who meticulously proof this kind of manipulation.

Spoken or written word possesses the property of suggestion and for humans constitutes a conditioned stimulus just like all other conditioned stimuli. What is more: its effect is particularly diverse. In terms of quality as well as quantity the potential of language to influence people far exceeds that of any other conditioned stimulus. This is because words are connected with any and all stimuli (both inner and outer) which have ever been able to enter the various stations of the cerebral cortex in the course of a life-time. Words are able to signalise and represent any other active stimulus without exception; and from this it follows that words can evoke any reactions of the organism which any other stimulus could ever produce. There is not a single bodily function, nor any ever so much hidden reaction of our organism - and be it a hormonal or psycho-energetic process - which could escape the influence of verbal information.

The Duty to be Creative in Accordance with Living Conditions as Precondition for Achieving Freedom

This raises the general question about the compatibility of information as such with the actual genetic state and natural conditions affecting an organism. The extent to which mental information is compatible with the creative potential of nature will determine its physiological effect on the basis of education and cultural conditioning; if it is incompatible, the effect will be pathological, (i.e. will cause sickness).

Therefore, anybody with a genuine interest in political change will first of all need to ask the question: What kind of picture of humanity, what conception of human existence and what kind of

view of the purpose of living is apt to generate in humans a psychological atmosphere of trust, of inner security, of self-determination, of openness, courage and love? For such an atmosphere would be the precondition for us ever being able to overcome all the destructive consequences of mistrust, of alienation and lack of self-confidence, of untruthfulness, fear and hate.

It seems futile to wait for people collectively to learn from the consequences of their way of living. History has shown how arduous and long-drawn-out a process this is, and also how prone to manipulation as to the result of such learning.

It may indeed be a helpful starting point if we utilized our human mind in such a way that we learned through mental understanding before being forced to do so by the consequences of our own actions.

Yet this would demand a preparedness to let the human spirit emerge from the corner of the private sphere into the open field of political and scientific debate. Here we will be able to examine and question the nature of information in open discussion.

At this point we might investigate our religions, ideologies, world views and other social theories concerning their creative potential in relation to the living system Earth (GAIA). We might learn to quit contraproductive and destructive habits. We might learn to understand ourselves as a world wide family, as a human community, whose members support welfare of all and out of mere self-interest learn to protect our habitat Nature from further damage.

Jointly we will be able to decide which direction our future path is to take. Are we going to perpetuate the outworn treadmill of illusory freedom, or will we take up the challenge of transforming the laissez-faire culture of competitiveness into a culture of cooperation?

To my mind, the goal of reducing suffering and want on our planet would certainly justify a political approach. As a first step comprehension of religion could be as follows:

Religion is seen as an expression of the attempt to understand life from its origins. It is the attempt of humanity to perceive life in a meaningful context which at the same time offers a perspective for the future.

This definition indicates that, contrary to common belief, religion has more to do with gained experience and scientific knowledge rather than having to be defined by some prescribed belief in metaphysical unreality. Belief is always connected with the uncertainty of not knowing and for this reason alone a most unreliable basis for thought and action.

When understood comprehensively in a sense offering some orientation, religion will, via knowledge and the continued application of such knowledge, engender a kind of critical awareness as a much-needed basis for human responsibility. Only when this understanding of religion has generally been accepted and is being applied will there be a basis on which science and personal experience can work together, acting responsibly for the benefit of the community. A political system which defines itself in this kind of spirit will surely set itself goals that serve the benefit of all, thereby maintaining a sound foundation for building on in the future.

see also: The Machine, Mass Media Hypnosis, by Eduardo Galeano (4. 2002) [<http://emanzipationhumanum.de/downloads/galeano01.pdf>]

recommended reading:

The Pleasure Areas, Herbert James Campbell
Deadly Persuasions, Jean Kilbourne

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If we do not wish to be coerced by fatal disasters into changing our way of living and our political goals, we urgently need to analyse the global developments concerning life on this planet. By so doing we will arrive at a theory which is in harmony with nature and which people can relate to - which due to its inherent plausibility will be attractive enough to form the starting point for purposive action.

THE VISION OF WHOLENESS

A vision of Life's continuity

by Wolfgang Fischer

In outlining this vision [I] and showing up its roots and inherent connections [II] I hope to make it easy to relate to and thus bring it closer to concrete realisation. The assertions here presented are open to being either refuted or confirmed. Both Religion and the Natural Sciences, each claiming to pronounce truth in their respective domains, are called upon to advance constructive contributions, as is each individual seeking to comprehend the meaning of Humanity or Being Human.

(I)

It is a vision of man and woman cooperating as equals, a vision of an end to the lack of feeling that marks the patriarchal system all over the world. It is a vision of the emergence of empathy concerning the value of living together, a vision of the beginning of global cooperation.

It is a vision of the end of a deadly power struggle which is still being excused with the argument that fighting for reproductive advantage were a natural animal instinct (whilst on the other hand man imagines himself as being far superior to the animals and no longer determined by Nature!).

In this vision humans rediscover their predestined human identity. After millennia of seemingly being cut off, they at last find peace not only amongst each other but as well with Nature as such. Furthermore, through realising the deadly threat to all higher life forms in consequence of an inhumane system of values and aspirations, they are forced to expand their mental horizon.

The morbid conception of 'being-separate-from-each-other', of 'being-different-from' or 'superior-to' others, with all its deadly consequences, is the result of a bipolar friend/foe, black/white, good/evil mentality - an initial stage of the human maturing process which needs to be left behind. From the starting point of human diversity each individual is able to make their own and special contribution to "the Whole".

The recognition of the common origin of all planetary life forms and the knowledge that identical physical laws apply to the entire universe will lead us to an acceptance of our own specifically human responsibility.

The act of humans ceasing to hand over their own responsibility to "Fate" or "Divine Will" spells the end also for the impotence of

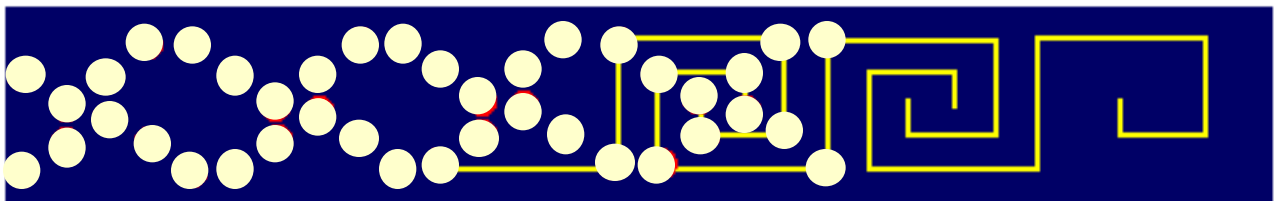
the oppressed. The conscious rejection of the principle of domination and power in favour of universal cooperation in the interest of all will release a much-needed potential which is so far only being misused for propping up the entrenched unfairness system called "world economic order".

This is a system which, in the name of humanity or supposed progress - if not a misunderstood 'divinely willed natural order' -, materially benefits and enriches a minority at the expense of a global increase in poverty and homelessness, and in which an increasing variety of life forms is falling prey to rampant greed for profit and power.

In its morbid delusion this unfairness system goes so far as to imagine itself being without an alternative! In this way it is trying to raise itself to the level of the Divine: as being unique in its goodness and demanding unconditional faith. By its High Priests in the International Monetary Fund, in the W.T.O., the World Bank, the World Economic Forum, the E.U. and other organisations, Capital is being chosen as the one and only Saviour, and by its vassals, the politicians of the various nations, empowered to displace the growing disposition towards social responsibility.

Social responsibility is the result of a historical development from the beginnings of rational thought via the catchphrase "liberté - égalité - fraternité!" up to efficient social systems caring for the sick, the elderly and the needy. The fact that this responsibility, long since achieved in the wealthy nations through persistent struggle, has of late been totally subjected to Capital's striving for profit maximizing, must be regarded as a huge step backwards. In the guise of neo-liberalism and globalisation, the elitist beneficiaries of Capital are gambling away humanity's achievements of the last centuries. Nor is anyone safe any longer from the machinations of these international profiteers: the social situation of those living on the fringe - the majority of the world's population - is becoming increasingly desperate.

Amid the general impoverishment, ideas like subsidiarism and solidarity are gaining a foothold. They relate to wholistic, pre-patriarchal traditions where, as is the case today, women were bearing the main burden of social survival - with the decisive difference that in those times, unlike today, their achievement was universally recognised.



(II)

The meander has been known for ages in many cultures as a symbol for the sequence of generations. Its corner points give an inkling of the genetic substance DNA. Apart from the well-known analogy of meander and DNA in regard to content, the drawing gives an indication of their hidden structural analogy. Only through science a few decades ago uncovering the molecular structure of the DNA has the information hidden within the meander become

understandable.

Mysterious and confusing as Nature and our existence may appear, their complexity should not deter us from looking out for clear and simple connections. In the following I shall try to draw attention to some of these basic inherent connections so we can perceive their meaning and deduce from it some kind of orientation for the future.

Building upon elementary physical forces, basic laws and constants we can observe a development from the simple to the mani-

fold and complex: from the basic components of matter and energy, the quarks, leptons, bosons via the protons, neutrons, electrons right up to the atomic structure of the elements, - from the individual atoms up to the crystal or metal structure, from the individual atoms up to the molecular structure of the genetic substance DNA, - to the tissue structures of the plant and animal kingdom, and also from the individual atoms up to the physical and psychological structures of humans: - the development always runs from the simple to the highly complex.

As these examples show, the development from one step to the next not only results in a "more", but always as well in a "more and different". Besides quantity it is also quality which develops. In this general given context, the view that such a development of increasing quality and complexity should end with humans seems rather naive.

Notwithstanding the variety apparent in the individual elements of the total development - both in the temporal sequence and horizontally at any given time -: all of them are subject to the same universal laws. With regard to life as such, a further unifying factor may be observed, namely, the passing on of information from one individual to another through the physical structures of the DNA.

The highly complex molecular structures of the genetic information from the beginning of Life up until today are to a large part identical, and where they do differ, still compatible. In the debates about genetic technology this aspect has so far remained unnoticed. The arbitrary artificial changing of sequences of genetic information may quite possibly render such information incompatible with regard to the manipulated sections. The consequences for Life as such are totally unforeseeable. Nor is anything known about the metabolism of - be it manipulated or not - DNA absorbed via the food chain.

Life has been directed from its beginnings by the information stored within the molecules of the DNA. With the development of the central nervous system, in particular the neurons in the brain as well as the cerebrum, it created for itself a new medium capable of learning. To begin with, the high point of this development was the formation of Instinct.

The DNA is undoubtedly subject to the physical laws of nature, and the same may be said of animal instinct. Spontaneous alterations such as mutations will either prove their worth within the system of the Whole by enriching it, or else, where they endanger the foundations of living together, will soon eliminate themselves. Instinct not only serves the preservation of the individual but also that of the entire species and, over and above this, the living together in nature.

A most vital new phenomenon came about through the continuing development of the human brain is the emergence of free will. This has created a completely novel situation. For the first time in history there exists a creature who on the one hand by its very nature is totally subject to the natural laws but on the other hand is not readily willing to acknowledge this. Nature is thereby taking an extremely high risk, endangering its very own existence.

However, through its learning process covering thousands of years the newly emerging human being has gained the opportunity through steady growth in knowledge and awareness to develop its intrinsic human-ness. By experience humans are able to learn to understand, accept and observe all those laws which serve the maintenance of their own existence as well as the continuance of life around them. Through the continued growth of the cerebrum in the anthropoids, an immaterial medium of information has arisen in man. On the mental level we here find in close competition the various stages of consciousness, rational thought, the languages, the cultures, ideologies and religions.

Besides the expansion of creativity the freedom from being guided by the DNA or by instinct has also had a most negative effect. It paves the way for trouble arising from ignorance which, as is shown by the dark side of history up to the present day, may even culminate in wilful destruction. The separation from the state of securely being guided if not controlled in the interest of the living Whole (Fromm calls it 'biophilia') creates in man a kind of vacuum. This inner emptiness can later take the form of an 'emotional

deficit' if at birth certain primary natural needs of the young human are no longer being fulfilled. Whereas all animals, even our nearest relatives in the animal kingdom, instinctively know how to behave, we alienated humans, far removed from the natural knowledge of ancient cultures, no longer realise that the trauma of birth needs to be alleviated through continuous close touch between the parent and the new-born infant. The pain of being separated from being one with the mother, from the accustomed warmth, the accustomed comforting sounds of the mother's breathing and heartbeat, can prevent a positive imprint in the new-born. Moreover, the sense of being alone, oftentimes covered over by crying and whimpering, leaves no room for the innate instinctual trust to develop. The development of a healthy sense of social belonging is impeded and the experienced deprivation may cause the natural need for support and security to degenerate into the extremes of anxiety, greed, addiction or emotional frigidity ('necrophilia', as Fromm calls it).

With humankind's freedom there emerged for the first time an energy capable of independent thought. It forever confronts us with the essential choice: Will I be in alignment with the system of Nature, or in opposition to it?

The more human individuals in the interest of their continued growth manage to stop staring at partial achievements and particular interests manifested in the course of history, the more closely they remain aligned to their inner centre where they will regain the vision of the Whole. Many indigenous societies intuitively master this technique of letting go. Their trance experiences induced through dancing, drugs or meditation have a centering effect through connecting and harmonising the rational, more recently evolved aspect of being-human with the, in the history of the species more ancient, emotional one.

In the process of human living and learning, joy and well-being are our rewards, whereas suffering, neediness and pain constitute important warnings of developments going wrong.

Human reasoning's tendency to consider as absolute what are only partial findings, the stagnation of knowledge through dogmatism as well as greed for power at all costs are the obstacles blinding us with regard to what needs to be done. They impede the further development of humanity and its ability to find a way out of the self-created predicament. For as long as discomfort and pain are suppressed or subordinated to special interests, no wrong course of action will be corrected and dead-end paths will continue to be pursued. In pursuit solely of our own interests we fail to notice the suffering we humans have been, and still are, causing on this planet. Were this not so, we would all be screaming with pain, non-stop, and would devote all our energies to a closure of this quarry of death that we call life.

In the context of these ideas it seems plausible to assume that the products of rational thought, our ideas right up to the various world views and ideologies, must also be subject to those laws which brought them into being. Whatever is being thought can no longer be a matter of indifference. The quality of our thinking directly affects the quality of our life. Culture and philosophy, ideology or religion - in view of the complex interrelationships coming to light, their teachings and assertions must be able to be assessed with the wellbeing of the totality of Nature in mind. No longer can they live in conceited isolation with impunity, without negative consequences for everyone involved. For these days, the human potential transcends all boundaries. There is no longer any place on this planet that remains unknown and thus safe from humans.

With regard to the social dimension this poses an urgent task for alienated humanity. Unless it wants to forego its own basis of living - or better: survival, it will need to learn to adapt to the continuity of Nature as a unified Whole.

There is as yet no generally accepted blueprint for a society committed to safeguarding the Whole, not to mention its survival. The hierarchical structures of the world's population continue to serve solely particularised interests of certain individuals or individual groups. In this endeavour they even turn a blind eye to the large-scale destruction of their own species and its base for survival. This has widely led to a general condemnation of hierarchies. As long as they continue to disregard the welfare of the Whole, failing

to secure for it a viable future whilst pursuing their individual concerns at others' expense, they lack all credibility: they will need to be resisted and changed.

Humanity alone is free to serve that "vital system", the Earth - the rest of Nature, lacking free will, is fixated to it through genetic or instinctual imprint.

The full potential of human creativity will only unfold in voluntary ("freely willed") service to the Whole. This does not mean that the overcoming of human destructiveness through the voluntary limiting of our free will must necessarily result in empty boredom. Certainly there will be less waste of time with products of a leisure industry subservient to the whims of consumers at the cost of precious resources and a clean environment. However, the gain will undoubtedly be an improved quality of life as well as more spare time through more meaningful work. Time which will then be used for relaxed idleness or active meditation, for conscious rest as well as responsible enjoyment or cheerful celebration in joyous harmony with others.

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Ethics today must create a moral impact capable of over-hauling the political system!

Without information and analysis of the comprehensive dimensions of a patriarchal project (1) which has lasted for more than 5000 years, the anthropological mystery will remain unresolved and the following question will remain unanswered: „why are people acting against their very own interests of survival?“, all of which, as a consequence, make global Holocaust increasingly likely.

The insanity of normality (2) is the consequence of a thinking reduced to black and white contrasts; finally this insanity is the expression of an intellectual separation of the death-drive from the life-drive (3). Only mankind alienated from natural coherence of life and existence is ready to sacrifice his own life together with mother Nature's to Mammon, just for the sake of continued existence of capitalism, the youngest off-spring of the patriarchy.

Today's ethics threaten to lose sight of this anthropological mystery. As long as ethics fatally and simply fade it out of perception, ethics cannot contribute any solution. Separating people into good and evil thus remains unquestioned; it becomes allegedly natural and is hardly even discussed. The profound and cryptic character of the ‚cultural creating process‘ of patriarchy is not being broadly discussed by scientists. A proper understanding of human nature is consequently lost in the web of tensions of complex and secondary interests.

That is why today a destructive dynamics akin to necrophilia is able to present itself as a new world order. In comparison to the deadly arrogance of decision makers of modern societies even the wildest animal appears to be completely harmless.

An increasing cold lack of compassion can be detected like a thread running from the Mongolian assaults, through the extermination of indigenous populations in all corners of the planet, through the annihilation by the Inquisition of our valuable know-how about nature so particularly deadly for women and through industrial killing of Jews pursued by the Nazis, right up to today's systematic exploitation of mankind and nature by corporate globalization.

Up to now, a lack of empathy consigned the satisfaction of the human social drive to obscurity in its global dimension: existence and the vital necessity of a human social drive has been virtually drowned in a deceitful error which excessively highlights the alle-

ged ‚holy grail‘ of the pursuit of individual ‚fortune‘. The erroneous quality of such an attitude simply drowns out the union of existence. Instead of solidarity, a ruthlessly competitive society prevails. Instead of natural joy and abundance prevails a system which takes advantage of fear and scarcity. Instead of health, illness prevails. Instead of peace, war.

Let us therefore commemorate the great lifework of the philosopher, sociologist, psycho-analyst and humanist Erich Fromm (4) who shaped the term „biophilia“ and acknowledge this by coming out on the love for life! Jointly with Wilhelm Reich, many more scientists and the majority of indigenous peoples at all times from all over the world Erich Fromm in contrast for example to the wide-spread teachings of Sigmund Freud exactly understood that the drive of life is the one and only autonomous force of life in the cosmos. It is creative by Nature. Dysfunctional motivations and desires as shown by history are inherent to this civilisation which makes a general well-being impossible. They are of secondary nature, that means they are mere consequences of alienated human thought and deeply inhuman conduct of life. Those never can be satisfied and consequently entail the well known insatiability of affected people, their nations and cultures. Violence, blood and thunder, suicide, war together with destruction of the fundamentals of life are a proof which can no longer be ignored.

In front of these cannibalistically appearing tendencies it is plain ignorance in the service of capital which today permeates all social strata and sacrifices the many hard-won social achievements to the neo-feudal god of the global market.

An ethics, which truly seeks to meet its own standards cannot ignore the complexity of this topic and must not flinch from demands to replace the system! A truthful ethics would liberate itself from the totalitarian clutches of power-strategists and clearly place itself on the side of life. We all, to whom life is dear and valuable, should support and promote this process of emancipation by engaging in it and by making our opinions known wherever we feel concerned (5). We can no longer leave ethics just to scientific specialists in universities, but we simple people must instead prove to be the actual promoters of an ethics and a conduct of life, which are neither corruptible nor subject to any Zeitgeist!

Footnotes:

(1) - Claudia von Werlhof, „Ökonomie, die praktische Seite der Religion“ - Wirtschaft als Gottesbeweis und die Methode der Alchemie - Zum Zusammenhang von Patriarchat, Kapitalismus und Christentum, in Ursula Marianne Ernst, Luise Gubitzer, Angelika Schmidt (Hg): Frauen, Forschung und Wirtschaft, Ökonomie M(m)acht Angst, Band 7, Peter Lang, Europäischer Verlag der Wissenschaften, 1997

- Claudia von Werlhof, Patriarchat als ‚alchemistisches System‘. Die (Z)Ersetzung des Lebendigen, in Maria Wolf (Hg): Optimierung und Zerstörung. Intertheoretische Analysen zum menschlich Lebendigen, Sozial- und Kulturwissenschaftliche Studientexte Band 3, Studia Universitätsverlag Innsbruck, 2000

- Claudia von Werlhof, „Schöpfung aus Zerstörung?“ Die Gentechnik als moderne Alchemie und ihre ethisch-religiöse Rechtfertigung, in W. Baier (Hg): Gentechnik, Einführung und Kontroversen, Graz 1997

(2) - Arno Gruen, Der Wahnsinn der Normalität - Realismus als Krankheit, eine Theorie der menschlichen Destruktivität, dtv 1999

(3) - Bernd Senf, Die Wiederentdeckung des Lebendigen, Erforschung der Lebensenergie durch Reich, Schauburger, Lakhovsky u.a., Omega, 2003

(4) - Erich Fromm, His Life's Work

(5) - Kurt Singer, Zivilcourage wagen - Wie man lernt, sich einzumischen, Ernst Reinhardt Verlag, Neuausgabe 2003!

Wolfgang Fischer (translation by the author and helpful advice from John Bunzl)

Global Responsibility

- New Orientation in Culture and Politics -
Reflections on what it Means to be Human

by Wolfgang Fischer

Plea for a Civilisation in Accordance with Nature that is not Based on Money and Violence.

Environmental crisis and war, economic and political crime, the global expansion of multinational corporations, the impoverishment of ever more sections of society, regression to religious interpretations reminiscent of the Middle Ages - all these characteristics of the present do not bode well for our future. The spreading of misinformation by the political and economic establishment reveals a lack of respect for the sovereignty of the people. The widespread political tendency to favour 'inherent necessities' before the finding of fair solutions, the general denial of the effects of our way of life upon the environment as well as the vigorous defence of the status quo against any new ideas hinder the evolution of peaceful coexistence among humans.

Will we fall victim to these developments or are there alternatives? Is there any hope left for us?

If we ever want to solve the problems presently endangering all life on earth we need to reflect with an open mind upon some so far unanswered questions as well as present abuses and grievances. The unbiased recognition of the features common to all life will inspire us to personally stand up and take action to promote the establishment of universal justice. This can then serve as a yardstick by which social systems and ideologies can be measured.

THREE THESES:

1. A precondition for the development of a profound understanding of life and the world around us is freedom of thought, open communication and comprehensive information unfettered by dogma or ideology. Individual responsibility develops on the basis of a high degree of understanding which is increasing through lifelong experience and continuous learning. Competition serves only to increase mutual tolerance within the eco-systems and societies of our planet. Solidarity is conducive to increasing personal motivation and happiness whilst dissolving addictions and anxieties. An unbiased view of the world will become a powerful motivator for political action for the benefit of the entire planet. The mature human spirit will create the material and emotional preconditions for universal prosperity and peace. The truth will set us free.

2. Where there is an awareness of earth being the common basis of us all, social disparities dissolve. The joint utilisation and preservation of the global resources of energy and commodities will foster the development of a global society. By preserving ecological contexts the surplus yields will be used for the benefit of disadvantaged areas. Resources and knowledge will serve humanity to realize a sustainable society.

3. Social justice of social systems as well as economic systems and industries which are compatible with the principles of ecology are prerequisites for survival on earth.

Reflection

The earth, its oceans and continents, landscapes, rivers and lakes, plants, animals and human beings, all these are integral parts of the large-scale energy flow and life-system of the biosphere. All things represent a natural loan, a borrowed infrastructure of global life which needs to be taken care of. All parts exist interdependently, each being indispensable for the functioning of the whole.

The present constitutes the basis for the future. The young generation builds upon what's been left behind by the preceding one. Faulty developments - often wrongly believed to be 'progress' - as well as achievements, together with all their consequences, accompany us throughout history. Hence, each generation bears a large

responsibility for the succeeding one. We each are responsible, not only for ourselves, but for all others as well, and not least of all for that 'loan item' given into our care: Nature.

Evolutionary processes expanding the life of unicellular organisms, plants, animals and human beings have been going on for more than three billion years. They are paralleled by corresponding changes in the environment. Life and our environment are interrelated and affect each other in a process of dynamic adaptation. The interrelated nature of their respective development is evident.

Everything in nature, from the cyclical, chemical, molecular processes and the DNA of our genes up to the galactic movements in the universe, is governed by identical laws. The Cause of all movement within the universe uses feedback processes (principle of response = responsibility) to develop forms of organisation that are closely interrelated whilst at the same time linked to their common origin (re-ligio).

The complex and differentiating universality of life is based upon so-called spontaneous orders arising through resonance phenomena within the life-system. Selforganisation, higher grades of order and increasing complexity of life happen against the premises of death caused by the physical law of entropy. A synchronised connection of all forces with the energy source of sunlight (synergy of the 'powers of light') is the basis for the evolution of life on earth in towards ever greater differentiation (principle of direction = justice). Through the principles of continuously developing justice and responsibility all life is interconnected within an ecological context. This means that our future depends on universal justice, full responsibility and harmonisation with the experienced laws of life.

Orientation

In its blind illusion of universal feasibility and smug arrogance as a consequence of its piecemeal scientific discoveries, 'civilized' humanity has increasingly lost sight of these truths. Motivated primarily by financial or material concerns, it has largely lost any appreciation of the whole and hence failed to develop any sense of its own responsibility - its own role as an integral part of the biosphere. And not having recognised its own life-sustaining function within the universal scheme of things, it has to this day been unable to assume this task. In its spiritual immaturity it denies its own responsibility for self-created threats, submitting, at the cost of the intactness of Life, to 'necessities' that are the result of its own actions.

Its activities not being subject to genetically determined limitations, humanity has, for some 25 million years, been engaged in a physical and spiritual maturation process which has still not been completed. Darwin's concept of the 'right of the fittest' fails to do justice to Life as it is evolving. The point of the process of becoming human is the development of a truly human society and culture which, acting wisely, retains its tradition for the future. To achieve this, we need to overcome the patriarchal principle of domination and violence that has been dominant for centuries and we need to replace it by the principle of solidarity and to accept our responsibility as humanity. Only then will our cultural evolution run parallel to, and confirm rather than destroy, the genetical one.

As long as humans, unimaginative and spiritually inflexible, keep pursuing their 'happiness' in blind disregard of the given truths and exigencies of life, they are a danger to themselves as well as to others.

The self-centred acquisition and use of possessions violates the principle of wholeness and jeopardises social unity; and the same applies to the use of scientific findings for personal economic gain

or to the advantage of an elitist group. Wherever the gain of one is the loss of another, the result will be a counterproductive development to the detriment of society and the environment.

Greed for power or possessions makes blind and insensitive. Those who are exclusively pursuing the interest of a financially powerful minority or a rigid ideology become unable to respond freely and without prejudice to potential threats or disturbances.

The maintaining of private property requires laws and instruments of power (=legitimised force) to protect it. This applies to individual as well as national and intellectual property. Stating this fact is of course not to dispute the individual's rights to their own home, savings account or copyright; nonetheless we must bear in mind that in every case private property (lat. *privare* - to rob) is wrenched from the totality of nature and thus lacking in the system as a whole (1).

Where no vital necessities are involved, this has grave consequences. The free development of natural evolution is disturbed. The result is a deficit, a debt - the splitting of life, which then serves as an energy source powering substitutional compensation processes. The corresponding split thinking in terms of opposites felt to be contradictory (man-woman, mine-yours, familiar-alien, good-evil) gives rise to a discriminating potential that is in direct opposition to life.

The process of integration and maturing as a human being requires coming to terms with one's own contradictions.

It is therefore high time for us to query our ideas concerning the meaning and purpose of life and to liberate our minds from the fetters of authoritarian belief systems. It is high time for us to clarify our attitude towards life, including the body in particular. When corporeality and sexuality are experienced in a satisfying and natural way, the result will be feelings of total acceptance of life. Those who love respect their environment and will strive to keep it intact. They are no longer so easily manipulated, nor readily subservient to the powers that be. On the other hand, an attitude that rejects the body, and thereby life, becomes a fertile ground for inferiority complexes and, by way of compensation, lust for power and greed.

A society thus marked by oppressive authoritarian power structures exhibits an increasing potential for disease, social problems and growing ecological imbalance.

The conflict between adjustment processes within nature and the misuse of possessions in a way obstructing fair distribution and further development is detrimental to evolutionary growth.

As I pointed out before: the jealous protection of property and knowledge results in a polarisation which destroys wholeness. The free flow of information is disturbed, which must create tension between property and power on the one hand and the quality of life on the other.

One person's property may easily conflict with that of another. By way of example, take on the one hand, the production of 'anti-cancer drugs', and then, the airport security measures as well as the arms industry as a whole. The discovery of the causes of cancer and its elimination would threaten the multi-billion dollar market of the pharmacy giants in the same way as the drying out of the terrorist swamp through the institution of global social justice would render the trade in armaments and the 'security market' quite obsolete. Although these days legal agreements seek to regulate the use of property, we must not overlook the close interrelationship between power, its executive and the property owners. The legislative must realise that today the most dangerous conflict no longer concerns just the interests of individual persons, groups, nations, or global corporations. It is the human intellect who, as yet quite unawares, has created an area of tension between human order and natural perfection in paradisaical unity and intactness (primary, authentic and creative order = *cosmos*).

The term 'intactness', though, here refers to the ideal, since in fact of course everything on earth is exposed to cosmic influence like earthquakes or extra-terrestrial catastrophes. However my concern here are man-made threats. We need to realise that everything is at stake: the survival of all higher life-forms on this earth.

In western civilization and its offsprings human property and the power structures designed to protect it have become more impor-

tant than life. As a result, animal life remains deprived of all rights and is being exterminated, without this raising concern with most people, although their own life, too, is already in jeopardy.

Yet the massacre is crying out for termination. The faulty developments of our social systems require correction. The biosphere must be granted its own, formally safeguarded legal protection. Living creatures cannot be wilfully turned into property or divided up into possessions, for parts of Nature and environment cannot be arbitrarily multiplied according to the requirements of business. They only multiply according to the requirements of Life.

Correspondingly, human orders and systems should be constructed so as to be able to reflect Life's goals.

In our social and political organisations, responsibility as well as reverence for life and the principles safeguarding life need to be assigned the highest priority. The world needs to be released from all man-made nationalistic, economic and ideological limitations and impediments so as to maintain a healthy and truly humane dimension of life.

In terms of its usefulness for the biosphere, 'civilized' humanity, whose social orders exploit rather than preserve or enrich the existing contexts and energy flows, scores very poorly. From an ecological perspective, the behaviour of animals and plants seems much more intelligent. Even a raven mother in the successful teaching of social behaviour to her offspring may be an example to human parents who have become estranged from nature.

The alarming state of the ecological and social equilibrium on the planet is proof that the ways of thinking and teaching in the leading nations are gravely deficient. An education which deprives young people of their sensitivity and spiritual openness in favour of the ideology of their society leads to mental rigidity, and this life-denying attitude is reflected in a significant increase in physical ailments.

Recent findings in the field of psychoneuro-immunology show the influence of mental concepts on the condition of the body. We find that the individual constitution can be conditioned as a matter of principle.

The thought systems of the powerful minority world not only lack a vision encompassing the global whole but are also deficient in knowledge concerning healthy behaviour in personal matters. Their creed of „progress above all“, fixated exclusively on material growth and the increase of possessions, prevents a clear perception of the laws and inherent connections governing life on earth. Our industrialized and capitalized way of living obstructs the process of increasing awareness assigned to us by nature. In their greed for domination many of the leading nations behave like rebellious students who refuse to study the subject on the curriculum (Life) and, constructing a substitute world of their own, abuse their teachers (Nature), causing havoc in their classroom (the environment). In this respect, an aggressively destructive "no future" generation accurately reflects our degenerated social reality.

The natural development process should enable us to transform our as yet largely destructive life potential into a general potential for preserving life - a potential which, rather than destroying the environment, is geared to ensuring the survival of humanity and nature. A creative potential which will spawn ideas concerning ways of organising global society accordingly. Many pre-colonial peoples, sacrificed on the altar of "progress" in the interest of power and profit, had already developed such forms of organisation.

Today, by taking into consideration most simple facts, well known since ages by indigenous people constantly in contact with nature, we need to ensure the safeguarding of the basic requirements for well-being and health all over the world. This must begin with reflecting what these basic requirements are. The use of drinking water to flush toilets, nuclear power for luxury appliances or vehicles guzzling unlimited quantities of petrol can clearly not serve as a general standard, even less so since the affluence on one side of the world must cause shortage for those on the shadow side.

Material security in itself is no guarantee of satisfaction and inner harmony, as shown by the alcoholism and drug addiction rampant

in the consumerist industrialised nations. The addictive craving for pleasure or power indicates a lack of emotional security - escape into a world of substitutes at the price of fear. Our societies are experiencing a sense of futility and a crisis of values that drastically show up the inadequacy of the structures and notions developed over the years - and thereby the urgency of changing society into one committed to social security and ecological sustainability.

Precondition for the emotional security of individuals as well as nations is a general recognition that everyone is entitled to a fair and Nature protecting share of the earth's commodities. The ruling classes must cease using their positions of power for robbing those who are poor and defenceless. The purpose of a "New World Order" cannot be to stabilise the economies of industrialised nations. Globalization as a mere agglomeration for the protection of the powers of capital and industry (see MAI, the "Multilateral Agreement for Investments") has proven to be an attempt at nipping in the bud any potential resistance to certain ecologically and socially dubious practices as applied globally by the interests of finance. This clearly shows up the disregard of globalization for the sovereignty of nations. Under the guise of "progress and democratic freedom" entire national constitutions, together with their inbuilt social and ecological safeguards, are being repealed in favour of a "right to profit" claimed by corporate investors.

However, if we understand globalization as a growing together of the nations through faster and freer communication, fostering increased mutual understanding by actually getting to know each other, then this may lead to worldwide solidarity. Through joint efforts life on earth may then be transformed in the direction of more humaneness and fairness and greater environmental compatibility.

Development aid can then foster a healthy material development as well as the free expansion of an awareness by all "children of the global family" that acknowledges the right to life of all humans, creatures and regions.

Only on the basis of free personal development without dogmatic restraints can a universal morality take shape. A mature, psychologically healthy individual will be intimately connected with all forms of life on earth and aware of the common basis of all living things.

In order to support this awareness, religions and political ideologies must give up antiquated dogmas which are still creating much confusion and conflict. The true value of a religion shows itself in its acceptance of new, fitting responses that will cause our thinking to be in better correspondence with truth. Killing - whether humans or any other creatures - in the name of an imagined God or "progress" is no longer acceptable. Only authentic thinking that takes due account of life itself can spawn purposive action that will change our world.

The quality of our life is dependent upon the quality of our thinking. As we think today, so we shall live tomorrow. Hence the quality of our thinking requires our full attention. If logic and reason carry too much weight in our thinking, they will displace our playful imagination and thereby creativity.

There is hardly any space left on the drawing boards of the calculating planners for the bird of paradise, the sea horse or even the tropical rain forest.

Yet the diversity of species has not come about through rational compulsion, but through the principle of self-supportive freedom (= creative chaos). Such a state is characterised by tolerance and sensitivity - attributes that we preach but to this day fail to live up to, and which we therefore urgently need to realise. Only when we are prepared in a self-responsible and creative way to strive for a common future of all living beings on earth - only then can an unerring human instinct develop from the various faulty ideologies.

A non-violent climate of spiritual freedom is conducive to global peace, generating motivation on the side of those who are helping, and work on the other side. The vision of a fair life within a global family having equal rights, of jointly celebrating, working and enjoying together, is an effective remedy against the fearful thinking in terms of competition which today still marks our political motivations. We need to change our ways of dealing with the disadvan-

tagged nations as well as with foreign workers. There must be an end to the exploitation of those who are dependent. It is time we stopped denying our own responsibility for people seeking our help who are coming from countries whose social misery is the cause of our affluence. Instead of regarding the problems we are confronted with as an irritating burden caused by others, we should accept them as a challenge offering the chance to effect real change. Through being prepared to face problems squarely with a view to finding a fair solution, we shall gain strength as well as authority.

This authority carries with it the moral responsibility to point out injustices occurring in neighbouring countries as well as faults in the practice of our own judicial system. Human rights violations and damage to the environment incurred merely in the hope of low wages and high profits are simply unacceptable. The result is ecological disaster and social misery, indicated by the flow of refugees and asylum-seekers all over the world. And instead of being prepared to share our affluence with them, we consider them as outlaws and seek to deport them!

All these manifestations of global injustice and lack of love will end once we focus our awareness on what we have in common, on life and survival.

Then also will we come to understand that, in order to safeguard the right to exist of people, animals and landscapes, we need to preserve the natural regulatory cycles on earth. Regulatory cycles of the atmosphere, of drinking water, of food chains, of sowing and reaping. Such regulatory cycles are active even in the social sphere, in our economies and bureaucracies. They are characterised by inner causal connections and evolutionary laws which serve to assign a just meaning and purpose to all that happens. Wherever we deviate from this purpose of life - either from ignorance or because of corruptly refusing to acknowledge certain connections already perceived -, we'll have to pay a high price in the form of crime, terrorism or natural disasters.

As yet our recognition of those simple and inevitable feedback mechanisms of Nature (actio=reactio) has been limited by certain concepts about God and the world which lead us to regard the possibility of absolute justice as a utopian fantasy. Much rather we would believe in certain Gods passing judgment and sons of God redeeming us whom we have linked with governmental authority and pressed into our service - Gods we are making use of to spread fear and threats whilst pursuing our dubious unfair practices under their cloak.

Whereas originally any surplus produced by ancient societies was kept as seed for the next year, it was later used to maintain a caste of priests and civil servants. Today it is serving to support the giants in banking and industry. The increase in surplus value has been gained at the cost of fair distribution. With the principle of money earning interest, Mammon was invested with a power that is threatening life today everywhere: exponential capital increase on the winner side of the financial speculators - gigantic destruction of money and material on the side of the losers among those involved in the countless economic wars.

The increasing failure of our monetary systems and economic orders clearly throws up the question of what is wrong with our policies. If we are to find a meaningful answer, we should first be willing to admit that it is a potentially deadly mistake to subordinate Life to dead values and sacrifice it to financial interests. The funds for environmental protection and social justice will continue to be inadequate for only as long as vast sums are being misused as investments in power politics (e.g. for military purposes), nuclear energy or interest payments, thus becoming unavailable for meaningful purposes. It is to be hoped that we will be prompted by loving insight to become ready to change, radically questioning and giving up familiar ways of thinking and acting, before destructive catastrophes will force us into doing so. For Life, if we continue to attack it, is surely going to turn against us.

In the hectic bustle of our industrialised world we have totally lost the radiant happiness and inner peace still exuded by many of the poorest in the underprivileged countries. Driven by a growing inner emptiness, we are rushing through life constantly haunted by

a feeling of missing out on something. The lies concerning life, which have proliferated in a society solely geared to performance and profit, are causing a loss of honesty and alienation from our own nature. Love for life is being suffocated by conflicts of interests, as we've experienced with environmental legislation, with laws regulating the food industry or with the criminal reality of our secret services. It may be true that the result of our hectic way of living is material affluence and the illusion of security, yet our senses are numbed, chronic illnesses abound and our environment is dying. Is this kind of civilisation really worth us pledging our lives to it?

Our politicians could stop supporting global death by protecting special interests, could put an end to the increase in destruction and its fusing into an uncontrollable giant. Today's biblical dragons bear the names of multinational corporations and banks, whilst the present-day mythological monsters are the secret service institutions serving the political structures that depend on them.

We might overcome our destructive way of living by openly questioning the ruling ideologies and belief systems. Non-violent, hence fearless communication will enable us to heed our feelings and confidently to listen to our inner voice. In so doing, we will trustingly gain access to a world not based on causal connections, a world where new things may happen at random: to the sphere of ideas and solutions.

As we become aware of our own responsibility we cease to hold fate responsible, thus becoming free to fulfil what is our task within the framework of evolution: to serve Life.

Adopting the slogan "Wealth through economic growth" as a basis for political action, we have been sacrificing life on our earth and the creative powers of humanity for the sake of a "free market economy" - one that is in truth free only to serve specific interests. Here lies a limit set to us by Nature.

The life of countries and nations is dependent upon the ideas and his own initiative of their people. It is true that, since our lack of orientation still admits all possibilities of destruction, a certain amount of control is required to realise these ideas. Up until now such control has been exercised solely with a view to supporting a certain group or specific commercial or ideological interests.

Today however it has become evident that a superpower's right to veto decisions representing the interests of a majority is unjust, and that we need to develop a form of control that is conducive to the functioning whole. The controlling of people's ideas and initiatives is acceptable only where it leads to a sound functioning of the natural and social environment in its totality.

The living context on this planet begins in the local and communal sphere and ends in the dimensions of the atmosphere. The concept of the nation state represents an immature interim product of man's social development which we have forcibly imposed upon entire continents. In the reality of life on earth there are no nation-state borders: nature does not adhere to such constructs of man's incomplete development. Instead, the biosphere knows of real boundaries: boundaries set by life itself - e.g. in the lives of the Indians, of trees, fishes etc. - which in the interest of power and profit we have so far completely ignored.

Although the effects of this neglect are becoming ever more apparent, we remain self-righteously entrenched behind the boundaries of our thought systems and ideologies. If we want to survive, we must stop this and dare to step forward. We must learn to own up to our mistakes and face the consequences. Through the formation of private lies in an attitude of stubborn defiance and prejudice, our private emotions, fears and misconceptions do have a huge effect upon certain decisions which in turn produce results in the sphere of socio-politics. Hence it is most important to openly confront and talk about our fears and insecurities.

Frankness and openly expressed feelings create closeness and trust. Therefore, too, politicians, journalists and other prominent figures affecting public opinion ought to always speak truthfully in public. For only through courageously dealing with truth in responsible dialogue can we save the foundations of all life on earth from being totally destroyed.

Christian politicians, too, share responsibility for the develop-

ment of such injustice. Like the Church in Rome, which claims to be the guardian of the message of redemption and shepherd of mankind, the clergy of other religions as well have been supporting the structures of suppression, and thereby death for a large spectrum of life. Notwithstanding the severe problems we are facing globally, programmes and notions that aggravate these very same problems are still being adhered to. In view of all the misery, the poverty and the ensuing trail of death they entail, the arrogance, stupidity and lack of humane sensibility on the part of those responsible, are quite incomprehensible.

Subservient to the domination and profit motive, technological perfection must lead to spiritual emptiness. However, if we focus our attention on the principle of honesty and global cooperation based on emotional security, people's creativity will be able to develop naturally in a way conducive to public welfare. The greed engine will be stalled and the ride into the dead-end alley of substitute pleasures come to an end. Meaningful development "in the service of the whole of society" will be the outcome. This kind of development regulates itself according to the requirements of Life. In contrast to destructive technological progress development in this sphere will slow down to a healthy degree, thus enabling the development of metaphysical insight to keep pace.

A parallel development of material world and human understanding will result in cultural evolution. Such an evolution is aware of the boundaries of living space and will remain within the system of the biosphere that is designated for life. This realisation is conducive to inner orientation and sovereignty. A meditative integration of calculating reason and sensitivity can now take place, which will enrich us emotionally: we are gaining understanding and losing our fear, feeling secure. Thus we are no longer able to be manipulated, but attaining an autonomy supportive of the Whole. Spreading peace and love, our individual lives become meaningful to life on our planet.

As soon as human society starts to focus on reality of life, it will be able to promote the standards of peace and tolerance. The development in the realm of the material, spiritual and essential runs parallel and coherent, keeping our awareness attached to the true quality of life without which we are lost. The culture of the future again will be a culture of healing with a love for life, or else there will be none.

This idea corresponds to the views of many religions concerning our goal. The goal is indeed Paradise, a nest of love - however, set in the Here and Now. That's what is new and old at the same time, as we all derive from there. Once we comprehend that the biblical 'beyond' is nothing but the present waiting for us, to be politically realised by ourselves, the human psyche can develop a spiritual framework for action conducive to life. Any metaphysical or pseudo-religious embellishments of traditional frameworks will then come to a natural demise. We'll obtain a truly human orientation which will put an end to the creation of benefits for the few to the detriment of others.

Intellectuals might then begin, apart from pointing out current flaws and grievances, also to clarify historical lies and errors of the past, specifically keeping in view the religious leaders (not only in Rome), so as to clean up the trail of death left by intolerance. Past political mistakes as well as religious errors are still affecting us today. Latin America, Africa, India and many other countries are still being adversely affected by developments imposed upon them by European colonisers.

Still not really having come to terms with our history, we are suffering from the effects of unclear religious ideas and future perspectives. This applies to the Christian, the Jewish and the Islamic world, as well as the Eastern world - we are all suffering from our non-compliance with the requirements of nature due to fanatical schisms and self-righteous overestimation.

We are suffering from a lack of trust in the power of pluralistic dialogue. We are suffering from the negative effects of suppressed human history. We are mutually suffering under one another because, in spite of all religions, we lack a common orientation that would be conducive to peace.

Things are simpler for plants and animals whose instinctive beha-

viour patterns are genetically determined and have socially developed. Thus for us, too, the golden key to a hopeful future lies in a process of maturation of humanity - leading to a comprehensive awareness of responsibility along with general patterns of behaviour that are supportive of life rather than destroying it. Worry about our personal security and affluence needs to give way to trust, in the certainty that each of us has a contribution to make to the further development of life.

Our ways of relating, both on a personal level and in the field of international politics, will then be imbued by a new a spirit of healing. Open and honest communication will create a culture of supportive togetherness on all levels of being. Together we'll learn from the mistakes of the past. Weapons as a political instrument will be laid to rest, alongside the intimidatory trappings of power, in the graveyard of history.

In future, war will no longer be an acceptable method of conflict resolution. The media will contribute through courageously disclosing the motivation of opposing sides whilst the individual will be personally involved by scrutinising the issue of the conflict. Power-political interests will no longer gain any kind of support: all those forces who failed to learn the lessons of history and are continuing to subscribe to the principle of domination through violence will be treated as pariahs and subjected to political isolation and economic sanctions by the international community.

Nonetheless the concerns of each party to the conflict should be taken seriously and our hands held out with the offer of support so that without resorting to violence a bridge to peaceful coexistence can be constructed. A decision for peace is being made among enemies who will become friends. International peacehelpers will replace military forces to solve conflicts in a peaceful way.

The sowing of violence, naively considered 'harmless' as portrayed in children's comics, computer games and other entertainment media must also come to an end; only then can an atmosphere of mutual respect and reverence for life be created in which we'll learn how to stave off the threatening global disaster. By making available the capital today still earmarked for military purposes or frozen in countless dormant bank accounts, we shall obtain the means to redress the current social problems and environmental damage.

The infrastructural potential of our armies can be meaningfully utilized in the fields of health, transport and communication in the as yet disadvantaged countries. The problem of hunger can be solved by giving up animal production - absurd as it is in terms of energy use alone - in favour of an agriculture in harmony with natural conditions. If we use the food provided by nature without industrially refining and chemically polluting it, we'll gain twofold: through a decline in the number of civilized ailments and by having enough to feed all.

Through giving up our fixation on profit maximisation we'll be able to achieve a clearer view of the consequences of our actions. We'll put an end to the waste of WoMan Power, material and energy also in the area of the virtual battlefield of the stock market. We'll accept the integrity of genetic information as it developed in the course of evolution and will thus be very careful and restrictive in the field of human manipulation of genetic structures. We'll regain our potential for averting the growing danger of self-destruction.

One of the marks of culturally mature populations is a life lived in the awareness of responsibility. People who are physically and spiritually satisfied will be immune to irresponsible advertising designed to coax them into increasing consumption of all kinds of merchandise. If demand is not artificially stirred up, the existing resources will also benefit future generations.

Clean industries will use production systems and processing principles in accordance with nature, thereby ensuring an effective and unpolluting circulation of energy and material resources. Utilizing the natural power sources of sun, wind and water, we will be copying proven laws of life as provided by Nature. Imitating life we will recognise that the centuries-old search for a perpetuum mobile has not been in vain. Not being the inventors of life we can never lay legal claims to patent rights, but as participants in life and in

Nature we are surely allowed continuous use of what they provide.

Due to its inherent dynamics and organisation, life on earth represents a miracle which, when allowed to move without restraint, is able to augment the degree of order on our planet to the benefit of us all. Pursuing a policy of ecological compatibility and social justice, man-made systems, too, can work in a way conducive to a minimisation of entropy - i.e. so as to preserve rather than destroy. In this way our work will contribute to the maintainance of the world as the haven of peace, embedded in ever nourishing Nature.

We'll transform our dreams and longings into ideals concerning life which we will then formulate as political objectives - thus laying the groundwork for an equitable social system, a compatible economy and a culture unfettered by ideology or religious dogma. So as in the interest of survival to adapt the constitutions and legal foundations of all nations ever better to the requirements of global unity, we'll subject them to ongoing adjustment processes. To the extent to which compassion for the global life community becomes the focus of our awareness, the working of a unified humanity in synergy with Nature will be regarded a matter of course and accelerate the re-organisation of the international regulatory systems.

The current processes of social change evident all over the world offer new opportunities of coping with existing problems. Yet certain social excesses can be healed only through the creation of a climate of therapy.

Every individual can contribute to this by assuming a conscious behaviour based on a willingness to learn. We need to develop an unbiased social awareness so as to be able to recognise reactionary, domination-serving trends in the organs of government and the churches, and to put an end to them through dissident behaviour, i.e. withdrawing our personal support. Only in this way can we protect ourselves from certain counter-evolutionary obstructions and their "fateful" consequences which keep raising their ugly head.

An active spiritual sharing in the personal sphere and courageous commitment to the social and ecological goals will lead to the sensitivity and flexibility of our social institutions that are prerequisite to meeting the challenges of the future. It is my hope that a continuing discussion of the causal connections and theses here presented may prepare the groundwork for fora whose statements will serve as pointers to an evolutionary future.

1) **Privatization** serving without alternative as an alleged general remedy of neoliberalism is more than a deception of the public. Privatized common properties do not fall into private hands within democratically controlled areas of jurisdiction in favour of public welfare. On the contrary, they enrich global corporations, which factually write their own law and which use their monopoly for further plunder of the planet. Neoliberalism is nothing but a global raid of those in power who indisputably try to expropriate life itself. Neoliberalism reveals by commercial reasoning and acting the apocalyptic character of a world order where violence, hypocrisy and cynicism flourish: alternative solutions are being negated or ridiculed and even criminalized when the desired effects fail to appear. Actually without alternative are the results of neoliberal policy: environmental destruction, perpetuated terror and war and further social decline on a global scale.

recommended reading:

- Belen Balanya, Ann Doherty, Olivier Hoedeman, Adam Ma'anit & Erik Wesseliuss, EUROPE INC: Regional & Global Restructuring and the Rise of Corporate Power. London, Pluto Press, 2000
- Veronika Bennholdt-Thomsen, Nick Faraclas and Claudia von Werlhof (Hg), There is an Alternative. Subsistence and worldwide Resistance to Corporate Globalization, London, zed press, 2001
- Saral Sarkar, Eco-Socialism or Eco-Capitalism? A critical analysis of humanity's fundamental choices, Zed Books, London 1999

Emanzipation Humanum, version 02. 01, criticism, suggestions as to form and content, dialogue, translation into other languages are all desired

Political Parties Finished - What comes Next?

By Wolfgang Fischer

Reflections induced by the SPD's Publicity Poster: 'Effects of Information Society on Labour Market' (in 'Der Spiegel' of 13th March 00, pp.142-143)



"He travelled many years to discover the world. On the Internet it takes our students just half a day"

Poster based on copperplate-engraving by Theodor de Bry (1528-1598), First Landing of Columbus (Guanahani, 12.Oktobre 1492)

The presentation on the SPD's (Social Democrate Party, Germany) publicity poster of indigenous tribes-men trustingly approaching their future rulers and murderers may be ever so colourful. Yet the message it conveys can only be called thoughtless and in poor taste, linked as it is to the publicity text in which the SPD compares the start of the Internet Age with the discovery of the New World by Columbus, thus reminding of an event that marked the beginning of 500 years of suffering for the indigenous people of all continents

History - not merely that of the last 5 centuries - has been founded upon torture, rape, racism - on open or subtly disguised force; and this has had a different and harsher effect especially upon women. For one main objective of colonial terrorism was, inducing women to identify with motherhood forced upon them through rape.

Against the background of an admission of historical misdemeanours in the course of human history slowly gaining acceptance - with even the Pope joining in - such a picture ought not to be serving as a symbolical advertising poster for the entering into a new era. What is required here is a great deal more sensitivity as well as more awareness in dealing with historical facts.

In the face of the topicality of recently published details exposing the colonial cruelty in Africa of the Belgian Crown (1) - which used to be praised as being exceptionally "humane" - , we Europeans in particular ought to be able to develop an awareness of the universal historical blunder and its fatal effect upon the subdued peoples.

The large industrialised nations should gradually come to acknowledge that a large part of their development towards industrial wealth and technological advance was enabled solely on the basis of stolen gold treasures, exploited people and plundered resources. Only such recognition would facilitate an actual, sensitive understanding of the guilt accrued in the course of history.

Today still the tradition of this development - also called civilisation - is being maintained mainly at the expense of the women and their children from the lower classes of peripheral countries. This is shown more clearly than ever before by the feminisation of poverty or, respectively, of social responsibility throughout the world.

If this kind of picture today is meant to serve as an enticement for entering a new age, we may indeed expect nothing positive to come from this. As long as such a picture is not perceived as sym-

bolising the beginning of cruelties and mistaken historical developments, there is obviously a lack of responsible preparedness or ability to admit guilt and make amends.

This means that the path towards developing a comprehensive justice system remains blocked while areas of potential conflict continue to exist. In Germany they are even being reinforced by the fact that the SPD, in its attempt to ingratiate itself with Capital, has jumped upon the band-wagon of Neo-Liberalism.

Blinded by imagined successes of his British counter-part, the German Chancellor Schroeder has so far failed to notice that for the majority of people this is a train that's moving backwards. For day by day on this journey certain social achievements gained in the last 100 years by difficult struggle are being ignored, sold or quite simply thrown overboard - achievements which for the most part were meant and gained for the benefit of wage-earners. Whenever females gained the benefit of such achievements, it was mostly as dependants of liberal citizens or socialist proletarians.

For the sake of political expediency social and ecological intactness is being sacrificed upon the altar of Capital's profit maximisation. This involves blatant genocide as the majority of the global population through hunger and deprivation is drifting towards slow but certain death.

Such a perverse development, - in which, to top it all, social-democratic governments are playing a vital part - proves the political lies of those who pretend to lead people into a better future.

No less reprehensible seems the betrayal of their own programme by the German Green Alliance. Being solely motivated by a desire to retain perks and positions, it is downright outrageous.

Recent history, involving moreover the scandal about party contributions, seems to be clearly teaching us the one lesson that political parties may no longer be regarded as the torch-bearers of progressive policies.

Their overriding interest is an increase of their own power at the expense of a democratic system which is dying as the autonomy of the individual, be they liberal citizens or social-democrat wage-earners, is being eroded. This shows them to have failed to fulfil their historic mission. The people affected by this, in particular the women, will thus have no choice but to develop their own alternative forms of political organisation and articulation.

That is why we need new ideas for organising civil society. Governments of all kinds hardly take an interest any longer in protecting the people, but on the contrary are these days specialising in how to remove, for the benefit of Capital, those hindrances which were meant to protect mostly the male citizenry as well as the public interest - how ever defined - from the insatiability of mammon.

Thanks to the mass media, wars are nowadays enacted like theater plays. Moreover, they are called "humanitarian" and said to be contributing to the saving of civilisation. Truth is twisted in the service of private property. Lying, manipulation and deception is carried out quite openly: every day of the war vast sums are readily sent up in smoke. The huge industrial arms complex is beside itself with happiness. The so-called reconstruction fits in with the logic of profit maximisation; it appears to be an integral part of the strategy of private property.

Our task today is, to develop a philosophy of life against these politics of death and destruction! Every aware and life-affirming individual is called upon to offer resistance to a political system which, as is quite evident and very easy to verify, is placing the interest of Capital above the necessities of peaceful social co-existence.

In view of this fact the attitude advocated by the feminist political scientist Claudia von Werlhof e.g. seems of paramount importance. It is a dissentient attitude within an active political system which, in rejecting any kind of patriarchate, knows no rulers. It will overcome the divisions maintained by traditional politics ('divide et impera!': divide and rule!), as well as by religion and tradition, in favour of a wholistic system that is truly humane.

In this context the internet may be seen as a rather positive development, in that it facilitates the speedy and wide-spread dissemination of information beyond the mainstream that is ruled by financial considerations.

This kind of information, normally withheld by the daily media machines, can in the long run support the emergence of a state of mind that rejects government by the few; and in this way it will foster a comprehensive awareness of responsibility for our fellow-humans, the environment and the future.

Through a horizontal network of information the civilisation of the future will be able to create a social climate in which alternative solutions, alternatives to the presently rather desolate future prospects, will begin to blossom.

On the basis of such a network an attitude of togetherness and mutual support spanning all continents will emerge which, merely through conscious refusal of supportive participation, will put an end to the globally destructive gamble "Turn yourself into Money".

Nature's gifts will be utilised by us (who are after all, Nature's children) in a way which will also consider the well-being of future generations.

Just as Nature is using her own laws, for example when pumping water from the depth of the subsoil right up into the tops of huge trees, so in the same way human global society can use its technological potential and achievements for the benefit of all.

This will be possible once this society is liberated from its present potential of destruction through being ruled no longer by a compulsive urge for profit maximisation but by a spirit of mutual assistance and universal cooperation.

(1) King Leopold's Ghost, A Story of Greed, Terror and Heroism in Colonial Africa, by Adam Hochschild, Houghton Mifflin Co (Trd) 1999; ISBN: 0618001905 - Editorial Reviews -

Emanzipation Humanum, version 6.2000, translation from German to English by Rainer Täni. Criticism, suggestions as to form and content, dialogue, translation into other languages are all desired

The Social „Defence-System“

Our View of Humanity Decides our Future

by Wolfgang Fischer

The tasks of the immune system of biological organisms are threefold:

1. to recognise and contain possible dangers,
2. to defend against damage and injury, and
3. to maintain the integrity of the organism

- i.e. in total, to safeguard that which we call health. The term 'health', as here understood, does not refer to a state but denotes a continuing process which may either be supported or gravely disturbed.

In the long process of evolution a part of the physical immune system has learned to distinguish what is alien from that which is its own, and that which is supportive from what is creating disturbance. It continues this learning process in the life of the individual. It "knows" from experience what constitutes a danger or threat, and it endeavours to keep this knowledge unreserved current so as to be able to respond adequately and flexibly and thereby protect the individual's health from harm.

The continuing evolution of the primate's brain has led in humans to the emergence of a mental potential which in comparison to that of animals is "free and new". This makes it necessary to develop a kind of immune system also for the domain of ideas and ideologies so as to ensure protection from world views that are destructive and antisocial. And just as the learning processes of the body's defense system are based upon experience gathered in the course of evolution, the experience of human history forms the basis of a mental defense system.

If humanity ever wants to learn from history it needs to face reality, renouncing any view that's ideologically colored. For just as in the immune system of the individual the recognition of dangers constitutes a precondition for successfully dealing with them, the same applies to the successful maintenance of the integrity of humanity.

Wherever rational and physical experience remains connected, the mental immune system will develop undisturbed. In the life of indigenous tribes life experience and the accumulation of knowledge go hand in hand. Their trance techniques, whether induced by hallucinogens or through breathing processes, dancing or meditation, invariably serve to provide a holistic experience. Feeling and the intellect are considered of equal value and remain connected, thus ensuring the maintenance of physical and mental health.

In our modern society which seeks to set itself off against all that's linked to nature, an imbalance has arisen: the intellect is overvalued as compared to feeling; feeling and sensitivity are given a negative connotation, being considered effeminate if not a sign of weakness. Seen from a historical point of view this development - according to James DeMeo's Saharasia-Thesis - started about 4000 years ago when dramatic changes in climate in Africa and Asia forced peacefully existing societies to new social concepts. We cannot tell definitely whether or not these specific changes or others initiated the emphases of Ratio by neglecting sensitivity. Anyhow, giving more value to Ratio as compared to sensitivity created intellectual potentials. However, these growing abilities made themselves independent and on the long run lost their connection to the fundamental conditions of Life. This loss is *the loss of religion in its very sense*. Aggressivity getting stronger up to open and deliberate destruction of Nature only was possible by a finally systematical negation of sensitive attitude towards Life by a coldhearted intellect.

This loss of sensibility robs us of a natural regulator, aggravating the imbalance to the point of pathological destructiveness: individual pain is negated, social pain erased from reality. The dying of

the diversity of species, the increasing pollution of our water, our air and our food, together with the resulting health problems - all these natural regulators in our life are being rationalized and remain inaccessible to feeling. They thus miss what is their real function: to shake us into actively changing our all-consuming way of living. Without shedding a tear we freeze and neutralize that inner force of sensation which would have the power to wake us up and move us. Pain and the feelings of joy as "vital guide rails" are not being acknowledged. The source of intuition, which makes life richer, is being dried out by only calculating reason.

Just as pain as a regulator is meant to prevent us from acting in a way that is harmful to ourselves, the feelings of joy or happiness are rewards for right action (=action that is advantageous in the evolutionary sense). Both pain and joy seek to guide the individual along a safe path. Their fallibility arises solely from the fact that they may not be acknowledged, since we are concentrating upon different, rationally based interests. In this pursuit we are separating ourselves from the reality of the given moment of sensation (=the appropriate feeling), thereby submitting to a lack of direction in the space of any given possibility which prepares the way for illusion. The illusions of 'civilized' present-day human social systems negate reality by no longer perceiving the interwoven character of all life and the resulting necessity of global cooperation and respect. This makes it increasingly difficult to respond and act meaningfully.

Illusions as Visions leading to a Loss of Reality - what are the factors facilitating them?

In comparison to the new-born of other species, human infants at birth are the least able to survive on their own and the most dependent on a postnatal learning process. In contrast to that of most animal species, the innate programming in humans is insufficient for assuring survival. And culture still is not successful in creating a social conscience for global survival.

In the case of animals, a genetic programming takes care of the survival of the individual, thereby also ensuring social cohesion, whereas humans are born into a kind of "mental vacuum". Their cerebrum needs to be filled with concepts and images of reality via a process of learning. A precondition for reality and concept to be in agreement and illusory misconception being avoided is, that this learning should be unimpeded - that experience be possible without dogmatic restrictions let alone prohibitions. Only such unrestricted process of experience will assure a meaningful psycho-cultural development.

On the other hand, any coercion to adopt a certain belief in preformed images precludes the authentic copying of reality in the brain, in our concepts and dreams. The perception will then be distorted, leading to a loss of truthfulness and thereby of necessity into illusion, which may be aggravated to the point of insanity.

And as reality too is subject to a continuing process of change, the illusory misconception will increase to the extent to which the mental images and concepts are dogmatically solidified as being meant never to be changed.

This shows that any political initiative that is to have practical consequences needs to face the issue of ideology, and religion in particular, for in the final analysis it is their mental potential which shapes social reality, in its insanity as well as in health.

In the domain of Christianity the concept of a God who reserves his love for the diligent and wealthy is leading to the callous ex-

ploitation of both the living and the dead resources of our planet. The idea of a Savior keeps our self-healing energies unutilized in paralyzing fatalism. The concept of a God who favors a chosen people is preventing, even after the experience of the holocaust, a learning process towards tolerant peaceableness and equal cooperation with people who have been deprived of their homeland. The concept of a God who fights for his ideas with fire and sword gives rise to the madness of a Holy War. The idea of a male God is used to disadvantage women. The idea of a God outside our human existence deprives us of our own responsibility. The mechanical idea of karma favors the maintenance of the status quo: those of low status have to blame themselves for it while those at the top can revel in their self-righteousness! The notion of re-incarnation, of having several lives, does emphasize on an individualistic EGO, which marginalizes the 'transpersonal reality', the interconnectedness of all being. The view that we exist separately from Nature and are meant to rule over it perverts the instinct of self-preservation into an unfeeling, merciless craving for power.

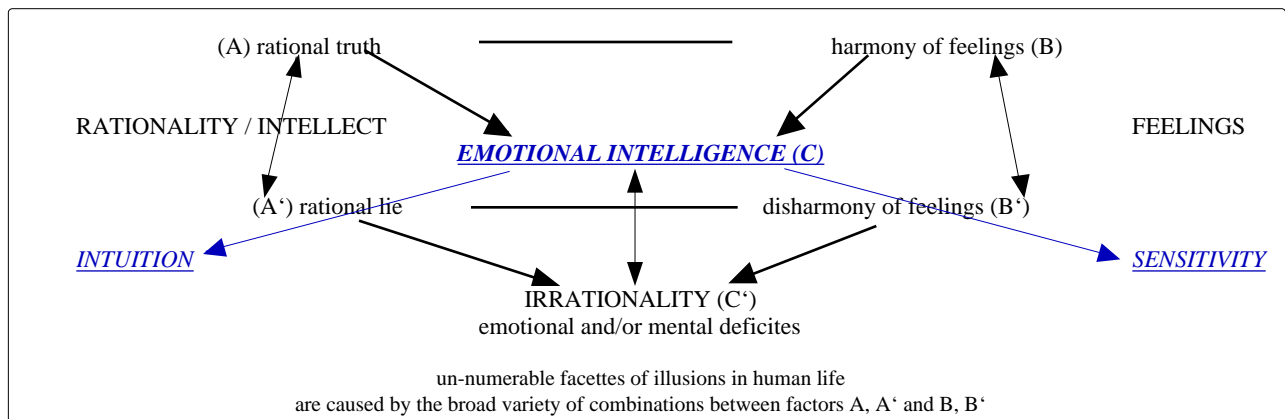
It is when we leave God aside to begin with, making our human existence in all its natural contingencies the focal point of our deliberations and research that we will be able to learn, in justice to ourselves, to advance our life style and ensure a future for all.

Let us take the natural laws which apply and have effect throughout the universe, without at this point pondering the question how they came into being. Let us concentrate on Life which, as physicists tell us, owes its existence on this planet solely to the light energy and organizing power of the sun. Until the emergence of mankind this power, resisting entropy, developed a continuity of

fine-tuned processes of equilibrium. Characteristically, all of these promote the unfolding of their underlying potential. They thereby give rise to a development from simplicity to highly complex diversity which maintains its direction and adjustment (=justice) by means of feedback processes (=religion).

With the emergence of humanity a new kind of scales in Nature has come into being - one which still has not fully realized that finding its equilibrium is not only its task but also a precondition for its continued existence. A majority of human concepts and ideas developed in the course of history is still lingering in areas where awareness of the contexts of the biosphere is lacking. Worse still: many of them are even used to destroy this context of wholeness. In so doing, 'civilized' humanity is attacking the very foundations of its existence, a behavior which may fittingly be characterized as 'insane'. The above-mentioned examples of misconceptions, religious or otherwise, all share a lack of holistic orientation, which in view of the actually given situation renders them destructive.

A simplifying and false picture of reality is being generated when we place 'rationality' versus 'irrationality', as we normally do, thus completely neglecting our sensitive potentials. Acting rational never guarantees to act rightly, seen from a holistic perspective. Irrationality exposes itself where rational lies combine with disharmony of feelings whereas rational truth together with harmony of feelings produce 'emotional intelligence'. Irrationality based on mental and/or emotional deficits is being opposed by emotional intelligence of mature human wisdom.



Solidarity with life finally proves human maturity

It is by activating and utilizing our full rational and sensitive potential that we shall be able to learn to recognize, and accept, the holistic nature of the natural laws we are subject to. And we must learn to comply with them, for they are our actual roots that ensure our survival.

However, doing this we need to expand our view to take in a global perspective. If it remains limited to the concerns of an elitist minority, we will be violating the laws of wholeness and health and miss out on our salvation.

Human history is dotted with examples of *partial* knowledge being used in the service of a small elite as an instrument against others. In our times, such repressive conduct is leading to more than just a limited conflict: it is the harbinger of catastrophes on a global scale. Nor can it be overcome unless we open our perception. Only a precise knowledge of the global laws governing Life will bear fruit in holistic ethical values of a culture deserving to be called truly human. In this culture, not only practices such as clitoral circumcision or cannibalism will be perceived to be a-natural, but likewise colonialism, neo-liberalism and all the rest of pseudo-religious/ideological/moral concepts, all of which when measured by the exigencies of global survival are counterproductive. Such

perception is the basis for a global humanism which is fully conscious of its inherent connectedness with the given conditions of life and survival, and will therefore take responsibility for its actions to the benefit of all involved.

This I consider to be the starting point of any political vision that seeks to support the development of society in the direction of world-wide solidarity. Party platforms only will be socially helpful if they meet the challenges of the reality of life. Religion only will be cultural productive under the condition easy to understand and onward leading if real answers to people's questions are offered. Liberation/emancipation and a healthy development assume mental flexibility as well as the readiness to learn.

Dogmatism hampers mental growth

Outdated, *fundamentalistic*, and dogmatic answers tend to become rationally untrue thus becoming false, like irrationality of metaphysics. When Christian tradition invites us 'become again like children', this invitation aims at the children's mental freedom, their huge power of imagination, their ability to admire and to believe. Again we should be able to perceive and trust our visions. Visions are trans-cultural resembling perspectives on future. Their source is the hope of human soul for solidarity among people and

with nature. We regain our chances to make come true our deeply routed visions and hopes for peace and security only if we really believe in them.

'Free from prejudice' - it is exactly this unspoiled belief in ourselves and our inner potentials which is abused by religious institutions world-wide. Religious as well as ideological tutelage does violence to the *'divine'* within humans. Tutelage, with its coerced belief in prefabricated ideas creates the monster out of us, the real evil. *Subjugation ensures a continuous discord by violence-addicted use of power.*

"A childlike belief" encourages, enforces one's own opinion and leads to an increasing readiness to engage actively in all questions of public interest. Today, this becomes more and more necessary as political parties only pretend to stand for general welfare. Long ago they have lost perspectives which could encourage solidarity. They have become selfishly subservient to the dictates of Capital, and on a global scale are trying to excuse this subservience by portraying it as in accordance with natural law, hence not allowing any alternative. They will continue to lose their credibility to the extent to which their *'neo-liberal'* policies solely subservient to isolated interests and due to their home-made narrowed horizon continues to produce impoverishment and social misery *by following a defective spiritual orientation.*

Moreover, as the people's hunger for answers to their social problems and questions is growing, so too is the danger of irresponsible answers being offered. To immunize society against this danger, we need to encourage visions which offer truly holistic answers. The forming of a critical opinion along the lines of the thoughts here presented would constitute an effective social defence system against man made life threatening dangers. It is my hope that there are still a sufficient number of intellectuals around who, on account of their mental flexibility and emotional empathy, would be able to convey this: *All life stems from the same source, and the foundation of a healthy future is universal cooperation. A Cooperative Competition by raising the social standards serves the realization of the newly set goal of a worldwide sustainable society. This goal is identical with Paradise as portrayed by the various religions.*

Taking into account the laws of nature and the requirements of eco-social health, the vision here outlined portrays the picture of a kind of present of which humans need no longer be ashamed. The realization of this, however, requires not only a change in consciousness but also concrete action in accordance with it.

The vision of world-wide peace, the interconnectedness of all being

The basis of moral acting is awareness of reality, which is the human prerequisite for a flourishing future. *'Awareness of reality'* is nothing but mysticism.

And *mysticism*, unfortunately, still is not yet a generally accepted issue among those people in front of the switchboards of power, who try to plan the future. Many indigenous peoples with their traditional knowledge being orally passed on and people who are able to practise sympathy never have been alienated from mysticism. Unfortunately, scientific world-view still does not realize the potential and value of an *'inner perception'* thus neglecting basic inter-connections. This is why we find such an irreverence concerning the interconnectedness of all being, *the disregard of universal welfare.* Support of *'partial'* interests neglects the universal interests of life, is a vital mistake which strengthens the tyranny of power or majority and represents a threat for all of us. The use of weapons to find decisions does not refer to a guaranteed future. War and terror are nothing but an addicted clinging to destructive and degenerated way of living. They only increase insecurity and never create peace.

Here I see the worldwide opponents of corporate globalization, the anti-WTO activists, amnesty international, Greenpeace, WEED, civil peace forces - to mention but a few groups of the society which is participatorily organizing itself from below - on paths alternative and supplementary in direction to grassroot democracy or other forms and facets of a *non-violent* social existence.

"Liberté, égalité, fraternité!" (Equality, fraternity, liberty!) was once the catch-cry of a European revolution.

Today this motto, amplified by the words **"tolerance, justice, socio-ecological sustainability"** might serve to coordinate a global movement of solidarity which will be able to constitute an alternative force against the - solely economically motivated - push towards globalization. The neo-liberal dogma of a crushing competition in all fields of life for the benefit of Capital leads directly to universal destruction.

Only a merciless intellectual and emotional evaluation of the established system of canonized greed and lies and of glorified destruction and death, which would continue to lead us into ever increasing misery, can produce awareness of the true reality of our situation. Only then can the commitment and energy required for transformation and healing occur on all levels of society including within the minds and hearts of politicians and corporate executives.

This awareness of the urgency and magnitude of the desperate global situation automatically confers a moral imperative on everybody without exception and it takes precedence over any contradictory laws or customs. If those sharing similar concern and motivation can work together in united and effective action to create change like for example the implementation of the *polluter pays principle*, and if this happens all over the globe at the same time, this can create a simultaneous policy (SP), on the basis of which decisions on social-ecological affairs all over the world can be made at the same time. Thus overcoming synergetically two decisive disadvantages of the current political system: destructive competition and profits at the cost of the general public and the environment. No nation, no corporation, no peoples, not a single person would lose out.

Simultaneous Policy is a *quantum leap* in respect to the quality of social action which is led by *global responsibility*. Problems could effectively be solved, hunger and all the destructive aspects of our current system could be banished. The concentrating on common values within a global perspective will strengthen the immune system of humanity. The vital potential will be reinvigorated whilst the reactionary, patriarchal forces of alienation and suppression - whether represented by multinational corporations, despots or ideological/ religious misconceptions in their manifold forms - will be denied all further support. Utilizing the liberated resources we will begin on a global scale to dismantle the man-made threats to the health of the planet and its inhabitants. Mental blueprints which do recognize natural dependencies of mankind gain new, creative potentials and start with taking the feasibility of a socio-ecological alternative for granted as a matter of course. It is, after all, our only chance of an open future.

We begin to work actively for the maintenance of the integrity of life. Fallible as humanity may be, the natural indicator of feeling pain or joy - no longer subject to emotional alienation or dogmatic misrepresentation - will mature into a mental immune system. Characteristic expression of a fully functioning mental immun system are sensitivity and intuition which will effectively protect us from turning human faults into inhumane systems.

Simultaneous Policy: <http://www.simpol.org>

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"In view of the current state of our planet the capital-oriented neo-liberal 'laissez-faire' policy called globalization must be regarded as sheer vandalism sanctioned by the governments."

BSE and Continuing Madness

Politicians and their Wrong Mandators

By Wolfgang Fischer

In view of what happened around BSE we may bury our last hopes of expecting responsibility or competence from the caste of politicians.

So as to remain honest, those who have been able to retain some measure of critical judgment in the midst of all the political madness, are being forced to turn against the ruling political system. Otherwise they run the risk of being totally numbed by the political lies and, whether willingly or not, sharing the guilt of complicity in the sacrifice of Life for the benefit of Capital.

On the national as well as the European level it is becoming increasingly obvious that the prime concern of politics is not the welfare of the citizens and safeguarding of basic necessities but solely the welfare of a seemingly insatiable agricultural/ industrial/ capital conglomerate. This same tendency is evident world-wide. MAI (the Multilateral Agreement for Investment) may have failed to succeed for the time being; however, we are now witnessing attempts, to set the course for the vital requirements of Capital in contrast to those of Life via WTO, 'humanitarian wars' and certain other hypocritical programmes such as 'Plan Colombia'.

So far nationally in Germany at least the appearance and façade of a democratic legitimization of the politicians has been maintained, whereas on the European level not even an attempt to do so is being made. New members of the E.U. are required to submit to laws and regulations which contradict any understanding of democracy whilst destroying grown and proven social structures. But on the national level, too, democratic process is being merely regarded as a nuisance and thus consistently disregarded - as is proven by the restructuring of the German army - in secret and without parliamentary approval - into a military force that can be used outside our boundaries although according to the constitution it was set up for national defence.

Individuals and institutions who have never held a mandate from the people are creating guide-lines and regulations which, lacking any regulatory function concerning the welfare of the community, can even break national, democratically evolved laws. A mere glance at the set of regulations relating to food or the purity standards concerning the water we drink and the air we breathe will show how we are all being deceived. The price we'll have to pay in the end will be our health, and by now even the health of our children and grandchildren.

It ought to be the task of politics to work out the guide-lines for a healthy development of public welfare, and then sensitively to guard this general welfare and its foundations against harm coming from any side. However, besides the liberalisation of public enterprises and the privatisation of necessary social structures, the recently planned privatisation of schools and universities in particular shows that nothing is sacred any more to our politicians. Educational institutions providing the mental nourishment for each new generation are to be transformed into private companies making profits or being supported by industrial or other lobbies. To believe the freedom of teaching will remain untouched by this development is to ignore the reality of financial interests on the side of the sponsors. Apart from one-sided reporting in the media, the empha-

sis in teaching will tend to favour those interests, which is endangering the unrestricted spiritual and mental potential that helps us cope with the increasing challenges and complexity of everyday living. The threat to academic freedom through generating financial dependency must necessarily lead to a curbing of the vital ability to voice criticism. This kind of manipulation at the foundations of free societies is the ultimate proof that politics has long begun to pursue goals of an entirely different order.

This will become evident once we expose the lie that politicians are acting according to the mandate of the electorate. They do act as they are told to by the industrial lobby; it seems they have chosen to be the slaves of Capital for good.

In the final resort it is ERT (the European Round Table of Industrialists) who determines the course of the ship Europe, without any democratic control and in many ways against the common interest.

Apart from many other scandals, the scandals around BSE, too, have for years been proof of the ingrained greed and lack of responsibility of the protagonists, in this case the Mafia of the meat and pharmaceutical industries.

Instead of accountable, large-scale scientific research designed to recognise and ward off any dangers, with an open sharing and discussion of the results, we are given consistent mis-information. Scientists and vets are facing interference and obstruction on the both theoretical and practical levels, as well as threats (Dr. Margit Herbst in Schleswig Holstein) or even murder (a Belgian vet opposing the antibiotica Mafia). Information is being falsified or withheld in the interest of the agro-pharmaceutical industry to the detriment of public health and wellbeing. The strategy is successful. BSE and related diseases are spreading and certain important questions are not being asked.

Who is today questioning the statement that BSE is an epidemic although to this day no causative organism has been able to be identified?

Who has knowledge concerning the open questions regarding prions and their origin? The theory published in 1996 in the magazine 'raum&zeit' according to which prions are not the cause but themselves already the consequence of contamination through a neurotoxic agent (Phosmet) is being officially ignored and finds no echo in the rest of the media.

In the case of proof of intoxication the producing pharmaceutical company could expect liability claims amounting to billions of dollars. By contrast, an epidemic or infectious disease is an expression of force majeure, is fate!

Are we then the victims of Fate - or are we being exposed to risks which are accepted by the politicians in full awareness?

The British government is expecting quite calmly that around 250,000 people will die as a consequence of the BSE risk. It must be asked what right German politicians have to be demanding today that consumers should carry the cost of BSE testing since they wanted high quality meat. Is the widening disaster the fault of the consumers, or is it not in fact the politicians who are truly to blame, having for years denied that there was any danger? Wo will

hold them responsible, if not at last the people?

Article 20 of the German constitution reads: "The Federal Republic of Germany is a democratic and social federal state. All executive power emanates from the people. The legislature is bound to the constitutional order, the executive power and the jurisdiction are bound to law and justice. Against anyone undertaking to remove this order, all Germans have the right to opposition if no other solution is possible."

European right which contravenes the constitutional right of individual member states turns to wrong. Not least of all, the European Union Charter of Basic Rights is proof of a regression concerning the quality of rights: the adjudging, through a special act of volition - here amounting to an act of grace on the part of the European Union, of human dignity "also" to old people, "also" to children: this in itself amounts to dividing and violating the (according to the German constitution) sacrosanct and indivisible human dignity of a being meant to be free.

It might help if through boycott of the elections as well as through other actions the politicians and political parties were stripped of all legitimation. Maybe the threat of being exposed through the loss of the last remaining fig-leaf of democracy would remind them of their real mandate and their mandators.

Let's make it happen: *All power emanates from the people!*

Recommended Reading:

- Belen Balanya, Ann Doherty, Olivier Hoedeman, Adam Ma'anit & Erik Wesselius, **EUROPE INC: Regional & Global Restructuring and the Rise of Corporate Power**. London, Pluto Press, 2000
- Veronika Bennholdt-Thomsen, Nick Faraclas und Claudia von Werlhof (Hg), **There is an Alternative. Subsistence and worldwide Resistance to Corporate Globalization**, London, zed press, 2001

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Since globalisation is being sold as the optimal solution for the world although not offering tangible benefits for humanity, it is deemed necessary to fall back upon Theology and disguise the lack of arguments with dogmas and neoliberal beliefs.

The Credo of Neo-Liberalism

Network against Corporation Rule and the Politics of Neo-Liberalism

Cantor:

I am the Lord, your investor. Without me, there is no growth, no jobs, no money, no life, no freedom. Everything under the sun needs to turn into an investment, into merchandise. Only then will it be of value.

For this to eventuate, I, your investor, require unlimited freedom: freedom to trade, freedom to invest, freedom to transfer capital. And this will have to apply globally.

No government is allowed to limit this freedom. It alone will ensure jobs and affluence for everyone. This fact is based upon the following scientific findings:

1. All human activity is by nature determined by the egoism of the individual. Once this is able to unfold without restriction, the maximum welfare of all is achieved like through an invisible hand.

Objection: A Mother:

IF this were true, humankind would long be an extinct species. For then no woman would look after children, care for the old and sick, or do unpaid housework.

But of course in your lordly eyes, this doesn't count as part of the economy. For you, that's a matter of instinct.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

2. Without economic growth, there can be no development.

Objection: A Female Ecologist:

Unless you give up this crazy belief in economic growth, we will need at least two more planets: one for additional raw material, and another one to get rid of our accumulated rubbish. That's absurd!

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

3. An increase in national income will distribute itself from top to bottom for the benefit of all.

Objection: A Jobless Person:

Even Mr. Maucher, the head of Nestlé and president of the International Trade Commission, has come to doubt this. Recently he declared: "It's a fact that one cannot explain to a normal person why it is that every day there's a share price increase, and at the same time more people are losing their jobs .." The number of unemployed today exceeds that of 1933.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

4. The integration of local and national economies into the global economy is a blessing for everyone.

Objection: A Small Farmer:

Yes, I've noticed that. I can give up my business now, as I cannot compete with the prices on the global market. And with the present rate of unemployment, I won't find a new job either. Surely, a "blessing" this is only for the multinationals in agriculture and the chemical industry.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

5. The liberalisation of international trade enables all nations to make the most of their cost advantages.

Objection: A Woman from India/ Bangla Desh etc.:

I see: our poverty is part of your comparative cost advantages. That's why you can pay us a mere fraction of the wages you'd have to pay your own, male labourers. And we have to manufacture your shoes, clothes, electrical goods and computer chips under forced-labour conditions. The fact that this is also causing the jobs in your own countries to disappear is of no concern to you. Capital has no home country.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

6. The liberalisation of the international capital flow will lead to an optimal utilisation of the determinants of production.

Objection: A Female Economist:

The result of the "liberalisation of the international capital flow" in the interest of an optimal utilisation of the determinants of production is evident today when we look at Indonesia, Korea, Thailand, Russia, Brazil. Financial speculation and currency manipulation has caused innumerable firms there to go bankrupt, with the result of millions of people from one day to the next being deprived of their livelihood. The belief that this is just an "Asian" or "Russian" or "Brazilian" 'flu is an illusion. We, too, are surely going to catch it.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

7. Technological innovations will compensate for the ecological drawbacks of the present system of production.

Objection: A Woman/ a Child:

That's all window dressing: What kind of technology is supposed to close the hole in the ozone layer, clean up the polluted groundwater and "dispose" of the nuclear waste? The devastated environment cannot be restored through technology. There is only one thing that will help - and that is: putting a stop to the destruction!

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

8. The system of private property is not only the one best suited for dealing with scarcity, but it also suits human nature better than any other system.

Objection: A Man/ a Homeless Person:

Just the reverse is true: It's private property, egoism and competition that produced scarcity in the first place. The privatisation of public and communal property has nowhere led to increased benefit for the general public but only to the enrichment of a minority.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

9. Whenever the government interferes in the running of the economy, the result is inefficiency and corruption.

Objection: A Woman:

Admittedly there has been, and still is, corruption and inefficiency where governmental bureaucracies regulate the economy. Commission simply ignoring the rules of democracy. And another thing: The bigger the bureaucracies (EU, NAFTA, MAI), the more open they are to the possibility of corruption.

Cantor:

But you've got to believe this! There is no alternative! Whatever is of benefit to Capital, will benefit all of you!

10. There is no alternative to the system of market economy.

Objection: All:

Since the fall of the Berlin wall the whole world is expected to believe in this dogma. But Capitalism, as it exists today, is not the alternative to Socialism, as it exists today. We reject both.

The alternative begins with us renouncing the belief in this religion, relying instead on our own experience, on the human ability to love, on cooperation with each other and with our Mother Nature.

The alternative begins with us renouncing the belief that an economy needs to keep on growing, that a growing GNP will create jobs and a quality lifestyle.

The alternative begins when we cease to believe that there is no alternative.

The kind of thinking which maintains that a Higher Power can be trusted to fix everything if only the government will keep out, has a tradition reaching back for centuries. It is already found in the writings of St. Thomas, where the Higher Power was the "Good Lord". By the way, the era characterised by this basic thinking was called "the Dark Ages".

(Quote from the farewell speech of SPD social adviser Rudolf Dressler in the Bundestag).

Network against Corporation Rule and the Politics of Neo-Liberalism.

Privatization serving without alternative as an alleged general remedy of neoliberalism is more than a deception of the public. Privatized common properties do not fall into private hands within democratically controlled areas of jurisdiction in favour of public welfare. On the contrary, they enrich global corporations, which factually write their own law and which use their monopoly for further plunder of the planet. Neoliberalism is nothing but a global raid of those in power who indisputably try to expropriate life itself. Neoliberalism reveals by commercial reasoning and acting the apocalyptic character of a world order where violence, hypocrisy and cynicism flourish: alternative solutions are being negated or ridiculed and even criminalized when the desired effects fail to appear. Actually without alternative are the results of neoliberal policy: environmental destruction, perpetuated terror and war and further social decline on a global scale.

Emanzipation Humanum, version 6. 2000, criticism, suggestions as to form and content, dialogue, translation into other languages are all desired

War and the Money - Economy

Why politicians (still) don't really want peace

By Wolfgang Fischer

- translation by Sian Edwards -

"New forms of slavery are now appearing before our very eyes as a result of deregulation and globalisation of the economy. The worst abuses of human rights are now the consequences of the world economy. Limitless world trade is the new idol that rules us!"
(Dorothee Sölle)

Only the realisation and success of social justice will prevent future wars. Social justice can however only be realised if the political will actually exists. Necessary for this is a broad political majority that is mature enough in human terms to recognise that one's own happiness should never be built on others' hardship. Social justice and peace can only be achieved if the few stop "skimming off the cream" at the expense of the vast majority. But we are a long way from this. Reality looks totally different: waging war is becoming respectable again, even in a country in which we were saying after the last catastrophe: never again war!

Our search for the causes of the return to open acknowledgment of (armed) violence should not stop at the current arguments of the US administration and its followers, the "axis of deceit" (1). The fog surrounding the causes of the dangers that threaten us both socially and ecologically must be cleared in order to bring to light real starting points for averting them.

I will therefore look at an element of our economic system, our money system, on which is bestowed a property that in nature only belongs to life itself, that is, the ability to multiply. We question the seemingly magical growth of money through interest and compound interest just as little as we react to the worldwide destruction of life, nature and atmosphere! Spellbound by frightening daily news reports of terror, war and stock market rates, we lose sight of the causes of and connections between events.

It is incomprehensible to me how even former members of the peace movement such as Erhard Eppler (2) - to say nothing of the "Greens" - can in the meantime be on the same side as those who, after important ecological issues have repeatedly been pushed aside to make way for industrial demands, now also want to see pacifism and militarism united. They speak of the necessity of imposing order on chaotic situations by means of a police-like military. They assert that the causes of the war situations breaking out all over the world are ethnic or religious differences. Some historians even talk of the "clash of civilisations" (3), apparently driven by ideological fundamentalism. At the same time, the fact remains unashamedly unspoken that the USA alone has been responsible for innumerable conflicts in recent centuries, from Iran to Vietnam to Chile and Nicaragua and on to Iraq (just to name a few examples) and for that reason is hated around the world, as the American Bishop Bowman has stated (4). The financial, economic and power-political causes of wars are practically never addressed, they are deliberately kept hidden by interested parties. Whether in Africa, in the Near or Far East, America or elsewhere, everywhere ideological, ethnic or religious discord is not subjected to arbitration attempts by the UN but spurred on by secret services, armed and transformed into full-blown wars. Wars guarantee along with economic and material destruction "naturally" profitable investment opportunities and at the

same time satisfy geostrategic power interests. Human lives count just as little as the destruction of nature in the process. The term "collateral damage" points to a shift in the value of life down to the level of objects and numbers. As if guided by a magical hand, the spectre of terrorism, created by secret services and fed with drug money, together with its most recent child, so-called privatised or denationalised war, is used fatefully, as it were, to justify an extreme increase in militarism worldwide since the collapse of the communist bloc. The unfortunate thing about the situation is that, owing to the interference of the secret services, hardly anyone has the insight to tell which events are criminal and which originate from sheer necessity. Over 3 million people have been killed in recent years in African wars without the media informing the public of the "civilised world" about the fact that all these wars are over diamonds (blood diamonds!), oil, gold and highly prized coltan/tantalum needed for manufacturing electronic chips. The public is rather encouraged to believe it's about "tribal feuds". Prejudices against black Africans are exploited in this way in order to mask war-causing economic interests (5). Instead of carrying out reconnaissance work in the service of the general population, the secret services become politically active themselves, cover up or murder in the interests of their respective wirepullers in the military-industrial political complex (6).

Any discussion about possible alternatives is blocked, resistance against this madness is criminalised, attempts are made with so-called anti-terror laws to prevent democratically legitimate forms of protest (7). The democratic facades of the state edifice crumble and their cold, calculating, totalitarian structures become more and more clearly visible. The fear of terrorism and economic losses paralyses the critical powers of manipulated public opinion and holds it in check.

To return to the monetary and economic system, it can easily be seen even without a great deal of study that exponential growth will eventually eat away at its own foundations - this prospect must be counteracted by all those who can recognise it. Tying money to the circulation of trade should be vitally important to us, as only the exchangeability of money is property. Money itself, i.e. its liquidity, belongs to the people (8). Our money system must be transformed in such a way that its task remains the simple transfer of value fairly without perpetuating worldwide through exponential growth of interest a socially destructive unequal distribution in favour of monstrous accumulations of capital and at the cost of those who may only work with their own vital energy (9). This recalls earlier feudal times, during which land and serfdom formed an inseparable unity in human consciousness. Today we see all that differently: property is one thing, and serfdom is seen as having been overcome a long time ago. The connection between money and interest is however still regarded as "natural", although here also two completely inde-

pendent phenomena are concerned, to whose apparent inseparability we have simply accustomed ourselves, as a result hardly recognise their independence from each other, and therefore question it too little.

The compound interest system has no social benefit whatsoever for the people. On the contrary, it brings about social and other destructive effects as a result of independent growth of assets to astronomical heights and mountains of debt that become unpayable. Because real production grows linearly while capital grows exponentially, an unbridgeable abyss opens up over time as a result of the system. The tension between rich and poor becomes explosive - and this is happening everywhere in the world. The current interest system violates the socially binding spirit of the German Constitutional Law (8). The exponentially growing amounts of money are only for lucrative investments, profit for profit's sake; social and ethical values just stand in its way. Destruction by war guarantees fabulous profits in reconstruction. Our economic system is therefore a system of sheer madness. On the one hand the burden of debt of indebted countries, states and organisations can no longer be paid off anyway, except by magic. And on the other hand the limited availability of natural resources, the interests of ordinary people and the social and ecological consequences play hardly any role in the plans of a corporation-friendly world economy. When, according to monetary logic, further debt is imposed, then the pressure grows to steal raw materials from elsewhere or force cheap labour at home and abroad in order to be able to pay off the debts. Hence the reimposition today of colonialism on all the countries suspected of being rich in resources. Hence also the renewed belligerence in our own country (even under a red/green regime), where we said after the last catastrophe nearly 60 years ago: NEVER AGAIN WAR. After the confrontation with socialism, now believed to be vanquished once and for all, the mask of humanity has been put aside to reveal the naked face of power, of "capital", which no longer shies away from nuclear threat. The disregard of internationally established legal standards exposes the true rogue states, the desecrators of our world.

The myth that the welfare of the rich also benefits the poor (10), only ever referred to crumbs falling from the table and has moreover destroyed ecological relationships as a result of the runaway economic growth that continues because it is imperative for the welfare of the rich. Today the future of welfare even in the industrialised nations does not look good since public services the world over are being surrendered to the game of capital under the cover of neo-liberalism and corporate globalisation (internal colonialisation). The thirst for profit ties up huge amounts in the virtual arena of the stock markets while vital social services lack money (9). The desire for profit, the shameless greed no longer balks at the public services of the last centuries. Socially necessary institutions created, financed, maintained and improved over centuries by the public for the public, such as postal services, railways, schools, universities, power supplies, water supplies, healthcare, roads and much more are being taken away from state regulation and sacrificed to capitalist speculation. The security of Germany's position is used as a pretext, the gigantic profits of the banks are concealed as are the social consequences: mass redundancies, unemployment, poverty, social tensions, degradation of people who are able to work... While the sick are burdened with paying their own prescription charges, while social security payments are cut, while jobs become more insecure and while high unemployment figures are tolerated for the sake of keeping wages low, the state easily has the cash available for military handouts in dizzying quantities. Whatever party coalition that rules this country moves unashamedly towards further social disintegration. Bigger and bigger sections of the population are pushed to the edges of society, and their need is shamelessly exploited to lower wages further. On the surface it's about international competitiveness. In reality however public interest

is subject to the cause of satisfying the interests of business and its striving for maximum profit. Although Germany is as "world champion exporter" one of the richest countries in the world, even here impoverishment at home is growing. The resulting social tensions exacerbate the situation of foreign inhabitants and other minorities. The xenophobia that proliferates on the soil of increasing competition is creating a political reality that breaches the German Constitutional Law's human rights provisions.

State debt is about 1300 billion euros and the mountain of debt grows by another 1300 euros every second. Whereas finance ministers M \ddot{u} ller and Schiller resigned at the time because of 1 to 3 billion in new debts, as they did not want to participate in a policy of "after me, the deluge", ministers Apel to Schmidt left behind new debts in the low tens of billions, Stoltenberg in the high tens of billions, and finance minister Waigel the laughable sum of 480 billion euros. Minister Eichel said sourly: "we've had our future for breakfast" (11). Who is WE? Where is all the money? Why are the money pits of the nuclear, arms and space travel industries challenged just as little as the interest services of the creditor banks? The foreign assets of the banks more than quadrupled between 1980 and 1995 (9). The state's regular new debts flow directly from the donor's account to the banks' interest accounts. Specialists speak of the risks of the money system in analogy to the risks of nuclear technology as "monetary fission" (12). Since reunification Germany has also been indebted to the international capital market, which is free to dictate its terms. It is illuminating to know here that interest is regarded as a "fixed cost", whereas human work is put in the category "variable costs" like wages or working time. Banks prefer to lend their money to the state, as the state is, in contrast to middle-class entrepreneurs for example, always solvent. The state pays the requested interest obediently without complaining, as it gets the money from its citizens through taxes and duties or by confiscating private accounts, as has happened in Argentina. The contradictions of German transport policy (freight transported by road instead of by rail, air travel instead of rail travel, large projects on the one hand and line closures on the other) are explained among other things by the fact that the Deutsche Bank steers this policy by means of its credit, rather than the politicians elected for the purpose. Money for social projects is as everybody knows less available. The existential risks for the population are growing immeasurably. Since 1990, 45 years after the last world war, wealth feeds itself and is no longer put into production. It no longer has to be invested in jobs at all and leads a happy-go-lucky life of its own for the approximately 350 people in the world who own the most wealth. Where in this picture is the spirit of the regular oaths the politicians take to protect the public from losses and increase their profits? Obviously the career politicians feel less duty to the public than to the new wielder of power, capital. Obviously parliaments have long since given up power. Obviously parliamentarians are no longer concerned with a vigorous fight for better solutions in terms of a good future for everyone - no, the impression is that they are only concerned about securing their own living (13) from the cashbox of transnational corporations (TNCs). The people, the intended sovereign of parliamentary democracy, play in addition to the role of the voting "herd" only the role of consumers in the service of capital. Natural relationships are turned upside down and all too few of us are looking at this sad state of affairs in its existentially threatening for us all, that is, criminal dimension, examples being Michel Chossudovsky, Maria Mies and Claudia von Werlhof (14).

If things were different, then there would be a long overdue, broad discussion about possible ways out of a situation that is turning into misery for more and more people. Just as the amoeba adapts to changed conditions in order to survive, the state must also learn to adapt its structures to the needs of people, nature and the environment. The social obligations of property must be rediscovered. The piles of money tramping around the

stock markets must be returned to the circulation of world trade by measures such as Tobin tax or other means and made available there for useful investment. If money keeps moving thanks to creative ways of ensuring its circulation, and speculatively making it scarce is no longer worth it, then interest will settle down to a tolerable level, especially for the poor. With the loss of profit on interest, investment in employment will also become attractive again. Human work does not then have to compete with the yields of capital. Work can once more acquire a quality that not only is characterised by joy and satisfaction, but also makes sense.

If, along with critical awareness, an awareness of our responsibility towards our descendants also grows, then further measures to ensure basic social conditions and to maintain ecological relationships are within reach: as the basis of the common good that cannot be increased, property can be withdrawn from speculation by being protected and respected as a loan (15). An economy can be built universally that, owing to the imposition of consideration for life, nature and its resources, no longer serves belligerent greed but cooperative sharing.

The demands of the French Revolution for liberty, equality and fraternity can finally after more than 200 years be realised. Intellectual freedom is overcoming imprisonment in ideologies or dogma. Legal equality is overcoming the individual's advantage over the majority. And fraternity recognises along with the common origin of all life our responsibility for the chances of future generations (16).

Footnotes

- 1) - Krieg, Konflikte, Militarismus, NATO, neoliberale Globalisierung [War, Conflicts, Militarism, NATO, Neoliberal Globalisation - <http://emanzipationhumanum.de/english/titels01.html#4>] Biowaffen, Bakterien gegen Panzer [Biological Weapons, Bacteria against Tanks - <http://www.sunshine-project.org/>], Jan van Aken, Biologist and Biological Weapons Expert from the "Sunshine Project" in Hamburg, on US plans to develop offensive biological weapons (5. 2002).
- 2) - Vom Gewaltmonopol zum Gewaltmarkt [From the Monopoly of Violence to the Market of Violence], Erhard Eppler, Suhrkamp, 2002
- 3) - The Clash of Civilizations: And the Remaking of World Order, Samuel P. Huntington, Simon and Schuster, 1997
- 4) - Weil wir gehasst werden, Terrorismus und USA [Because we are hated: Terrorism and the USA - http://www.krysstal.com/democracy_whyusa.html] by Robert Bowman - <http://www.rmbowman.com/> (Bishop of the United Catholic Church)
- 5) - Klaus Werner / Hans Weiss, Schwarzbuch Markenfirmen, Die Machenschaften der Weltkonzerne [The Black Book of Brand Companies: The Intrigues of Global Corporations], Deuticke Verlag, Vienna 2001, [<http://www.markenfirmen.com/>] - In Africa's Forests a Suppressed War Rages, A Current Report from the Green Heart of the Dark Continent (23. 3 2004), by Ruedi Suter
- 6) - Im Namen des Staates, - CIA, BND und die kriminellen Machenschaften der Geheimdienste [In the Name of the Government - CIA, BND and the Criminal Intrigues of the Secret Services], Andreas von Bülow, Piper, 2000
- 6 Interviews with von Bülow on the activities of the secret services in connection with 9/11 as a PDF file
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- stitut für sozial-ökologische Wirtschaftsforschung München e.V. [Institute for Social and Ecological Economic Research, Munich, registered association, 2000 [<http://www.isw-muenchen.de/>] - Confessions of an Economic Hit Man - <http://www.johnperkins.org/>
- 7) - Innere Sicherheit in der Festung Europa [Internal Security in Fortress Europe], Angelika Lex [<http://emanzipationhumanum.de/downloads/limo.pdf>]
 - 8) Constitutional Dieter Suhr: - Geld ohne Mehrwert - Entlastung der Marktwirtschaft von monetären Transaktionskosten [Money without Value Added - Relieving the Market Economy of the Burden of Monetary Transaction Costs], Dieter Suhr, Fritz Knapp Verlag 1983, - Befreiung der Marktwirtschaft vom Kapitalismus [Freeing the Market Economy from Capitalism]", Dieter Suhr, in: Vortrags-Sammelband der INWO [INWO (Initiative für natürliche Wirtschaftsordnung, Initiative for a Natural Economic Order) Lecture Compendium', St. Veith, 1987
 - 9) - All over the world, goods and services are urgently needed, but despite this, unemployment stands at 35 million people in West Europe and 820 million worldwide, that's nearly a third of all people who are able to work. And the daily increasing global streams of capital create no jobs and no material value, are longer concentrated on profit, but on interest alone. The volume of international flows of money has increased ten times in the last 6 years. Now more than 1000 billion dollars change hands in the world every day - only 1% of that (about 10 billion per day) is in the course of world trade transactions - 99% of money movements are purely speculative. The banks' foreign assets have multiplied from 1836 billion dollars in 1980 to more than 8000 billion dollars, that's an annual increase of nearly 10%. The proportion of income from pure interest to business earnings rose from 7% in 1960 to nearly 60%. (Source: Arno Peters, Das fquivalenz - Prinzip als Grundlage der Global - Ökonomie [The Principle of Equivalence as the Basis of the Global Economy, p.22ff, Akademische Verlagsanstalt 1996)
 - 10) - The gap between rich and poor yawns wider and wider. Managers' salaries were for years about 25 times that of ordinary workers. Now this has risen to 500 times!
 - 11) - Contribution to Panorama NDR (v.Klitzing, J.Graebert, G.Stuchlik), ARD, 18.4.2002, 20:15
 - 12) - Bernd Senf in "Die blinden Flecken der Ökonomie, Wirtschaftstheorien in der Krise [The Blind Spots of the Economy: Economic Theories in Crisis]", dtv, 2001, (see here for content), Bernd Senf, Fließendes Geld und Heilung des sozialen Organismus [Liquid Money and the Healing of the Social Organism] (pdf)
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 - 16) - Global Exit, Die Kirchen und der Totale Markt [The Church and the Total Market], Carl Amery, Luchterhand 2002
- The War Economy and its Transformation by Dieter Duhm-<http://emanzipationhumanum.de/english/warsociety.html>
Money makes the world go round - but why? - http://emanzipationhumanum.de/downloads/MONEY_MAKES_THE_WORLD.PDF, by Wolfgang Berger

Further links:

<http://www.systemfehler.de/en/index.htm>

EVOLUTION OF CONSCIOUSNESS

Existence - Consciousness - Vision - Modification - Existence of Different Quality

Wolfgang Fischer

A - philosophical, political contemplation

Existence generally is determined by mental concepts and culture. Culture and ideology keep consciousness imprisoned and struck blind, if they become dogmatic and solidified in order to perpetuate themselves. Seeking to avoid their own modification by all means available, they spread fear and disheartenment. A scared consciousness is afraid from any change, also from the saving better one.

Modification presupposes a consciousness, which takes variability of a condition for granted. Such a consciousness is alive and flexible and always is able to imagine alternative conditions. An open consciousness is capable of learning and of intention to find ways for further modification.

Vision of an existence which is different and of higher quality compared to the present determines motivation towards its modification.

Transformation always happens against resistance of those, who profit from a present condition and therefore seek to hold to it.

Those visions which focus on implementation of a world-wide being together of people in solidarity as well as on their respectfully handling of nature, are mental-cultural goals which ensure motivations of action towards a global society without terror, war and ecological degeneration.

Such visions are being feared by "mmafiacs" (media, military, administrative financial, fundamentalist, industrial and academic complexes), the offspring of those "military-industrial complexes" which Ike Eisenhower warned against in his farewell speech as US President.

That is why they try to make such visions ridiculous. Joint action for such visions is being obstructed by power-political means of producing fear by terror scenarios. Restrictions of civil rights like the right of demonstration create a false authorization for employment of government authority against citizens, even if they want nothing but peace. Persons, who support publicly their vision of justice, solidarity and ecological compatibility, are finally criminalized. If they become too successful in spreading their visions and thus become threatening to those in power, the global corporate trust does not flinch from murder and war.

Peace founders are accused by powerful slave drivers, traders and confusion founders of inciting of the people or even of threatening world peace.

Truth stands upside down.

B - everyday consequences

A society, which makes substantial parts of its existence a taboo subject, is doomed to failure. As long as eye patches are carried which are forced upon by power-politics everybody involved inevitably crack their heads: terror/war inwards and outside, financial scarcity, painful consequences of welfare cuts, general disorientation.

Only by talking off the eye patches because of emancipatory intention we can focus the fact that for example just as enormous fortunes face the enormous debts and that our economics and juridical systems guarantee a durable shift of net assets from the poor to the rich, and that those who have the threads in their hands allegedly to secure the future destroy it instead. As the area for global players who consider themselves to be independent also is continuously devastated, each individual concerned human being is needed to take the threads into their own hands. Only this way an end can be put to the dirty tricks of irresponsibility and greed.

However, this is not as simply done as written down. Concerning parliaments there is no hope, democracy has disempowered itself. Parliaments go astray, in their homes copulate uninhibitedly illusion and greed for power with the mindlessness of selfishness. The transnational companies are self-interested matchmakers who

let the superficial society of experts and advisors disappear into psychiatrically relevant dimensions by help of the profit drug, beyond any control by the supposed to be sovereign, the people - to whom the bill later on is presented ever and again.

Where people are not kept powerless in chains, people seem to sleep, seem to be blind in relation to the fact that they are led behind the bright light of existence into the darkness of poverty and scarcity. In many places people seem lulled by 'liberty to consume', diverted to the insignificant, elsewhere people seem scared, passive, still on not enough places they are self-confident. The majority lacks knowledge and awareness of being cheated, deceived and misused, all the same where on this earth.

Only relentless intellectual and emotional evaluation of the dominant system of greed and lie which glorifies destruction and death, which again and again would lead us into an increasing misery, will entail awareness of our true conditions. And only this way commitment and forces for a change to the better can be set free on all levels of social action, also in the hearts and heads of politicians and company executive committees.

Perception of urgency and overwhelming dimension of the global state of distress confronts all people without any exception automatically with a moral imperative to legitimately break any laws and customs which are hostile to life. If all those, who feel similarly concerned and therefore are similarly motivated, unanimously want to initiate practical shifting as for example to implement the *polluter pays principle* - and if this happens at the same time everywhere on the globe, then a *simultaneous policy (SP)* can develop, by which decisions of social-ecological relevance are made at the same time everywhere in the world. Thus synergistically two crucial errors of the present politsystems are overcome: the destroying competition and the counter-productive protection of advantages for a few at the expense of the public and the environment. No nation, no company, no people and no individual must fall short. Simultaneous policy is a *quantum transition* regarding the quality of social action, which orients itself at *global responsibility*. Problems could be actually solved, hunger be driven out from the earth together with all destructive aspects of the present dominant social system.

We already experience growing of participatory networks of autonomous administration and organization, of togetherness instead of being against each other, of multicoloured liveliness instead of formally shining monotony. Horizontal interlacing of these hope carriers succeeds beyond local ranges on different ways. Beyond regional and continental social fora up to the world social forum also a vertical exchange of experiences contributes to a common learning process. Human Community together with cultural variety creates new undreamt-of possibilities and encourages to set qualitatively new emphasis.

Task of emancipatory and progressive movements world-wide is to optimise in constant cooperative struggle for cultural-mental clarity the conception of world and mankind in such way that virtues are promoted in the long term. Vices and evils then have no more chance.

Only a ready to learn openness for new realizations and experiences makes modification possible, which prepares the fat fertile soil for each future generation by continued enriching of the welfare of general public. The spiral of evolution can constantly unfold *existence - consciousness - vision and transformation to a qualitatively higher form of existence and being*.

Simultaneous policy: <http://www.simpol.org>

WHITSUNTIDE - Celebration of Mental Orientation? Of Unifying Vision? Or...

only another delightful holiday weekend? Leisure time with ring riding, riflemen's meeting, fair? Spreading holy spirit over the young, does this today still mean something for us? Traditions with which sense?

by Wolfgang Fischer

Mental orientation? On what and where to?

As social and pleasant many of our celebrations are, so much they offer us recovery and diversion from everyday problems, so urgently we must not ignore exactly those problems, which oppose inter-human peace and comprehensive justice. Everything falls back to us. Meanwhile we live in a global village. And if only one village member is not feeling well, then also all the others suffer from it.

The real obstacles in direction of paradise on earth are to be found nowhere else than in ourselves. Despite of multiple confessions to peace we lack true intention to create living conditions in a common world-wide effort which leave no losers behind.

For too many of us it is still completely normal and "natural" that the stronger one is rightful and personal material profit is a worthwhile goal of life. Our societies are based on competition, which destructively embraces everything. Enriching at the expense of others however represents a goal, which stands against public welfare and makes peace impossible.

As long as our mental orientation neglects deep satisfaction of community on earth in favour of an outward and alleged luck of particulars, so long all the most different realities we are heading for will disguise the unifying and ever lasting truth.

However, as soon as we widen our perspectives beyond the obstacles and borders which have grown historically, we inevitably recognize the fact that we all are the same, born in the same light, independent of skin colour or regional origin. Once recognized, we always focus in direction of our true origin. Much too satisfying, emotionally warming is this light, never ever we could lose it again after the painful learning lessons of mankind history. The connection to the light of origin is nothing but our unifying life religion.

The trivial becomes *the divine service*, the service to the genuine. Separation and fragmentation of thinking and acting into political and religious spheres have led into the maze of different realities. They have created those realities and thus are blocking an open view at the essential. By inspiring a culture with all those spiritual-religious as well as political hereditary treasures which are valuable and of benefit for universal welfare, we create a culture which makes our life safe. Thus we create our human instinct, the implementation of which suffering creature has long been waiting for.

Praying alone: „Your realm shall come“ is too weak, too faint-hearted and in respect of damages we still cause it is

just irresponsible. Nobody is to be made excessive demands of, however, time has come to make clear, especially for those adherent to monotheistic religions, that it depends on us what is and what shall be. No longer we can wait for God or other authorities. We are responsible. And entire evolution backs us.

If it is said: „you are not to make yourself a picture of God!“, this means we are requested to avoid fighting for a „right or true“ image of God and we should focus on creature as being the mirror of GAIA, or, to whom this does not mean anything, we should focus on nature as being the reflection of life energy. Nature is our teacher. In the end we also learn from ourselves as we are part of nature. We have to support her, as it cannot be ingenious to fight her. It does not pay if we destroy her. We would destroy ourselves.

Being aware of authority of life, of all the power of evolution assisting us we are released from fear and ready to overcome the last obstacle on our road to the goal of humanity. Openly we confess to global community of life. We refuse our support to planners of gaining power by means of death and destruction and to owners of rule over war and greed. More still: we invite them to follow our vision. In continual relation to each other and to necessities for our habitat we succeed in organizing world community for an all-round advantage. United in spirit we finally create peace, which waited for us already for a long time.

We receive and maintain this peace from now on by - before following new ideas - examining them first for their benefit regarding global community. Such an examination is not only a question of cool science, it is rather an experience of the whole, a sensitive adjustment with all our mental as well as emotional abilities, it is consequence and implementation of human responsibility in regard to everything which is dear and worth.

By doing so we gain a world, which we can present to our children with pride and confidence. A world which does not require fees, where nobody has to pay for a right to exist. A world where common properties like atmosphere, water, territory are regarded as such and are not sold to exploitation. A world in which material wealth in relation to desperate poverty is no longer regarded as an indication of success or divine right but is regarded as what it is: *a reference to theft, robbery at public welfare, as offences at Nature, as ignoring our task of life, as a blasphemy.*

EASTER - Celebration of Resurrection?

Christians celebrate resurrection of Christ; non-Christians celebrate resurrection of nature some of them with heathenish customs like Easterfires, others with conscious regarding of plants and animals.

Certainly there are also combinations of celebrating. Many people probably celebrate Easter as such not at all, but use those holidays for an extended weekend, for sport and recovery.

Resurrection? What for and why?

It is time to understand Easter more broadly and more comprehensively because it refers to resurrection of possible and truthful human species as it is prepared by nature.

Similar to development of caterpillars to butterflies human individuals would have to resurrect

- from beings, who deny responsibility,

to such, which bear reality

- from beings, who define and isolate themselves ever more,

to such, who are sociable

- from beings, who always and exclusively function by being socially conditioned,

to such, who structure themselves and modify society too

- from selfish beings, who are poor in self perception,

to such, who transcend themselves

- from beings, who look for success, victory and God,

to such, who find who find meaning of Life in supporting and celebrating global community

An appropriate new Happy Easter - Message could read:

We are a unique and unmistakable part of resurrecting, i.e. ever renewing, wonderful nature, we carry responsibility for her, for the coming generations and for the habitableness of the planet.

All humans are brothers and sisters, belong equivalent entitled to the large family of mankind family.

Happy Easter!

Evolution of the Humane - Globalisation of Peace

Aristotle already made a difference between „*economics*“ and „*chrematistics*“. The latter transforms an organic social housekeeping which exclusively serves livelihood into a machinery to gain profit at the expense of common good. Boundless because heartless greed of this machinery already today feeds on the chances of tomorrow. It will destroy our future if we simple people give free rein to a globalising system which falsely is being presented by economics and politics to be without alternative.

DECLARATION OF A FRIENDLY WORLD

Wolfgang Fischer

'Privatisation' as a remedy of Neoliberalism - alleged universal and without alternative - is more than an intentional deception of the public. 'Privatised' public goods under no circumstances get into private hands. They enrich global corporations, which do write their own 'law'. They leave behind democratically controlled areas of law and lose their orientation at the common good. Global Players use their monopolistic position for plundering the planet which even is protected legally. Neoliberalism is nothing but a global raid of the powerful with the undeniable goal of trying to expropriate life itself. Neoliberalism in its thinking and acting reveals the apocalyptic character of a violently suppressing world order, in which profit, hypocrisy and cynicism drive their blooms: alternative solutions are simply denied or made ridiculous and finally criminalized, if the desired effect is missing. Without alternative and for us all inevitable are the results of neoliberal, more truthful: neofeudal policy: Environmental degradation, terror, war and welfare cuts within global dimension.

**Implementing a draft of society,
that is obligated to the common good,
is our chance for the future.**

Life appears as an echo (*resonance*) on an oscillation out of the universe. Under meditative or other conditions which focus inwards this oscillation can be experienced by each of us as light, harmonic in itself, as energy. We can imagine it to be an organizing force, which 'rains' on earth since ages. This oscillation is formed (*modulated*) by the Platonic year, by the planets and the moon cycle among others. Some time or other matter (*mater i.e.*) starts to answer lively and approvingly to the oscillation. Related to the *cosmic life stimulating oscillation of living information a coherent "order"* develops on earth, which regulates everything from day and night rhythm over tides of the seas up to wind and weather: *the interconnectedness of all being*.

Life develops. First in simplest structures, but then developing itself to highly-complex connections, which are characterised by the fact that they all are interconnected by mutual relations and affect themselves by feeding back to the smallest member and to the origin of all life. They are not subject to any spatial or temporal restrictions. The effect is direct and simultaneous. The basic substance of life contains in its regularity all information from beginning to today and by an inherent obligation to harmony it also specifies value and *quality* of future life. Coincidence and genetic accident as exclusive engines of evolution are not sufficient. The oscillation model of life with its striving for agreement and harmony draws evolution as an organizing development with a tendency towards multiplication of differences as a goal of a revealing (*manifestation*) of life, which gets ever more complex and diverse.

At the beginning are the atoms, which gather themselves to molecules following cosmic organizational laws, then by many steps the basic genetic substance develops, today known as RNA or DNA of the chromosomes. We also know about the further development of single-celled organisms, plants and animals up to the humans. In the line of development we can understand the emerging of completely different kinds of species as resonance phenomena to the original oscillation of life energy in accordance with life energy oscillations of all organisms. As a goal we can constitute an increase of independence, possibilities and abilities, whereby these subordinate themselves again to the whole in such way that lets emerge a further increase of *quality of life*.

While looking at plants it is obvious that they do not possess free intention, whereas when animals are concerned we cannot claim the

same. They do have increasingly free intentions, however these are in such way merged into their instinct that for example an intrinsic inhibition avoids killing of the own species comrade. Animals and plants complement each other in the interconnectedness of nature towards a global partnership. Evolutionary development, which disturbs the total structure, undermine their own basis of existence and disappear from the play of the life. Also cosmic effects such as meteor impacts, relocation of continents or earthquakes and volcanic eruptions have modelling influence on how species live together. Everything is dependent on each other and affects interaction by feeding back. The principle of eating and being eaten also belongs to a service of the overall function. Apart from food function we see also a hygienic function, the selection of sick and weak in favour of stabilization of the species altogether and thus their genetic potentials. The development beyond fighting among the strongest towards a comprehensive co-operation, which we can observe in the realm of plants as well as in the animal realm, serves the same goal.

The drive of life within plants expresses itself directly as plant drive. Within animals the drive of life develops its full creativity only in association with instinct. The drive of life appears innate. Instinct however is dependent on social imprinting and is practically passed on by experience. A calf e.g., which is brought up separately from the mother, later on does not know, how to deal with its own new born. "Secure" instinct represents animal's culture which only seems to be unconscious to the animal world. This culture is resonant to the basic genetic substance, i.e. it guarantees a life-supporting sphere. Being measured in relation to a smooth interaction of the whole this culture is purely creative and it is far beyond the global (*war -*) culture of humans.

Contrary to non-human nature humans to a large extent are free and often still instinct-less creatures, which have to learn at consequences of their doing. Advance in development of the brain, particularly of the large brain hemispheres, makes possible a hollow-mirror-like up-taking of life's reality within the total of existence. From here originates a special responsibility of mankind. The atrocities of history and present are consequences of its offending against fundamental life principles, on the one hand still unconscious or on the other hand also completely deliberately. But humans are capable of conscious religion (*relating backwards*), i.e. of conscious realising of their origin and thus of the origin of life. Their consciousness does not know temporal borders, we are able look back as well as into the future. Consciousness is like a traveller by time and possibilities, which was always known by mysticism. Consciousness is able to see light and spirit of the beginning and is capable to transfer those, as soon as they are being recognized, into the future, i.e. we are able to

arrange the future according to the original creative force.

The more accurately laws of life are being noticed in the course of history, the greater will be the chance to select from an infinite number of possible alternatives exactly those which benefit life. The perspective of subsistence and gift-economy in *matriarchal culture* (0) enables us to separate the useful and favourable from the actually possible and to implement them. Religion in this world view is nothing but the ability of humans to acknowledge life as being interconnected and to offer them the perspective to realize an advantage in restriction on the service dedicated to life. Faith is nothing but actual noticing information which our internal voice, our notion is trying to give us any time, against the doubts of intellect, be it in dreams at night or at other ritual trances and contemplative moments. Being removed from every-day reality to *transcending states of illumination* however is not of self purpose. With feelings of happiness such transcending conditions help finding an order and orientation within our existence. Searching intellect can be tamed and pacified by internal perception. We focus on supporting life, as soon as we can be advised by feelings.

Simple as these relations finally are so difficult it seems to become aware of them. In order to be able to recognize interrelation of life, humans must not be "blinded" - like children they should be clear of prejudices, their conceptions and emotions must be embodied and remaining in the "reality of the truth", they should not allow the many possible realities to lead them astray.

The evolutionary new development within humans firsthand is still an "empty" structure. The hereditary substance, which since beginning of life has been *compatible* with all forms of life and which the German biologist August Weismann (1834 - 1914) already described as being of eternal life, this basic genetic substance has created itself a new instrument: the human great brain. It searches for meaningful filling. It learns. And it is determined to reflect and put into practice the creativity of life energy.

From the very beginning humans learn by joy and sorrow, by pain and feelings of happiness. While at the beginning the horizon of understanding is limited by family and clan community, later it may be restricted by region and nation, today we are recognizing to an increasing extent that we are one human family on earth and merged in one nature and its laws. In the course of history this deep understanding is always present within individuals and many indigenous peoples - alone, recognition of our human self in its *global dimension* is still missing today. And we lack application of specifically human abilities in favour of the well-being of public good.

So far immature conceptions and patterns of behaviour being a natural inheritance of our animal ancestors still govern. Those to develop and overcome is one of the tasks which we have to solve if we want to become truthful humans within the evolutionary process. If being carried out without consideration eating and being eaten are behavioural patterns, which threaten global survival. The right of the stronger is a false conception for humans, as in connection with a still missing inhibition to kill the own fellow species we endanger life since ages.

Forcing upon violently and oppressing running free fantasies of "*domination*" (1) have misused natural development and its progress to degenerate creating towards destruction. Glorifying of even death in religion such as politics was accomplished by killing or falsifying the innate sympathy which in the interest of domination is culturally at least being tolerated. Thus erroneous social trends were favoured, in whose historical process a small minority of people - first in plain public, today also by subliminal violent action (2) - enriches itself at the expense of the global good and thus destroying the foundations of life. Today the monstrous consequences of this development obviously culminate in a "*war against terror*" (3), which is financed by further welfare cuts and which at the same time is being misused by restriction of civil rights to break life-saving resistance, which globally on all social levels is emerging. This resistance is directed radi-

cally against consequences and goals of a stubborn adolescent stupidity (*ignorance*) of an immature overestimating of rights of the individual in relation to those of the super-ordinate community and against a simple thinking in terms of black-and-white. Subordinated to domination by profit this ignorant immaturity - *which does not want to learn and even keeps others from doing so* - directly leads into a final mutilation of life.

If we want to learn about sense and purpose of destruction and wars, of social and ecological misery and an ever growing danger of global holocaust arising from our present way of life, then the only enlightening and plausible answer to it appears in a learning process intended by nature to mature mankind for becoming a guardian of life and earth. The fact that evolution thereby risks its own emergence emphasizes on a boundless confidence, which it sets into its work. She seems to know that we - as global humanity - finally survive, not merely out of plain insight, but unfortunately more because of learning processes led by misery (addressing here particularly the three monotheistic religious groups, the Jews, Christians and Islam). Only seconds before "high noon" - we will say good bye to our destructive possibilities in favour of a creational power of divine extent.

Thus the way is given: natural polyarchy - self organization for the benefit of the common good

We make a truthful humane culture come true, which is being developed by considering all proven to be beneficial elements of preceding cultures and which in connection with plant drive, with the safe instinct of animals and with life energy in all humans reflects the creativity of eternally living genetic substance, thus finally implementing a human social drive. A notion, perspective and perception (*mentality*) which has recovered and qualified for humane maturity will develop a healthy and rich reality, the full life. The destructive part of humans no longer gets considerable energies. Sources of destructive energies will dry out from that moment on, when all happening can be considered mentally as well as emotionally and nothing has to be displaced into hidden spaces any longer. The liberated open *flow of information* clarifies consciousness up to a spirituality, which puts understanding of interrelatedness of all being into everyday life practice. The process of development of individuality as well as the process of subordination of the individual into the super-ordinate society outlaws damaging of community (*the anti social*) and promotes strengthening of community (*the global social entity*). Politics as well as religion have lost their actual tasks. Their liturgies, "service to the people" and "service to God" do increasingly not satisfy neither social-ecological nor spiritual needs, they became of bare self purpose. Thus we can waive separation between their two realms and merge politics and religion into a *truthful humane culture*. The responsible world-conception of such a culture becomes the basis and condition of the mental state [Václav Havel]. With its borders accepted as being of natural and vital necessity and benefit this mental state represents a *social defence system* against all threats which originate from mankind. Within natural limits peacefully cooperating responsible citizens accomplish *globality*. Within all their difference and variety world-citizens experience planet earth as their uniting native country - a paradise, which they certainly will maintain.

Specifically and politically this requires to subordinate all products of humans, like technology, industry and economics, as well as money and public governance all together and radically to the service of the whole and common good. World-wide we risk everything to stop the tendency - which has grown historically - to sacrifice life to self made obligations. We replace policy (*of dying capitalist patriarchy*) - which in its last convulsions only spreads fear and violence world-wide - by self organizing in solidarity under grassroots democratic control. By *rolling-back* all neo-feudal and other one sided orders (also the religious orders), laws and value systems (*ideologies*) of world-powers we terminate their politics, which only justified exploitation, environmental degradation and death despite of differently reading promises. In addition a *process of reclaiming, of social*

appropriation [Zeller] is necessary, which on the one hand rolls back the development of alienation, expropriation, deregulation and pseudo-liberalisation and on the other hand - by broad acquiring of specialized knowledge like social as well as life authority - creates the conditions for self authorization of world citizens.

The emancipatory movement strives for release from suppression and for overcoming false conceptions. Taking into consideration their own variability and width in terms of contents the movement is aware about the complex interlacing of this topic. Groups involved leave their ideological short-sightedness behind and deal with the respective analyses of others, in order to be able to develop ideas which lead beyond the present. Released from elitist behaviour a constant mutually supporting struggle for cultural-mental clarity creates the moral condition to overcome overdue society systems, which cause social deterioration. Truthful ethics frees itself from all subjecting (*totalitarian*) clutches of power planners and places itself clearly on the side of life. We all, to whom life is dear and valuable, support and promote this development towards emancipation by bringing our opinions into public, wherever and whenever we feel concerned. Our life determines sense and purpose of life. No longer we leave questioning about sense of life to scientific specialists of universities, churches and other mainstream controlling manipulators - who so far have been shaping culture only inadequately, - we simple people prove to be the actual promoters of an ethics and conduction of life, which are neither corruptible nor subjected to any spirit of the times!

Quality of social life is determined by actions of individual members and their effects on the habitat earth. By following this understanding the cause pays principle is to be implemented, in order to ensure a comprehensive responsibility. By necessary and wisely balanced sensitive feedback processes responsibility and human maturity for the well-being of the biosphere will adjust those human made effects which disturb eco-social equilibrium (4).

The illusion of controlling the world by force is being replaced by the understanding of the necessity of cooperation and solidarity. Voluntarily changing of traditional behaviour patterns presupposes understanding of causing guilt and disadvantages. From this understanding of guilt will arise shame and the wish for compensation apart from just regretting. An actual compensation evolves the desire to reconcile and forgive on the side of the victims and disadvantaged and overcomes the revenge of the desperate by the fact that confidence is being developed and hope is spread. Consciousness approaches predestined human responsibility and from now on takes advantage of its abilities and possibilities affectionately and caringly in favour of the global common good.

New social forces and chances for liberation of the world are being set free by the fact that liberty of capital is definitely being subordinated to the service of life. The complete failure of policy is revealed by the fact that neoliberalism granted a further dimension of liberty to capital at the expense of humans and nature. While freedom of travelling for humans was limited by immigration regulations and the right of asylum quasi being abolished, capital in the context of globalisation at the same time was entitled to write its ever dominating and destructive laws and move around ever free wherever.

As soon as the process of reclaiming and re-appropriation shows results the needs of people and nature represent the defaults for global economy and no longer reverse (5). Profit does not determine the goal of life, but *pure joy of life* does. A general well-being is not dependent on the well-being of corporations but on satisfaction of eco-social needs. Matured to the humane and prepared with sympathy we all contribute to offer a blooming time to the community of life with fruits for all involved which will be deeply satisfying and enduringly pacifying. The specifically human liberties, *intention and sexuality*, find fulfilment in respect for life as defined by pure creativity, already shown to us by many indigenous peoples since ages.

Light and spirit of origin genuinely can shine through the newest creature, the humans, and terminate the power of lie, falsehood and cynicism in favour of *an order of love*. This order enables a safe orientation for a further evolution into an open future for all of us.

Footnotes

0. Know more about *Capitalist Patriarchy*, listen to an interview (#26-04) with Claudia von Werlhof at *Women's Int'l News Gathering Service* [http://www.cas.usf.edu/womens_studies/wings.html], see also *International Conference on the Gift Economy* [<http://www.gifteconomyconference.com>] and *The Gift Economy Website* of Genevieve Vaughan [<http://www.gift-economy.com>]

1. 'Full Spectrum Dominance' is the key term in Joint Vision 2020, the blueprint the United States Department of Defence will follow in the future, from which these extracts are taken: - 'The ultimate goal of our military force is to accomplish the objectives directed by the National Command Authorities. For the joint force of the future, this goal will be achieved through full spectrum dominance - the ability of US forces, operating unilaterally or in combination with multinational and interagency partners, to defeat any adversary and control any situation across the full range of military operations. The full range of operations includes maintaining a posture of strategic deterrence. It includes theatre engagement and presence activities. It includes conflict involving employment of strategic forces and weapons of mass destruction, major theatre wars, regional conflicts and smaller-scale contingencies. It also includes those ambiguous situations residing between peace and war, such as peace-keeping and peace enforcement operations, as well as non-combat humanitarian relief operations and support to domestic authorities. -

The label full spectrum dominance implies that US forces are able to conduct prompt, sustained, and synchronised operations with combinations of forces tailored to specific situations, and with access to and freedom to operate in all domains - space, sea, land, air and information. Additionally, given the global nature of our interests and obligations, the United States must maintain its overseas presence forces and the ability to rapidly project power worldwide in order to achieve full spectrum dominance.'

- [<http://www.dtic.mil/jointvision/>]

2. structural domination: the coming Constitution of European Union does not deserve this name nor does it meet the prerequisites of the goal to peace. With its obligation for increasing military armament year by year it lacks even parliamentary authorization.

3. If we recognize in that facette of terror, which is motivated by violated feelings and vital fear, the child - striving for self determination, who opposes against its domination-addicted and violent parents and who strikes back - then we open a solution out of the spiral of terror and violence. Nothing but open dialogue in connection with readiness to take responsibility for historically committed injustice will overcome the scourge of terror.

4. see also: Nature and Civilisation, A Life-Threatening Conflict and the Way of Survival, - Alienation of Humanity and Possibilities for Healing -, by Wolfgang Fischer - [<http://emanzipationhumanum.de>]

5. Local instead of Global, A Different Goal of Economics (German), Maria Mies in the attac circular Sand in the Transmission 31 Taking the Property Questions Seriously! The Topicality of Expropriation and Appropriation in Global Economics, Christian Zeller in the attac circular Sand in the Transmission 31 [<http://mensch-sein.de/lokalisieren.html>] - [<http://reclaiming.org>]

SPIRITUALITY and GLOBALISATION

Prospects for a different type of social organisation

Wolfgang Fischer

Photographs of space travel present our planet as a brilliant jewel in the nightly black darkness of the universe. Some of the international astronauts admitted a deeply felt love and affection in respect to that precious and fragile seeming, bright blue globe in the midst of the infinite black cold and silence. Their pictures, impressions and feelings helped us to understand earth as the living organism GAIA.

Political conceptions, which still are based on out-dated patriarchal education, in consideration of all the dangers for us and future generations which cannot be put aside any longer do call for a global eco-management. The notion of spaceship earth with „systems“ which have to be maintained and looked after in order to continue the flight, proves a still deeply rooted conception of humans being actors and adjusters, not perceiving themselves as being immanent part of the spaceship itself, but as somebody, who has to regulate and control nature. A consciousness for regarding mankind itself as being the great disturber on this planet, is not yet present in major parts of the civilized world. Indigenous peoples are fully aware about their complete dependence on nature, anyhow they often do live accordingly. They know and always knew that nature is perfectly providing for itself. Nature for these humans has the divine dimension of perfection and abundance.

If we want to overcome incompleteness, illness and scarcity, for us - who are living in the centers of the metropolises - this means we have to learn to disturb nature as little as possible and, where this is inevitable, have to provide for recompensation. That presupposes that we became acquainted with the interconnectedness and all-round dependence of nature and also understand that we are part this nature.

A responsible policy causes coherency in a complex and multi-level world. Such a policy could focus on three principles (1): regeneration, uni-lateral self-restraint and intercultural dialogue. »Regeneration would be (quotation from Sachs, p. 158ff) the appropriate reaction to understanding that there is no more common ideal of progress and that the king's path of the development has no goal any more. Instead we should refer to the different conceptions of ideal communities which each culture has outlined. Uni-lateral self-restraint could replace the ideal of growth in mutual dependence: Each country should regulate its affairs in such way that economic and ecological problems are not shifted and prevent other communities from proceeding their own way. And finally a dialogue between the cultures is demanded. A peaceful and lasting coexistence will only be possible, if a readiness for critical self questioning is present in each culture. Only by a process of constant dialogue and finding of agreement coherency can develop, without prevailing uniformity. The utopian strength of universalism is exhausted, however also new localism again and again has to focus on world public.« Wolfgang Sachs obviously recognized the necessity to relate to the global-whole and concomitantly recognized the necessity for a proportional complementarity as follow-up of an outdated universalism, which proved to be too one-sided and therefore not leading any further, donating coherency.

If we now agree with the present social condition being unacceptable and if we respect the fact that our different paths and theories should at least be focussed on banning violence and promoting eco-social justice, and if in addition we assume that a new and future society draft can only evolve by gathering many facets or mosaic particles of different origin, and if we finally agree that all past and future social prescriptions are to be examined concerning their compatibility referring to actual implementation of world-wide eco-social welfare, then I do hope, we are also ready and open for a mental dimension, which accepts a relation between politics and spirituality. And only if this mental link is established, a qualitatively different way of action will make possible peace as well as general well-being.

Genesis and politics

In order to regain ability of politics to act beyond the bare reaction to disasters which even is presented to us as being without any alternatives, in order to make possible an actually creative policy, the notion ‚genesis‘ related to politics may no longer appear strange to politically engaged people. It is not to revive the Biblical story of creation literally, not at all, yet I would like to draw the attention to a ‚development within a meaningful context‘. Neither Biblical genesis, nor other myths of creation talk about such an unprofessional patchwork or such a dishonesty, as we experience it today from our political participants.

Looking at new physics, at the same time also at ever-known cosmic conceptions, will make us attentive to crucial relations, which may no longer remain unconsidered by daily politics.

Physics - via the theory of relativity and quantum mechanics with the theory of superstrings and its resonance patterns, which always occur in pairs - as well as -, since long has developed a world view which is coherent to the age-old eastern conception of dynamic and reciprocal proportionality of counter-parts like Yin and Yang ☯, which at the same time also supplement complementary to the whole. In the west, the region of the Andes, the indigenous population - which was almost wiped out by colonial forces later on - likewise had discovered a similar vision of cosmos the *union / unity* (the word entity would suggest an immobility which is not) of complementary contrasts which dynamically complete themselves to a whole. Quotation (2, §29, §30, self-translation): »Within these cosmovision everything rises from a binary equality, in which there are in principle two different elements, whose characteristics among others are those of (reciprocal) proportionality and complementarity. The reality between actors is always interactive and mutually relating, it is emotional and dependent on consciousness. Such a reality is the opposite of the obscenity of partiality.« Easily to recognize is the compatibility on principle of this world view which is delivered from the Inkas and their ancestors with today's understandings of physics. And just as clearly it leaps out that a monopolizing and splitting conception of ‚good‘ here and ‚evil‘ there is completely outdated and never was correlated to reality.

Since these age-old world-conceptions and its relations of life meanwhile are confirmed by modern science still not at all have been integrated yet by politics and mainstream understanding, these still are able to split and terrorize mankind with their completely groundless categories of ‚good and evil‘, of ‚friend and enemy‘, of either or‘. The revival of fundamentalism even within those world-cultures, which have already been touched by enlightenment, requires further illumination and clarification. Politics need to be defined by the well-being of the global whole! World economy cannot develop any longer on the back of the poorest of the poor and nature! The system-dependent relation between economics and destruction has to terminate, it has no future.

If politics further on is failing to transcend existing borders by starting to examine and analyze its own historically grown structures and messages in respect to effects concerning public survival we will experience a terrible ending. Only by taking back, by rolling-back all those laws and institutions, which oppose common good, we can open doors for a social development, which finally may be called sustainable, because it does no longer destroy and consume foundations of the future, but on the contrary maintains and multiplies them: *Genesis instead of nominal growth!*

Spirituality now receives a new quality. A quality beyond traditional saint. A quality amidst life, amidst daily politics, amidst human relations. The new dimension of this quality is that neither the old national borders nor mental borders are limiting factors. New spirituality receives information not alone from thinking or from

the defaults of historically frozen developments, the dogmata of church, state or science. This kind of spirituality scoops from the depths of being, from the ever-lasting relations of life, from the cosmic essence. But it is everything but *metaphysical* - it is straight real. And it interferes. It does not serve any institution, no church, no party, no elitist group. It serves alone understanding and togetherness of all creature on earth and it does it in equal terms.

Wisdom and Sociocracy (3)

We turn to the practical side of spirituality, its political function. We all know about the erroneous trends and weak points of present parliamentary systems. Regarding this problem closely, we can recognize a reason for malfunction of parliamentary systems until today in the variability of different situations of interest. Different interests may be regional, national, financial, dedicated to gain spheres of influence etc., all of them bear the risk that one interest stands against the other, one fights the other, one tries to bribe the other etc. We are used to perceive the contest of different ideas as being democracy. But this kind of democratic practice never guarantees correctness or generally beneficial quality of its decisions. At best it guarantees the vote for majority's desire, in the worst case the dictatorship of a 51% majority. Democracies are mostly based on 'constitutions'. A kind of Basic Law serves to be a framework for decisions. This is to prevent that once gained social or cultural achievements will be abandoned in situations of special risks or elitist interests.

Nevertheless, despite of common moral principles and ethics we still suffer from war, exploitation, racism and other symptoms of social illness. Related to the war against Iraq democratically elected governments e.g. in Spain, England and the USA act blatantly against the intentions of predominant majorities. Obviously completely autocratical and to a certain extent by totalitarian means of lie and manipulation the interests of war-mongers are to be implemented at the expense of world peace. Related to the debt question the interests of money still override public interest. How else do we explain destruction of social prospects of the majority of mankind while at the same time welfare cuts within the rich world are being experienced? Where is all the money going to? The compound interests enslave on broadest front, whereby this fact is hardly brought up for open discussion. Rather fundamental social necessities which historically have been fought for are sacrificed, than alimationation of capital by compound interest or existence of military-industrial-complexes are closely scrutinized. These facts prove the necessity to dare reaching for something new beyond old conceptions.

We already mentioned the new dimension, which is to be accomplished. I thereby rely on all those, who are aware that individual luck and well-being only can dwell on social luck and well-being, which again in itself are completely dependent on the foundations of nature. Such humans overcame since long patriarchally justified insanity (or they had never been infected by them), and they never shared the obsession to shape nature and everything else in accordance with goals which finally destroy life. These people know we all are one big global family and we have to maintain global cycles by mutual and simultaneous service to the ecological context. The mental condition of these people, their inner convictions are coherent to the cosmic basic law already specified.

Knowing about consequences of their actions for themselves as well as for future generations these people are not corruptible. At any time in history such humans existed and some of these courageous people we know by their names. I have the feeling that currently the number of such people rises rapidly. When they communicate, their way of communicating is different to the normal. They neither want to convince nor override, nor in any way fight their partners. They communicate themselves completely open and full of curiosity. Being fully aware about their common goal and their common origin they are interested to complete and share their knowledge. They try to facilitate a broader understanding of worldwide inter-dependence, *they feel responsible*.

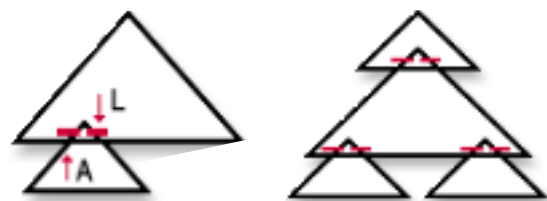
Contrary to habitual argumentation with intention of each side to present more proof of scientific correctness thus forgetting everyday reality and its needs future argumentation will no longer be fed

and poisoned by opposing interests which only are dedicated to obtain larger influence and greater power on a global level. Future argumentation is not about power or money. It is not about advantages for one side at the expense of disadvantages for the other side. Future argumentation only cares for best solutions, solutions, which unfortunately are not at all yet considered, only because such solutions do not appear to be appropriate to the present positions of dominance.

In history such kind of people, who incorruptibly always focused on a higher well-being, often were called wise women or men. Could we imagine today committees or commissions of wisdom on different social levels, which concentrate on discussion and answers to open questions? Committees, which look for best solutions for global requirements by means of latest scientific understanding and conscious about a global responsibility? There could be regional committees, where people still know each other personally. In addition continental committees are conceivable, staffed with well-known personalities of highest integrity. And there also should be a global *council of wisdom*, to which warm-hearted and generally acknowledged women and men are sent to.

What I dream about is a *direct participatory democracy* everywhere in the world. Local decisions are examined by regional councils of wisdom, to which also open questions can be submitted for discussion and further evaluation. If these regional committees regard a necessity for further examination and investigation, such problems can be submitted to committees on the next higher level. From this does not result hierarchical structures of delegation. Decisions for daily life are made on a directly participatory base where they occur. The councils of wisdom are interlaced instruments of control of social function and they always pay attention to ecological integrity in full consciousness of their responsibility also for future generations.

To whom the model of wisdom councils seems too utopian, too fairy-tale alike, the soziocratic model is recommended (3). Soziocracy creates, win - win' situations, decision finding without winners or losers! In small *circles of consent* applies: one participant - one argument, in contrast to the old-fashioned: one participant - one vote. Within circles of consent the vote does not occupy the center of discussion, but arguments, alternatives and free and open exchange of ideas. The consent of the missing dissenting vote is reached exclusive by arguments, whereby no argument is suppressed. Such way an overall higher creativity of consent rounds is constituted in relation to the mere voting of regular parliaments. The socially beneficial quality of consent democracy overcomes the social stand-still of bare majority democracies with their disgusting dealing for majorities in the service of mere domination.



Sociocratic forms of organization understand themselves to be organic structures. Sociocracy regards itself to be an organism, which manages guidance, action and evaluation in favour of its individual integrity as well as its relations and outward dependences towards the social and ecological range. Up to the global administration nowhere monomaniac elements show up such as centralism or hierarchies which only serve their own interests. Eight different management levels are sufficient, in order to arrive from the local range over neighbourhood, municipality, city, region, nation, continent at a global level. Each individual should belong at least to one of those groups. Groups should not be larger than 30 people, in order to ensure a personal contact. One leading person is elected, while the respective superordinate level determines one person from its circle to be a 'downward' connection.

Such kind of organization leads to structures of decision-making, which consist of circles, which are interrelated by double connections. The consent principle in open rounds of argumentation is the criterion for a decision. Mystery-mongering and exclusion of the

public have end. Manipulation is senseless. Force or violence are obsolete. Ideas and decisions serve all involved. Mutual interdependencies are just as naturally considered as the conditions of nature and environment. Life overcomes alienation caused by wrong prophets of power and money. Service at the social whole retains a natural authenticity and harvests solidarity and peace.

*Strengthening Love and Feeling -
Love, a yardstick of political order?*

Let us go back to the feelings of love, of which even astronauts can be affected as human cogs in a highly complex technical machinery.

Striking of children we finally placed under punishment, since we learned that struck children become again flogging parents. However what about striking of other nations? When finally do we consequently outlaw war and violence? Let us denounce the demon of national-security-guidelines, which pretend to defend national interests on foreign territories by military means! Let us stop those who break constitutional law, who did not learn yet that fruitful relations develop on confidence and justice and never will grow on threat, punishment, revenge and injury.

That applies to human relations as well as to international relations. Why are weapon dealers judged and pursued not exactly the same way as criminal drug-dealers? Victims of weapons are still more defenseless than those of drugs! They are literally torn from life, while drug users are aware of their risk. Why do only a few people speak about conversion of weapon industry to an industry of products, which are helpful to us?

Let us stop to permit others to play fast and loose with our feelings! Abuse of public opinion by practice of politicians and mass media in favor of bellicose goals of capital is not related to freedom of speech or opinion, such a practice is criminal, it is to be outlawed as incitement and has to be placed under punishment! Reminded is here exemplarily to the order video from Iraqi armed forces who allegedly pulled out babies from incubators in Kuwait, just to get public at that time in the proper mood for war.

Where is the difference to parents, who instigate their children mentally, to tear each other apart exactly like it is done with combat dogs or cocks? Which applies to parents as inconceivable, on the other hand is world-wide reality of animal agitation and agitation of people. Instead of exclusively striving for creation of peace and confidence-building measures, on dialogue, instead of looking

together for solutions on all the threats we are facing, today we are more than ever confronted with elitist efforts of the west, to coerce by violent force a totalitarian policy on the rest of the world.

I call upon all humans, to whom culture, ethics and human values are close to their hearts, to unite their intellectual forces! Act now! Stop the mentality of arrogance and mere insanity!

Even the Pope is mistaken and his thoughts are too superficial as expressed in his easterly address 2003, if he denounces hate between humans to be the cause of war. Not hate is the cause of war and destruction, but it is the insatiable greed of those, who stoke up hate! It is their chiefly economic interests!

Capitalism in its final dimension is suicidal! Nobody can eat money! Materialism does not feed the needs of our life. Machines never can replace life. The poisoned planet even for the billionaire and his grandchild is no longer a safe habitat. Escaping to the stars does not help, there it is ice cold and deadly quiet.

We recognize the threats by permanent war to be logical consequences of our economic system and we place solidarity over greed, co-operation over controlling and tolerance over being unscrupulous. Let us share our ideas for a fruitful and alive union of world peoples and let us stand up peacefully and consistently for our vision!

Let us co-operate world-wide, in order to obtain results, which serve us better than what is offered to us by present policy. Let us help mutually, internationally as well as interpersonally, on all levels!

Movements critical towards corporate globalization already today face our common challenge and started inventing and trying new forms of social administration. If they try by means of wise, socio-eratic consent to find the instantly correct decision in order to realize the best solution, then we all can find to that kind of hope, which the present policy tending towards the totalitarian is not capable to offer.

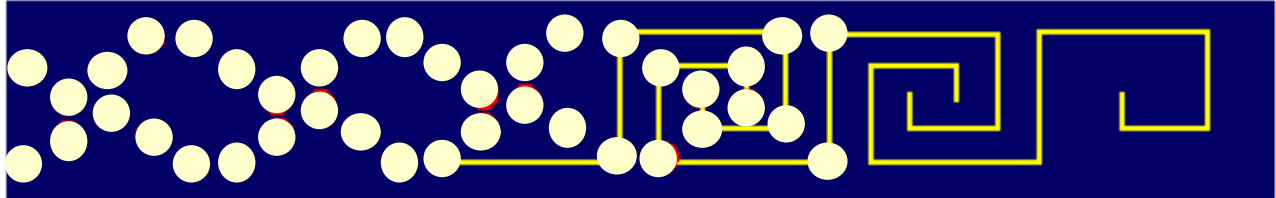
Salvation comes with constructive coexistence of cultures and an orientation which is committed on life and public welfare.

- 1) Wolfgang Sachs, Nach uns die Zukunft, der globale Konflikt um Gerechtigkeit und Ökologie, Brandes & Apsel, 2002
- 2) Javier Lajo, Qhápaq Kuna mas alla de la civilización, unveröffentlichtes Manuskript, Peru 2002
[<http://emanzipationhumanum.de/downloads/Capac-Cuna.pdf>]
- 3) Sociocracy: <http://www.sociocracy.biz>

Which Road, please, leads to the Garden of Eden?

About **losing** the feeling of affiliation and confidence and about how **to regain** a life-securing orientation.

In short: The conception of a favorable living together for humans with nature is not a romantic dream. Such a vision is realistic and proven native. The wide-spread faith in boundless progress is an illusion. Development of a culture, where sympathy and unrestricted thought determine action, which terminates the sellout of life, is a prerequisite to save our future.



Meander and spirals are archaic symbols of succession of generations. They are expression of a natural and inherent knowledge. They refer to a perception beyond traditional science!

Depending on how we look at the drawing above, meander and spirals magically merge into each other, we detect the first or the other or both at the same time. Apart from this phenomenon the spatial dimension of the double spiral in its two-dimensional illustration as meander reveals a second fundamental phenomenon: periodically arising origins („*primal jumps*“). The movement stops in the centers of the meander in order to restart unswervingly. The simple design reveals a life principle: *the creative dynamics of passing away and progress, the pulsation of life.*

Our ancestors probably suspected this hidden meaning, they *noticed* it, how else would they relate these symbols to the succession of generations? To us ‚civilized‘ humans the double spiral or double helix only recently was ‚discovered‘ to be the molecular essential structure of hereditary substance DNA by the two scientists Watson and Crick. To science this was worth even a Nobel prize! A direct consequence of this discovery is genetic engineering and biotechnology with all their risks and doubtful advantages. The controversy between disciples of biotechnology and warning voices of conservationists refers to the question: Are modern, scientifically educated humans actually *wiser* than their ancestors? Do we actually *know* more and do we really use this knowledge for the well-being of life on our planet? Or are we about to lose our *future-securing* characteristics by throwing them on the market?

Many people doubt actual wisdom of modern science, they doubt the benefit of handling the respectively won realizations. They assume detail knowledge and panels of experts of little help and even regard them to be dangerous, where the relations to the common good are lost. Native societies did not have our current knowledge in detail. However they often were well up in awareness of cosmic dependencies and laws fundamental to life, which because of pure intention to live they naturally paid tribute to*. The *knowledge* of these coherences from generation to generation was passed on by telling myths and fairy tales and by tradition of customs, - all being cultural tools, which at many places became strange to us today. Due to the confusing and increasing in detail knowledge know-how and certainty about *entanglement of being* are threatened to be lost. Alienation grows while experiencing that vital loss, fear and isolation increase. Manipulation of information by monopolized media companies and strategic production of false information by official disinformation departments of political establishment which all are focussed on nothing but profit and political power confuse ever increasing ranges of world public up to their complete disorientation. Finally the possibility of any change or alternative is fearfully doubted. Human mental ability, creativity is paralyzed, in order to switch off any resistance against predominant order and

structures. Hardly unnoticed life itself comes to grief. *Truth is upside down.*

Which society probably passed forward more know-how to survive to their children, the archaic or the civilized?

If we would count up today's progress against the costs, which it causes, we instantly could recognize that it became intolerably expensive. Destruction of nature inevitably entails destruction of mankind. Highly complex forms of life are at stake just because of completely antisocial interests, which civilization made itself dependent on. Death of whales and dolphins is followed by death of humanity, if we do not return to the correct road (see below).

Likewise knowledge about the genetic spiral is harboured within the meander, also we carry deep in us the notion and dream of a lucky life which is emotionally satisfying and free of material concerns. All our longing goes into this direction of *natural composure*, although many people often try completely different, wrong, ill-minded and even suicidal and destructive routes to ‚fortune‘.

Ethnological research knows that societies lived peacefully approximately 5000 to 7000 years ago.

Cave-men designs and other references from those old ages do not give any notion for violent or destructive behavior of their creators. This early phase of mankind was shaped by *matriarchal* cultures. In such cultures an absence of ruling and suppressive systems guaranteed social forms of organization, which cooperated both with nature as well as with the requirements of a social existence, which maintains and promotes society. Know-how always was the result of collected experience of life and without exception was passed on from one generation to the next by narrations and customs, which again imparted live-safe-guarding experiences. A different possibility did not exist before development of writing or other transfer-technologies of information. Openly down handed know-how always had to prove true by experience and constantly could be enriched by experience, it remained *authentic*. Absence of dogmatic paralysis and open handling promote a broad creativity, which let even earliest cultures find to high-complex forms of organization. Their testimonies of extremely differentiated knowledge about cosmological relations appear to us today almost unbelievable, just imagine the prehistoric stone-monuments in circles or spirals which are found all over the world, the pyramids in Africa and Central America, the pre-Inca as well as Inca construction of towns in South America - all witnesses of accurate astronomical knowledge (1). Less spectacular, but not less unbelievable and important was the knowledge about healing places, healing energies, healing plants, the knowledge about causal connections of the cycles of nature, of seasons, of sowing and harvesting - overall condi-

tions, which guaranteed the chances for survival of the early societies!

Abundance in food and necessary utensils was the result of solidarily living together, certainly not always and everywhere without problems. But handling these apparently was free of violence and *constructive* in mutual support, just because of simple certainty, to be savely embedded in nature of cosmic order (2). Pluralistic notions of gods are expressions of tolerance and refer to an awareness about multilayered and differentiated dependences of life on given laws.

Which factors might have destroyed this underlying feeling of security which serves as fertile soil for affectionate caring for one another and for nature?

What terminated the unconditional solicitude and envyleless existence of early peoples? And which circumstances increased readiness for boundless violence? By which circumstances could the beginning of egoism and abuse of foundations of future generations as expression of increasing irresponsibility have been introduced?

Defective satisfaction of vital interests of life (of newborn children) leads to the phenomena scarcity, war, craze and greed in later on societies.

To follow James DeMeo's 'Sahasia thesis' (3), the transition from peaceful matriarchal cultures to martial patriarchal cultures was released by drastic climatic changes. These changes in climate at the cradle of mankind forced peoples at that time to relocation and changed behaviors, which also concerned the handling of their newborn children. Crucial events which are momentous because humans still lack the safe instinct of our animal ancestors. The price for free human intention is a provisional disorientation, which can be repaired alone by development of *cultures which promote life*. Since cultural development, related to a global dimension, did not succeed yet in continuing those life-supporting traditions of archaic as well as still existing indigenous peoples life is endangered world-wide today. The loss of an appropriate for our species support and training of our descendants - be it because of circumstances such as described by DeMeo or because of other drastic changes - culminates today, after thousands of years, among others in a *mad* world power, which terrorizes the rest of the world by outdated fundamentalism, by staged threats and outbreaks of violence. Mental power of humans to think in alternatives and to consider peacefully all possibilities seems to be lost. Machine-alike functioning of many people already replaces their creative thinking and sensitive action.

Like a calf which could not grow up together with the dam, later on fails in its duties as mother herself and only insufficiently cares for her new born, also with humans a defective serving and satisfaction of vital demands of newborn life can obviously lead to incorrect developments of the later character of adults. Replacement of being calmly carried close to the body of parents by being put aside out of different habits, obviously has drastic consequences, where this happens in association with further deficits in *training and educational curricula* of young people (4). The placating feeling of affiliation is not promoted and being replaced by feelings of separation, of isolation and of being lost. Comprehensible consequences of these feelings are fear and an obsessive search (craze) for satisfaction - driving forces with more egoistically than socially aligned goals. Driving forces, which obstruct a necessary and life-promoting balance. Driving forces, which endanger peace of the individual by being overestimated and made absolute. Thought and sensitive perception, head and belly lose their *life-securing equilibrium*. By searching for support those driving forces flower up, which lead to erroneous trends of murder and homicide, of capitalism as well as of celebrated egoism of a civilization which is characterized by violence. Driving forces which confuse creativity and destruction because of illusional misjudging of alleged reality and which in vain try to replace nature by technology: artificial uterus is to create life (5), far out space stations or alien stars are to serve

as replacement for a destroyed habitat earth. Such kind of driving forces lead to atrophy of a life-supporting social drive in favour of life-denying impulses in direction towards just compensation. Control of social interests is no longer aligned to the common good, but finally only to a maintainance of illusions which lead astray. *Truth is upside down.*

The profound fatal of these driving forces which grow on the soil of deficits in satisfaction is that they tend to solidify themselves, consequently are being perceived to be 'normal' and only can be overcome therapeutically *against inner resistances*. We all know from own experience how difficult it is to give up habits even if their harmful effects are conscious. And we also know how easily we tend to aggressively defend outdated positions even against better knowledge just because of an alleged pride. Related to society such kind of resistance shows up as defense or craze in equal terms. Confronting violent force replaces mediating search for reconciliation. Actually growing into immeasurable figures military expenditure leave social necessities allegedly appear to be far too expensive.**

Cultural possibilities for regaining a healthy future threaten to be lost.

Alienation of people from their own best interests as being perfected in industrial society lead to a loss of autonomy in favour of a parasitic and determining élite of a military-industrial complex, which to a global extent threatens our possibilities to survive. The 'invisibly regulating hand' of the demon of greed and insatiable hunger for power which is liberated by 'neoliberalism', 'new world order' and 'war against terrorism' is unmasked to be just the opposite of what unscrupulous disciples of that demon promise. Chances for succeeding generations threaten to be sold out already today. Political sets of rules and regulation which all are corrupted dependent on capital interests like World Trade Organization, World Health Organization, World Bank, International Monetary Fund etc., interfere completely undemocratically and aggressively with national competencies by means of weaponry alike instruments (GATS, TRIPS, SAP *** etc.) and clearly pursue goals, which harm the common good: gen-technologically altered food just for the sake of superficially shining appearance and durability at cost of unknown risks as well as decreased nutritional value. Furthermore those manipulated plants do no longer carry germable seed, farmers are forced to buy seeds from industry. Industrialized agriculture destroys a self-maintaining use of nature (*subsistence-farming*). Noise and scrap everywhere - from deep sea up to space are further sources of interference with not yet foreseeable consequences. A broad increase of chronic diseases secures existence of pharmaceutical industry. Chemical poisoning, radioactive and elektromagnetic contamination as well as mental confusion are to be accepted as natural and indispensable. Market-focused patenting of life and know-how unmasks an economy of robber barons, who try to stabilize the fatally unilateral direction of *creation by destruction* thus continuing the road of global death *caused by humans*.

Whereas an animal knows, when it is full or which herb cures its spoiled stomach, many humans lost any normal measure and hardly still have a notion of our abilities and the gifts of nature.

Industrialized life - in contrast to general expectation to create liberty and time by facilitation of work - produces rushing, ill, impoverished, confused slaves who are condemned to consumption. Autonomous self-supporters in societies fit to survive have been transformed to 'aliens' which are dependent on machines and increasing energy consumption and which are caught by an illusion of boundless liberty, at the same time are no longer ready to respect vitally necessary limits. Not only physically they are out of joint - enormous obesity on the one side, destructive anorexia on the other side -, also mentally they jumped the tracks. Some are overactively and inconsiderately destructive, others are depressive, desireless and apathetic, without prospect for improvement of their situation. With advantaged rich and powerful people increasingly

The split tongue of the Biblical snake exactly like the pair of scales of Justitia refers to the double character, to the two sides of everything, in whose finding of balance - ☯ - lies the key to paradise. Our existence completely depends on life-promoting characteristics of cycling and delicately mobile processes of equilibrium finding on our planet. Let us create world-wide such conditions which help us to maintain self-confidently, responsibly and sensitively vitally necessary foundations for our future.

„Truth of history, of future and nature are on our side as well as all good spirits!“, Quotation, Claudia von Werlhof (5a)

Wolfgang Fischer, 8. 03

Footnotes:

* Natural consideration, a healthy *respect* for natural limits, *linking back* to fundamental law is the womb of original religion.

** while political élites around the globe without hesitating are ready to spend billions of tax money on the military, on subsidies for risky industrial projects as well as for the support of the system itself, individuals are left to themselves. Insufficient or not all existing social and health insurance are accompanied by exploitation of their physical and intellectual abilities.

*** GATS, general Agreement on trade in services - TRIPS, Trade Related Aspects OF Intellectual Property Rights - SAP, Structural Adjustment Procedures - CBL, Crossborder Leasing etc.

**** indigenous peoples maintain *internal perception*. Introduced by drums, dancing, plant drugs, increased respiration and others, embedded into a cultural affectionate mood, *trance experience* arrange a know-how beyond cold-hearted intellect, they combine new knowledge with the reliable and experienced, they protect *vital relations*, they *secure a healthy way of further development*. They offer time-bridging, cross-border information to life. Meditatively experienced, they connect past, present and future, all creatures with one another and the source of all existence beyond conception. Praying of many ‚modern believers‘ often only is just a pale copy of an alive, empowering and orientating archaic and nevertheless still present day *spirituality and mysticism*, which leads to realization of reality. Realization of reality is the foundation of moral action, is the human prerequisite for a flowering future.

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Religious faith systems work like filters of perception. Within cultures which are shaped by religious faith systems authentic reality of life hardly passes into the brains of people. As a consequence they suffer from lack of reality, even from loss of reality. Nevertheless they feel completely comfortable within the frames of their deceptive world views, they believe to be rightful and make use of their political power to maintain the produced inclinations. They perpetuate and worsen the normality of stupidity and insanity. They get lost within man made realities.

The key to solve this life-threatening development is to understand the effects of certain mental filters and to dissolve them in order to obtain a clear view on reality and its consequences. Only then people will decide exclusively for such consequences which will be of common advantage. Such an orientation and behaviour will result in a global culture of consensus and in satisfaction of natural needs instead of support of elitist illusions and alimentation of falsehood.

«Gods of all patriarchal religions - of Hindus, Greeks, Romans, Jews, Christians, Muslims - had „female ancestors“. Feminist theologians and scientists of matriarchy since long have proven that those matriarchal ancestresses are the religious foundations on which the new patriarchs have built their social, economic and theological systems.»

(Maria Mies)

Progress based on sacrifice in reality is stepping backwards.

Progress which demands human sacrifice and which results in annihilation of nature is degeneration.

Peace built on sacrifice or violence in reality is war.

„Liturgies of patriarchs“ are sanctioned terror and committed hostility against life.

- TRANSPARENCY & TRANSCENDENCE, KEYS TO PEACE -

Path of Life or - Wrong Track, We always have the Choice between Orientation and Misdirection, between Original and Substitute

Summary: Emergence of life on earth is being described as a reaction to cosmic effects. Induced by radiant information from space Nature develops itself within an overall interdependent network of interconnectedness of eternal being of Gaia. Due to freedom of thought and action the development of humankind carries a conflict - the disturbing potentials are being disclosed. In a world of existential threats against basics of life and its relations result clear alternatives.

Wolfgang Fischer

Preface: *The system of capitalist patriarchate terminates itself naturally by burning life into money, thus generating destructive power. The resulting necessary death toll always gets higher in the run of history. Today it reaches a global dimension. The suffering caused by our history of passion is being presented to be without alternative, Christianity even glorifies it. „Compassionate conservatism“ is the theme of George W. Bush and his neo-feudal-conservative international gravediggers. Compassionately they all create suffering. Nothing they have in common with Life.*

For thousands of years we live within a bloody and lethal revolution of the demon against Life. We have to terminate this situation if we really want to survive. A single new Ché Guevara will not be enough or sufficient - what we need is a world-wide network of really „conservatives of Life“, of empathic incorruptibles whose brains and hearts beat for eco-social justice.

We have to re-shape our world-views according to natural reality. Violation of nature and environment because of mental fantasies has to be terminated for ever. Common sense and sound sympathy are the central clues to peace - purpose and destination of human life.

A tiny switch only, an idea at the decisive place, makes the difference between Love and Hatred. To become aware of it, may change the world.

I - Cosmic Dimension of GAIA'S Relations

Periodic and lawful dynamics and interaction of cosmic radiation on our precious little planet describe a floating fundamental vibration. In its temporal and spatial expansion the energy of this „creative oscillation“ (see also: Morpho-Genetical Field, Sheldrake; Orgone Field, Reich; Akashic Field, Gravitation, Global Scaling) contains information of cosmic order [0]. Spirit and character of this information is of energetic, material and also organizing nature, *which is infinite; its source is the unfathomable, beyond imagination: chaos, the chance for coincidence.*

We investigate the energetic and material characteristics of all available (in-)formation of our habitat in their scientific chemical, physical and philosophical dimensions. We discover their family relations. So far, however, we ignore their connection to the origin of life on earth, because we consider ourselves to be outside of what happens, beyond any responsibility. Anthropocentrically arrogant we put ourselves at risk to get lost in never ending ramifications of causalities. Only the consequences of this confusion will force us to realize life as a specific manifestation of „cosmic information“. As long as we manipulate information of our habitat, we inevitably run the risk to be caught by the effects of such wrongdoing. It seems that just before the consequence of planetary death we will begin to recognize us as authors of what happens. Only then we understand ourselves in the microcosm of life as an answer to the „creative and vitalizing“ call from the macrocosmic order of universe and from then on *we resonantly and responsibly* will safeguard a healthy and creative future *by open and unadulterated* communication.

Body and structure of life will appear to us as the biological manifestation of an organizing principle, which radiates informatively from cybernetic interaction of cosmos and which in the genetic matter awakes to life.

We experience spirit and consciousness as the psychological manifestation of the same organizing principle. We recognize consciousness and structure, body and spirit as mutually complementing manifestations of the same generating pattern of organization. This boundless matrix by religions is being called Love, its source and reason is being called God.

We can imagine the (bio)-generating organizing pattern to be a morpho- or psychogenetic space, field or area, the creative power of which arises out of interaction of cosmic oscillations jointly together with all vibrations of terrestrial life.

Structure and matter in this area appear to be of slow dynamics of long-term periodical processes, whereas function of structure as well as life itself can be seen as a faster and rapid dynamics of shorter processes. Existence nowhere is static, it is boundlessly dynamic. Nature and environment co-develop. Nature in spreading diversity creates potentialities and abilities.

- Potentiality towards Growing Diversity

Cosmic modulations ensure an organizing activity in the entire universe. While in physics the organizing activity of resonance is well known in its fundamental quality concerning the relationship of mass and energy, also philosophically we can realize now life to be the manifestation of resonance phenomena. Resonant communication organizes atoms to molecules and further on to the DNA. From matter (*mater i.e.!*) originates life. DNA evolves the body and influences further organization of the genome by bodily feedback effects. Life is not dependent on genetic accidents only, it regulates it-

self and by evolution of sexual reproduction it creates another steep increase of possibilities.

Life represents function and organization of physical, emotional, mental and spiritual dimensions. Recognizing and understanding of this function and organization *is* consciousness. Many people hastily confound exclusively seized rational functions and *ideas* with a general consciousness. They confound prejudice and their subjectively compiled „reality“ with a comprehensive objective reality. Also they believe to be separated individuals, isolated „Egos or Selves“. To the extent we consider body and spirit to be separate and thus separate ourselves from life around us *by imagination only*, we restrict our consciousness by constructing mental barriers and virtual filters and consequently obstruct experience of unity. Imprisoned in the illusion of being separated from life, we start activities to search for reconciliation and satisfaction, by ways which harm us and others. We get involved in evaluations, ideologies and religious beliefs, the contradictory forces of which oppose resonance to the creative oscillation. They do not only obstruct any fruitful development but even produce unhealthy effects.

By means of wise disciplines such as meditation or by the experience of life crises the restricting mental walls of prison occasionally dissolve. Like dreaming a universal consciousness can develop out of individual consciousness. Spiritual consciousness is characterised by understanding of borderline experiences and dissolutions of mental barriers. Dream- and trance-experiences are the foundations of religious mysticism. Via newly paved cerebral paths they lead life to a transpersonal reality, to the identity of individual life and nature, to harmony of life with the cosmic creative vibration, to undisturbed interconnectedness of being.

Experience of the supporting transpersonal reality of life in dream, trance or meditation has soothing and satisfying effects on emotion as well as on intellect and liberates logic to the coincidental, unpredictable and new: *Psyche develops a healing spirit, which by personal finding of rightful orientation also leads to a social stabilization of humankind within nature.*

II - From Natural Order to Cultural Order

- Culture as a Guarantor for Creative Thought and Action

If culture is meant to be conservative *and* creative it has to foster conscious understanding, perception and feeling of *natural laws* and has to train society to respect them.

Development goal of learning by joy and pain, by success and error is the development of individual maturity which *voluntarily and because of understanding* limits the wide range of initially random objectives of *intention* to those which are *creative only*. Effects of life have to support the community of life. All over the globe human potentials should serve for life.

Within the realm of plants this is assured, without deviation, directly by the genome via reflex-alike reactions of the individual plant in relation to plant community. Within the animal kingdom we find additional help by the instinct. Instinct already is dependent on learning a behaviour, and is dependent on continuity and compatibility not only of genes, the engines of *physical development and reproduction*, but also of traditions, the guarantors and expressions of *spiritual reproduction, of mental and cultural passing on of life and its laws*. Amazingly individual ontogenesis of life rapidly repeats entire phylogenesis from the very beginning of life till present, human ontogenesis in the motherly womb is no exception. After being born individual mental development is completely dependent on a cultural environment which might either be open-minded and mentally productive, curious and loving, encouraging findings beyond current understanding and for the benefit of the respective social body in toto. Or, in a contrasting cultural environment individual mental develop-

ment might be dogmatically limited and narrow-mindedly focussed on certain interests to intimidatingly and violently protect a given situation for the sake of elites only.

Because of our freedom of intentions, the freedom to think and act whatever we want, we are dependent on *authentic tradition* of the law of life which is known since times immemorial. Disturbances of this tradition which normally is maintained by culture, or even obsessive orientations towards any other direction run the risk of complex threats - dangers which we are being confronted with. The reasons we want to discuss here.

How did the threats of industrially induced changes and deterioration of climate, food, social relations arise? How, apart from maintaining common good with the result of a fruitful future, could the symptoms of aberration develop like greed for profit, thirst for power and all-over relationships which appear to be nothing but autistic (*MCS, Mental Confusion Syndrome* [1])? How could violence against life develop a dimension which threatens future? In contrast to human society, nature does not calculate murder for the sake of secondary interests like wealth or power. Cynicism is a human invention too. Behind an alleged cruelty of nature is hidden an order for the well-being of the global whole. Nature's participants endanger themselves and others if they do not follow the inherent and fundamental laws which feed natural balances. Ignorance is unhealthy, finally it is lethal.

1 - The Patriarchal Counter-Strategy of Replacement theratens Culture

To reach a satisfying answer for all those questions above we can rely on results and findings of scientific research of *patriarchy and matriarchy* which transcend conventional categories of religion, philosophy, biology, ethnology, economy, politics an other „sciences“ and therefore have a „deeper“ focus. To avoid any misunderstanding from the very beginning we have to understand, that initially matriarchy or patriarchy have nothing in common with *domination*, neither by men nor by women. The stem *arché* links to „in the beginning“ or „stemming from“ (from Greek archaios >originally, initially<). The term *matriarchy* therefore refers to „in the beginning the mother“, life stems from the mother, from the uterus. We likewise can link the term *patriarchy* to the assertion „in the beginning the father“, life stems from the father, as to say from a male uterus. Beyond smiling this idea in connection with the related *world view* asks for a more serious reaction.

The analysis of patriarchy reveals that it changed the tradition of laws of life known since times immemorial with the intention to abolish matriarchy *violently*. Natural being became *being dominated*. Natural matriarchal order within the original cosmic order of life became *an order of domination, of subordination of life to secondary goals*. The starting point of „patriarchal degeneration“ and of the attack of patriarchy against natural order goes back 5,000 years and is being related to migrations which had been forced by geological catastrophes or climate changes and which resulted in alterations of habits in matriarchal societies [2]. We understand that stressful apocalyptic periods might lead to neglect life-maintaining traditions, customs and relations such as to carry new-borns generally close to the body, and that over generations they even might be forgotten. New rites, social manners and cultures replace the old ones - not all of them, fortunately, otherwise there would no longer be life.

Forgetting and interruption of essential rites of matriarchal culture due to those exceptional situations prepared people to open their minds for orientations different from the *First Guiding Spirit* and replace it and which *independently from long-term effects* are implemented and maintained by force. Proven recipes of life regarding agriculture and soil management, health and sexuality, essential basics of life for daily use, habits and inter-relational customs, save-

guarding exercises of meditation, trance, concentration, connecting to the essential, the inner- and simultaneously outer-most, unifying rites which have been part of the ever living matriarchal liturgy since times immemorial and which are still being practiced all over the world, extensively have been forced into the back- and underground by a patriarchal outline of life and world view. Matriarchal liturgies enabled holistic experience of transcendent truth in harmony with natural law. Complying with the necessities of natural community they ensure *satisfaction of all needs*; until today they serve life deeply satisfying and pacifying - although they are not at all honoured any more.

The new ideas are rooted in metaphysics and demand from people to believe dogmatically in *matters* which are beyond physical law and natural possibility. Even today fundamentalist religion asks from people to believe in *things* which are beyond physical reality and therefore perverted. The decisive and most effective alteration of the world view was the one which gave name to „patriarchy“: people were made to *believe* that life really would stem as a matter of fact from the male principle and no longer from the female as it had been natural knowledge since times immemorial. The result of this *perversion into the contrary* is a fundamental disregard of nature. *Obsessed* by the idea, to replace nature by a technically constructed system of higher order, nature's members from now on only serve as objects and elements which have to be *altered, improved, defeated, replaced* and which have to serve any nonsense of an imagined „better world“.

Patriarchal metaphysics is in the centre of the untrue beyond physics and natural law. «Patriarchal culture is a culture of destruction, a culture of war» (Claudia von Werlhof).

Metaphysics and the liturgies of patriarchy which are rooted in it served and still serve as a *replacement* for the safe-guarding and unifying transcendental *truth* of nature, the interconnectedness of being, the spiritual heart of matriarchy, the source and loving vitality which we long for, on which we depend inevitably and naturally, on which we live. Without exception we stem from this truth which henceforth patriarchy strives to deny, to demonize, to persecute, to destroy and to replace it by its technology. According to this misleading tradition Pharaoh Echnaton already more than 3,000 years ago made himself painted as a „pregnant“ man, an *illusion* which bears the idea of a male god.

The hoax to replace natural transcendental truth of mysticism by an imagined metaphysics beyond natural law and truth [2a] - so to speak by *delusion* - fatally results in exaggerated motivation and artificial dependencies which are typical for the patriarchal system and which are used and maintained by it. Greed for profit and craving for power are being fuelled by lack of deep satisfaction which is immanent to patriarchal conditions. Frustration and emotional deficits become the ever lasting drives for diverse addictions and result in *the omnipresent and ever growing violence*, the „trademark“ and identity of patriarchy. Looting war lords become heroes of history, cold-blooded extermination of native populations turns to be the basement for mission and civilization, merciless slavery, resolute degradation of women and ruthless exploitation of natural resources become the engine of industrialization and „progress“. The bludgeon of Cain mutates into the iron fist of „humanitarian“ strategists of *mmafiacs* - of media, military, administrative financial, fundamentalist, industrial and academic complexes. Cynicism which shows up in the attempt to cover the traces of destruction of physical as well as of cultural fundamentals of life by a *superstructure of believe in supposed progress of history and technology* is to fail - although many people still would tend to protest here because they became accustomed to the omnipresent violence, threats and dangers of supposed progress by hundreds of years [3].

If we do not want to lock out an authentic view on the conditions we have to face reality. As an appropriate and logical consequence to freedom of intentions nature has provided for an *extensive responsibility* which in its safe-guarding dimension still is alien to patriarchal

way of understanding. It is the tragedy of the maturing psyche under patriarchal conditions, that it learns uncritically to defend a standard, the quality of which is not questioned. The pending step of maturing towards consciously accepting and adopting responsibility fails. Failure of this decisive step towards *individual autonomy* opens space for powerful elites to ply their dreadful trade as a replacement. All the same we are held responsible for any way of living - be it individually or socially - also in the dimension of history. This is the true meaning of *karma*. The lawful regularity of natural counter-balance to the effects of interference with the order of nature is based on the fact, that any alteration of this order results in reciprocal proportional and complementary reactions. This law and regularity represents common ground of quantum-physics, psycho-neurology and philosophy concerning the topic „freedom and health“. *Freedom and health contain the natural destination to maintain health and freedom, „peace“ of all partners*. Any disturbance of this destination results in lawful counter-balancing. At any time we at least have two alternatives to learn from history: On the one hand we can consider the real relations and needs by means of the remaining matriarchal virtues like genuineness, frankness and inclination towards the social, or on the other hand, we may wait for diseases, catastrophes and other social-ecological regulations which are meant to reduce or even eliminate us in case we do not learn our lesson from history in time. We are free to decide.

2 - A Decision based on the re-gained Freedom of Options - the Autonomy to decide: Peace or War?

If we really want to overcome violence and other effects of current world order we just need to become receptive again for the ancient and safe-guarding traditions of personal experienced and socially proven realities and knowledge of basic needs by letting go *unreal metaphysics* like for example believing in boundless economic growth and stop fuelling destructive growth with the energy of our lives. A new consciousness is going to be the ancient ever living consciousness of wisdom which in natural maintenance and jointly use differs from the metaphysically shaped consciousness of market and consumerism in modern age and which is responsible for artificial death, artificial wealth (money) und the destruction of environment.

Revival of archaic matriarchal traditions of the *First Guiding Spirit*, which, although having been nearly exterminated, even under patriarchal conditions of nihilism, modern technology and ambience still enables human life, is the chance at present and for all future. We have to hurry up and take the chance because seducing profit expectations concerning genetic and nuclear engineering and nanotechnology a.o. will finally cost our life, *if we tolerate to let them alter the elements of life irrevocably*.

Patriarchal philistinism and culture of war cannot be changed, it only can be terminated. Patriarchal world view is an illusion, a delusion which might cost the life on earth. This delusion comes like a conspiracy, it appears to be a planned project because there are people linked to it who since ages dogmatically try to solidify it by *religion and science*. If, however, people promote this delusion against global good and their better judgement for the sake of exclusive interests, then we face nothing but a *conspiracy of death, the replacement project for life*. As long as people do not take notice of the inner-most setting of the course between life and its *replacement* the patriarchal project just keeps on running. Still, it is doomed to failure, ending up in murder and suicide, no future. There are enough specific symptoms and we experience how „war on terror“, by the US-administration supposed to continue for years and directed against any threats to US supremacy, in association with the world economic order threatens humanity already by destruction of nature, by consumption of resources, by ignoring basic rights and dignity of the peoples in the global „south“ and onwards to the centre by cutting back civil rights and by cuts of social standards and international law as well. *Patriarchal way of thinking does not know any alternative to*

the infernal trip of the «Golden Horde» (the neocons, W.F.) into the hereafter (Carl Amery, [4]).

Whenever possible *cultural creative people* address these destructive relations. As far they can, they terminate to fuel patriarchal structures and institutions with their energy of life but look for and vitalize new matriarchal ways of organizing.

«Many *alternative movements* in the whole world are *already in this process*, for historical reasons most of them in the global *south* and most of them *guided by women*. This is the case because the south and women have and had to bear the responsibility and most of the negative consequences of patriarchy and especially capitalist patriarchy. This is why they are on the front of the new movements. Additionally, for women it is still much easier to remember matriarchal society, culture and gift-giving, because the matriarchal rests have mostly been maintained by them. The way into a post-patriarchal society, therefore, is much more logical and visible for women than for men. The thinking, acting and feeling of women, especially of poor women in the south, often shows a high level of dissidence with western globalization and culture. They are decided to defend life on the “two fronts” of the conflict: against the war system of capitalist patriarchy and in favour of a new society (Bennholdt-Thomsen et. al 2001, Werlhof 1985, 1991, 1996. At the University of Innsbruck a new international research project is planned, the title of which is “On the way to a new civilization?” In this research project current alternative movements worldwide will be compared).

Movements that are either active on only one of the “two fronts” we are facing today, or that do not address to each of the most important aspects and dimensions of life under patriarchal attack, are stepping into crisis, sooner or later. This is still the case with many movements in the north and of those traditionally guided by man.

It seems as if a larger and deeper movement in the north will only be possible when the illusions to move upward within the system have been lost and the daily conditions of life have worsened further. But in the meantime extremists of the far right and “religious” fundamentalists everywhere are preparing their field of action, too.» (Quotation: Claudia von Werlhof, *Capitalist Patriarchy and the Struggle for a ‚Deep‘ Alternative*, unpublished [5])

3 - Maintaining Culture by Orientation towards Reality. Jointly Fostering and Celebrating the Global Orientation towards Interconnectedness of Being, the Fundaments of Life and their Relations, which are given as a Loan by GAIA free of Charge

- Ideas, Keys to Hell or - to Paradise

a - Illusions and their Destructive Suggestive Potential.

Illusions associated with „political-religious“ fundamentalisms are the very opponent who blocks the gates to paradise. Alternative movements have to face this opponent if they want to prevail. A prerequisite therefore is to understand and accept the opponent. This again is a challenge for everybody, „the crunch has come“: We are to face our *personal beliefs, what do we really want? We have to reverse the hoax of patriarchy, this dirty trick and obvious mistake. We have to reveal „the mystery of faith in the metaphysical guidelines of patriarchy“ to be nothing but a trap! We have to switch our brains from belief in progress, from the delusions of feasibility and other illusions back to the First Guiding Spirit towards interdependent development, responsible and considerate behaviour and to visions of universal fortune*. Experience and studies of the Hungarian neurologist Franz Andreas Völgyesi from the schooling of Iwan Petrowitsch Pawlow will give specific hints how mental switches might be handled [6].

«Considering the large and comprehensive area and the rich, internal content of words it is only natural that by help of suggestion the possibility exists with hypnotized people to cause any of those reactions which potentially exist in connection with their entire outside and interior world».

(Iwan Petrowitsch Pawlow, 1849 - 1936)

Völgyesi writes: «Spoken or written word contains *suggestive power* and constitutes a conditioned stimulus just like all other conditioned stimuli (warmth, cold, light, gravitation). What is more: its effect is particularly diverse. In terms of quality as well as quantity the potential of language to influence people far exceeds that of any other conditioned stimulus. This is because words are connected with any and all stimuli (both inner and outer) which have ever been able to enter the various stations of the cerebral cortex in the course of a life-time. Words are able to signalise and represent any other active stimulus without exception; and from this it follows that words can evoke any reactions of the organism which any other stimulus could ever produce. There is not a single bodily function, nor any ever so much hidden reaction of our organism - and be it a hormonal or psycho-energetic process - which could escape the influence of verbal information.» (Radioactivity, genetic- and nanotechnological engineering exceed physiological repair mechanisms!)

From this understanding which is extensively being made use of by advertising industry and other „manipulators of human intentions“ (Public Awareness Management) compellingly results to raise the question: *Which suggestions do support life and which serve very different interests?* The general question arises about *compatibility of information* with natural conditions and guidelines for health of an organism, individually as well as socially. The extent to which *mental* information is compatible with the creative potential of nature will determine its physiological effect on the basis of education and cultural conditioning; if it is incompatible, the effect will be pathological, (i.e. will cause sickness). Hence the decisive „*switch*“ has shown up: If we have faith in illusions - no matter of which kind and origin -, we are being led astray even by „good“ motivation - and the result inevitably will be the „*real loss of reality*“, which *fatally* is going to be counter-balanced by a substitute. The psycho-analyst C.G. Jung spoke about „make“ when considering „fate“ to say: we sow the wind and reap the whirlwind [7]. Patriarchal temptation to expel paradise from the heads of mankind lawfully results in devastation of earth, in hell. Demonizing, persecution and termination of the „First Guiding Spirit“ dismiss the entire creative power of the people affected from service to life and subordinate it to the service to any interests of patriarchy.

«What goes against the grain of conditioning is experienced as not credible, or as a hostile act.»

(John McMurtry)

b - Giving Up and Letting Go Habitual „Dear“ Ideas which all the same are Unable to Cope with Life, Re-Confirmation and Preservation of the „First Guiding Spirit“

The „*two fronts*“ of this quarrel, the one *against* the war-system of patriarchy and the other *for* a new society have a common source of inspiration, they have common ground. This is most important to acknowledge, to consider and to be aware of in order to avoid frictional losses in the *struggle* of the diverse alternative movements. People who subjectively consider themselves to be „alternatives“, however, meet the objective standard only when they have reached the above mentioned common ground. Only then they scoop from a common source of inspiration. Only if they make their own limiting shaping by religious or political traditions transparent and only if they really transcend them they are able to dedicate freedom of intentions consciously to goals which are really chosen by themselves. The normative power of reality unfortunately still is not fuelled sufficiently by factual conditions, otherwise we already would have chan-

ged those conditions since long, but is determined by limitation and restriction of thought and perception given by the respective *mental superstructure*.

The system-immanent mistake correction postulated by Karl Popper only works if the „ruling“ system generally allows such corrections *from inside* [8]. We are to feel the effects of our mistakes and errors all the time, but we do not take them seriously enough. *Frequently we do not perceive them at all if the detectors of perception are manipulated by further interests*. This shows why patriarchy despite of all its self made and obvious disadvantages was able to prevail against natural advantages of matriarchy. The media - books, newspapers, radio and television are our sensitive organs to the global world. As long as our *tele-perception*, our perception from far away is not served by authentic information we can wait for ages for collective reactions of behaviour which approach global threats by appropriate means. Although the increasing threats are openly seen, we stare at them in a transfixed way or react mindlessly in blatant stupidity not at all or not appropriately. This shows why globalisation deteriorates conditions for life as well as the perspective for the future while most people keep on daydreaming and do not stop this degenerating development by growing and continuous protests of increasing numbers of dissidents. Although the majority of global threats is self-made, they are being transmitted to be „natural“, „fatal“, „god's punishment“ - or plainly without alternative.

Since long we should have realized that we are deprived of our potentials for self-healing and our abilities to solve problems from two sides: *on the one hand systematic miss- and wrong-information from global outskirts and insufficient world-views inside of our heads lead us astray and blind our spirit on the other*. This explains why even within the alternative movements some wings who still are dogmatic and infected by patriarchy rather tend to be taken apart and brought up against each other than being bound to ensure their chances for success by creating synergies. Let us bring to public mind the adulteration of our senses by politically and religiously falsified information. Let us boycott religious and secular information-services which push forward miss- or false-information on behalf of secondary interests to produce all those reactions and perceptions within global public which are designed for powerful and financially rich clients by strategists who are nothing but hostile to life. *Let us create synergies by cleaning up and re-organizing our mental foundations!* Let us foster attempts to a new spirituality, which does not get lost in exclusive esotericism but influences public politics. Let us foster fresh attempts of a new religiousness: not to satisfy mental or clerical elites by seduction of masses but to safeguard peace on earth. Exactly into the same direction aim the attempts of Rabbi Michael Lerner or of Starhawk and other kindred spirits [9]. Task of a secular spirituality is the *reformation of our mental foundations*. It is to facilitate transparency and to encourage people to transcend limits within their heads which only have been brought up for the tempting purposes of secondary interests. Comprehensively understood secular spirituality and religiousness in resonance with holistic and authentic perception of reality create a healthy common sense and help to change and adjust those mindsets which still keep us from reacting rightfully to the local effects of globally organized injustice and misery. Especially addressed are people with decisive functional positions in society: politicians, clergy, lawyers, economists, journalists, the military and the police. Perception of urgency and overwhelming dimension of the global state of distress confronts everybody without any exception automatically with the *moral imperative to naturally break any laws and customs which are hostile to life*. The courage of convictions which are based on *love for life* (biophilia, Erich Fromm [10]) motivates to set a new course and definitely leave behind patriarchal and insane cravings (necrophelia, Erich Fromm). Global economy no longer will be based on the stupid and destructive destination of „*profit that counts in numbers*“. A destination which inevitably results in coercion to consume and to ruin ecological foundations and resources. We, the cultural creative peoples of the world will make global economy to secure necessary needs of life, to maintain its basic foundations and to facilitate an overall com-

munication and exchange for the common benefit of global life. The profit out of such an approach will be doublefold: firstly there will be meaningful labour for everybody, and secondly we will gain real satisfaction of individual and local needs which in return will automatically result in emotional balance of people which is the foundation for global peace.

A clear sight on the relations of reality discloses low cost solutions:

- Natural diversity is maintained and even growing, if we do not artificially produce scarcity and want
- Liberal and supportive economic life develops, if we neither implement „protective duties“, nor create „protectorates“ and, if we generally respect the polluter-pays-principle.
- Solidarity works by itself, if we do not fuel xenophobia, racism, egoism and other crimes against common good
- Peace is, if we terminate to fight war against life
- Common sense develops, as soon as we respect the common principles of life.
- Experience of love by spreading of sympathy results in global banning of misery and desperation, if we only let it happen

Visions of GAIA in all her glory, warmth, love, caring and safety result in a profound perception of deep peace and security and dissolve the well known fears which had been abused by patriarchy. From „emotional resonance“ with the *creative oscillation* we described at the beginning, grow strength and authority. Fearless mental setting of the course towards the *First Orientation and Original Sense of Life* terminates «madness of normality» (Arno Gruen [11]). Responsible thought, acting and behaviour spread into the world and join for the liturgy of human religion, for the service for the common good. The *First Guiding Spirit* settles in the common sense. It heals from the madness of patriarchal aberration and immunizes against its seductions. It leads to global height of humanity, free - bound only to natural needs of life.

*Paradise is
where we respect the limits of Nature,
the borders of Nature's laws.*

Footnotes:

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- 1) - Wolfgang Fischer, ‚Globalization from below‘ - *Movements - Why they are not only important - they provide remedy and hope against the spreading decadence of a commercialized world* [http://emanzipationhumanum.de/english/resist01.html]
- 2) - Gimbutas, Marija: *Das Ende Alteuropas. Der Einfall der Step-pennomaden aus Südrussland und die Indogermanisierung Mitteleuropas*, Innsbruck (Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft 90), 1994
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[http://www.orgonelab.org/saharasia.htm]

2a) - Definition of 'metaphysics': beyond overall reality, the unreal, illusion, delusion. Whereas *mysticism* is reality *beyond the current level of understanding*. Within this mental frame there is no difference between earthly and celestial, only between real and unreal.

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oder - Wie die sexualfeindliche Moral in Europa etabliert wurde (2003) [http://www.berndsenf.de/HexenHebammenVerfolgung.htm]

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4) - Carl Amery, *Die Grünen und die Goldene Horde, Für eine neue Weltinnenpolitik hat die einstige Ökopartei in der Regierung keine Kraft gefunden*, Januar 2005

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9) - Michael Lerner, *Why America Needs a Spiritual left*, [http://tikkun.org]

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10) - Erich Fromm, *Haben oder Sein, dtv*, 1979; *Wege aus einer kranken Gesellschaft*, Ullstein, 1981; *Die Kunst des Liebens*, Ullstein; *Es geht um den Menschen*, Goldmann, 1981; *Die Seele des Menschen*, Ullstein, 1981; *Die Furcht vor der Freiheit*, Ullstein, 1983; *Humanismus als reale Utopie - Der Glaube an den Menschen*, Heyne Verlag, 1992

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Common Sense grows from Resonance on Common Ground

A Story from the East and its Inherent Liberating Message to the World

Oriental Lesson: Al Qaeda and the Wise Judges

compiled by Wolfgang Fischer

The story „**KORANIC DUELS EASE TERROR**“ told by James Brandon in ,The Christian Science Monitor‘ [<http://www.csmonitor.com/2005/0204/p01s04-wome.html>] inspired to contributions to the online forum, discussion group „Religiously Motivated Violence“ at the Global Network of the Council for a Parliament of the World’s Religions [<http://cpwrglobal.net>]

Dialogue: It is fine to talk. To share what is inner-most important. Resonance emerges between partners in dialogue who acknowledge each other as human beings. As people with identical and completely natural needs. Needs which beyond the separating prejudice of diverse religions and world-views are of equal validity for mankind. Consonance empowers. Resonance helps to let go dearly held but all the same superficial identifications for the benefit of the identity of humanity. By doing so mind gets liberated from prejudice and fears which in history settled in or have been implanted for various reasons. Heads gets clear and hearts liberate. Common sense and sound sympathy emerge and create prerequisites for thinking and acting to really satisfy one’s own needs without neglecting the needs of others.

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- Do we realize the difference by now?
What is natural and what is artificial?
- Can a majority of human beings
be expected to walk the path of empathy and love?
- The Essence
- Religion is part of our human nature - everywhere,
all over the world, without exception - and: it is political too
- No elitist exclusivity - but integrity, humanity and nature

‚If you can convince us that your ideas are justified by the Koran, then we will join you in your struggle,‘ Judge Hamoud al-Hitar from Yemen told the imprisoned Al Qaeda militants. ‚But if we succeed in convincing you of our ideas, then you must agree to renounce violence.‘ The prisoners eagerly agreed. Western antiterrorism experts warned that this high-stakes gamble would end in disaster. Now, two years later, not only have those prisoners been released, but a relative peace reigns in Yemen. And the same Western experts who doubted this experiment are courting Hitar, eager to hear how his ‚theological dialogues‘ with captured Islamic militants have helped pacify this wild and mountainous country, previously seen by the US as a failed state, like Iraq and Afghanistan. US diplomats have approached the cleric to see if his methods can be applied in Iraq, says Hitar. ‚Before the dialogues began, there was only one way to fight terrorism, and that was through force,‘ he says. ‚Now there is another way: dialogue.‘

The story from the East is a message to the world of today and tomorrow. The story proves that virtues of respect, dialogue and understanding are capable of solving even severe problems such as religiously motivated violence, including murder and mass-murder. Despite to the gravity of the crime there is no coercion between judges and delinquents, on the contrary, the prisoners are accepted as humans with the potentiality to learn. Initially, of course, they were captured. But then the strategy changes from coercion and imprisonment to equitable dialogue and chances are opened towards becoming humane, towards emancipation from false beliefs to being humane. The Islamic scholars know: *Emancipation to the humane is the prerequisite for peace*, not ever growing military power which is based on social and ecological destruction for the benefit of global players only. They provide a clear chance to the delinquents: either they convince the judges or they are being convinced by the judges. The judges are able to facilitate this process of re-integration by meeting the prisoners on the common ground of their reverence for the Koran. That’s a great way to approach the problem. The lawful criterion is the Koran, something highly estimated by both sides. Both sides related to common ground.

«Mankind sleeps. It deals with futility, it lives in a false world. If you believe you can distinguish yourself with something in this world, it only is custom or habit - never religion. If you meet people walking on the path of insight, don't talk, eat up your ego. If you are related to reality upside down, then your understanding and your religion also are upside down. Man captures himself in his net. The lion, the man of the path, breaks up his cage.»

Sanai, 1131 AC, in ,The Imprisoned Garden of Truth‘
Sufi master Sanai from Afghanistan was a paragon for the great Persian poet Mawlana Djilal-ud-din Rumi, 1207-1273.

When Reality is upside down - Normality turns into madness

«Mind is an Illusion of Truth»

Hazrat Inayat Khan, 1882-1927

If we really want to overcome the world's ‚plagues and pests‘ we have to join the forces of greatness. If we want to find their *sources*, we have to dig deep down to the roots. We have to go back in history more than 5000 years. We have to find common ground with the principles of life. The Sufi poets distinguished between reality and appearances and they offer a way out of the net in which we are caught. They talk about dismantling the net on a global basis in order to reach common ground. *Seems impossible?* The self woven net of imprisonment only exists where mental frameworks represent upside down concepts of reality. People or societies who preserved their *Common Sense* do not know such nets, such limitations to life. *They do not need any emancipation.*

Emancipation from what? From false beliefs in force or domination. And from the lack of belief in *understanding* or *learning*. Just recall the above mentioned story: *the judge, the common ground, the dialogue - we only need genuineness!* Genuineness, honesty are the tools we need to make use of, definitely not force, not domination. Ancient traditions of Native Americans e.g. already made guilt understandable to the sinner. *They knew:* respect to the violator as a human being produces the chance to re-integrate him or her back into society - nothing else is being needed for this.

*Understanding is healing -
We have to understand or we will fail*

Retributive justice co-exists with love. Only at first glance it is hard to understand. It became difficult to understand because of the many falsities and cravings humankind superimposed on Truth, and by doing so Truth lies buried to the masses. For them it becomes difficult to get out of the multiple nets of reasoning and falsities which mankind produced during its patriarchal history. Under patriarchal, dominating and violent conditions that have ensued due to the mainstream thinking, it is understandable that individuals and society tend to be aggressive and defensive in their actions. This perverted perspective has made possible crime against common good common within the predominant patriarchal mental framework. We are confronted with the severe problem of violence and defence and their devastating consequences only within this mental framework which stands upside down in relation to true reality. Not only that we have different systems to relate on but even within one and the same system of Christian values. For example, we on the one hand relate on laws of state and on the other on laws of religion. That's a hoax with divisive effects and it was implemented by purpose. It was the idea of Emperor Constantine the Great: *'divide et impera!' = take apart and rule, destroy and dominate!*

Needless to say: We have to dig deeper and beyond the mental worlds of Koran or Bible, far deeper - down to the common ground of life - or we definitely will fail.

Facing the dichotomy of Matriarchy and Patriarchy (1)

We have to dig to the source of life. The problem is, most people have forgotten about that source. Although everybody is born out of this source we commonly do not estimate our origin and mother any longer, some even sell their identity and life, heading for illusions and by doing so they exchange reality for illusions. They produce illusions as they need a replacement for reality. Substituted reality results in delusion. Delusion starts with illusions like greed for money and craving for power. What a poor reality. Why is that so? Why do people behave like that? Come on, don't come forward now with the supposed excuse of the ‚original sin‘!

That is another hoax. It is a trap, it is kind of switch which came into existence by neurological development of free intention. Natural learning processes on the basis of general responsibility overcome that trap and lead to autonomy. Patriarchal societies, however, make use of that trap and manipulate people. If this happens by intention for the sake of secondary interests we have to deal with the conspiracy against life. Being kept from natural learning by doing we produce multiplying challenges that finally become threats to life. Since we produce the mess we cannot escape from it. We learn fast and authoritatively only if we are genuinely allowed to learn unhindered by dogmas which are to tell us what is supposed to be right or wrong. If we do not free ourselves from dogmas we fail inevitably.

*The concept of ‚fallen nature or original sin‘
is a dominant religious illusion*

There is no fallen nature. And there is nothing above nature. The idea of improving nature is the original blasphemy. There only is nature and its *replacement, its substitute*. There is nature, being with nature, or - being against nature, fighting against nature, war against life. We have to get the original sin clear of our minds. The concept of a *fallen nature* represents a patriarchal invention which is supposed to be normal or natural - *no chance to be overcome - ever*. Such a concept perpetuates destruction, war and hatred - because it teaches that evil is supposed to be a natural part of human existence. *Within this picture we can try to be better, but we never will be good, because we are essentially fallen. We can realize now the dichotomy of matriarchal path and patriarchal path with its religious tradition of ‚the original fall by birth‘ which needs to be fought life long. Matriarchal Path serves Life. Patriarchal Path serves Replacement. You cannot serve both at the same time.* It becomes obvious that patriarchal systems cannot be improved. If we want to survive, we have to let them fall or re-write their programmes completely.

Acknowledging patriarchal aberration from matriarchal path offers a clear secular chance to make a decision to serve the common good instead of serving egocentric cravings. *Such a way of life is completely natural and physical - and is divine all the same; its learning process is always open to everybody, never exclusive and by nature it leads to social responsibility via individual autonomy - it leads to a global community in the service of Life.*

Let us courageously turn over traditional world views! It is our spiritual worlds we have to clean up! Who else would be able to do so if not those who still believe in the power of spirituality? We have to be clear and sound. We respect everybody on the path. We are compassionate. This is why we question the contents of certain beliefs, of mental concepts, of world views. From experience we do know how difficult, how really threatening it can be to give up dearly held beliefs even if their unreality is rationally and mentally clear and obvious. The tight grip of tradition can be deadly if we do not wake up from wrong mental settings which are nothing but mass media controlled mass hypnosis. *Let us definitely stop to hypnotize our children for the sake of their mental growth!*

Re-organizing our minds

For the sacred understanding of human existence we have to face human history as it was and as it is - and we have to make up our minds. We have to set our minds, to re-evaluate our mindsets. A global reformation of the given mental frameworks has to be accomplished by courageous and loving people. There is no other way: *«The lion, the man of the path, breaks up his cage»* in order to stay on the common ground, in order to stay within the matrix of love. Who does not want to be there? What keeps us from re-integrating into that matrix? Only false or deficient mindsets and their destructive products which we placed on earth do not desire that. Nothing else.

If we want to overcome violence - independently from where we come or what we believe, religiously or culturally - we just have to return to original, ancient and life-saving traditions of individually, socially and jointly experienced truth. This can be achieved by just letting go unreal metaphysics and stopping to feed it with our life's energy.

Existential analysis fails unless it digs down deep enough in history to reach and understand the fundamental dichotomy of different quality in social development. This dichotomy is the setting of the course. It is decisive. It decides on life or substitute.

Are not Metaphysics and Mysticism the same Magic Nonsense?

Mysticism is regarded to be the realization of perennial and natural truth beyond beyond current understanding. It is the perception of reality beyond what we already have learned to understand. It is the awareness to accept a natural reality beyond what we momentarily understand and already know. It is acknowledging a matrix of cosmic law and order beyond understanding - which we call love: Interconnectedness of being, lawful and real - divine. By nature we tend to satisfy love and divine life and *never a substitute*.

Metaphysics is something quite different, although the difference is not yet aware to many people. Metaphysics says nothing else but 'beyond' physics, beyond physical law, beyond nature. But what is 'beyond' material, energetic, informational and spiritual physics, beyond the Law of Nature, what is to be found there? Beyond physics and natural law there is nothing but delusion, unreality - the counterpart to reality: Walking man on water, water turning into wine, wine into blood, virgins in a land of milk and honey, or a god, who is supposed to love certain people exclusively - are beyond the divine. Although in the centre of some religion those examples at the same time are in the centre of unreality, insanity, delusion. We do not want to hurt, but still, we have to focus as we want to touch, we are straight. As we want to see the source we have to fight the fogs. We have to be clear and sound. By ignoring natural and physical law metaphysical laws are being invented. Known as dogma they are created and pressed upon people, *without alternative*. Laws which do not exist in reality need to be imagined and then to be forced upon reality. This way delusion nearly suffocates truth. Such kind of systems are counter-projects to the matrix of love and emergence. By their nature they tend to violence and destruction. *Quantum physics, however, proofs since long that human responsibility is nothing but real physics. Neither is it magic nor is it incomprehensible. It is just natural.* The concept of a patriarchal god, however, who punishes those who are not obedient, is a metaphysical imagination, is an illusion, is a delusion which threatens global survival.

Do we realize the difference by now? What is natural and what is artificial?

People who at this stage of discussion feel obliged to point at nature's supposed cruelties should be aware that violence and defence in the animal kingdom never serve motivations like greed or even addiction. Every days needs are natural, cravings are artificially created.

Face it: Wasps that paralyse their victims, leaving internal organs functioning, laying eggs on them, and with the young devouring them alive, eating in a pattern that saves the vital organs for last. Sounds a lot like capitalistic exploitation doesn't it? *Yes it does!* Capitalistic exploitation obviously is part of nature as the actors are part of nature. *But, shall that example be an excuse for such an alienated behaviour of people?* Can you see the difference now? Those wasps behave the way they do because of 'their' nature. Who, for him- or herself wants to claim the wasp's right, which is related to their neurological and spiritual level in natural evolution? Are we

human beings not supposed to use the mental tools 'we' are given? Don't you think we have a different kind of responsibility? A different kind of consciousness and awareness?

The consciousness and awareness we are talking about always existed and for ever will exist - we only need to let it develop within our brains by the learning processes of life. Actually, we have to eat the fruits from the tree of knowledge. We are to understand and to live in an understanding and responsible way.

In order to communicate this vision of reality we articulate a rationally compelling and emotionally inspiring truth, we make this truth accessible, being seen and being highly regarded as to be our warming, nourishing, comforting home, which humanity maintains. 6 billion people are companions on that path. Instant correction of the track toward the abyss is possible, however, not yet very likely. This is why we need to make joint use of all our abilities and possibilities: *visions of peace, love, abundance, solidarity, of our global family and natural community.* We need to integrate the study of comparative religion and philosophy into our public schools. Not as a way of proselytising for a particular faith, but as a way of emphasising our need, both individually and collectively, for a sacred understanding of human existence.

Can a majority of human beings be expected to walk the path of empathy and love?

Many people already walk on that path, never leave that path. However, civilisation displaced billions of people. Limited their mental horizon, replaced understanding by dogma, love finally by political and/or religious correctness. The path is original life. Information different to that is nothing but false.

Every child, without exception will be brought up within this world-view and will flourish within their particular community. If there are conflicts, the individual will naturally submit to the consensus of the community, which in turn, will always be sensitive to the changing needs of each and every individual.

This can be accomplished if the required consensus on sacred values and universal teaching of those values is learned. That is not at all magic. Optimising the possibility of individuals coming into a right relationship with self, others, nature, and our common source or ground is the easy key to peace.

However, the god habitual religions are referring to cannot do nothing at all if we do not support our hands, our hearts, our brains. To continue in this language: it is we who represent divine spirit, it is up to us to decide: divine or delusion, common sense or madness. It is up to us to react to the threats and challenges we created, it is up to us to re-integrate, to build bridges, to compensate, to heal - only if we do so there will be reconciliation. Neither realistically nor morally can we wait for someone to help us out. As long as there is suffering due to human misbehaviour there is no excuse at all for not at least trying to hurry up in improving performance.

The essence

Originally there is no difference between mental world and spiritual world. The world of our ideas and visions lives in our brains and we live in that world, we live that world, we create it. It is the very ideas and visions which make the difference. If the world within our brains is authentic the result will be a behaviour of caring empathy. If the inner world is differently focussed the results will be different too.

Spirituality seen from this perspective is nothing but the mental capacity to achieve awareness of interconnectedness of all being. Within this context religion is the expression of our continuous at-

tempt to realize life from its origin. It is the human attempt to understand life within its overall relations and it is the attempt to give life a perspective. Religion is part of our continuous attempt to identify ourselves within overall existence.

Religion is part of our human nature - everywhere, all over the world, without exception - and: it is political too.

As we are born to ask questions we rely on authentic answers. During our up-bringing part of the answers we do learn by trial and error, by pain and joy. Those answers by nature are true. They are authentic. And normally this kind of natural learning does not hurt much. Just enough to keep us on the right track.

We can understand: The key to the solution of the problems of the world is the quality of the answers we deal with. Answers are ideas. And we know how powerful they are. And we know how much those answers depend on education. If the mental superstructure of societies continues to be rigid and dogmatic - be it spiritual or secular - *the natural learning process* unfortunately cannot take place smoothly and therefore cannot provide true answers. Under conditions of domination, restriction and subordination answers are provided by elitist others: *predominantly insufficient answers, false answers, strange answers, mostly for the sake of strange interests.* By time and history the trials of course get more complex, the pain worse, the errors get fatal - no wonder! Under patriarchal conditions people grow old without learning their lessons. Obsessively till the end they confuse readiness to make sacrifices with love for life. Never the less giving up the force to control and confidence in autonomous learning processes of life are on schedule.

We should understand by now that we have not learnt the lesson on a global scale. That is why today we are confronted with a growing range of man-made global threats. Nature still is willing to bring us back on the right track. Responsibility is ours!

We can realize our job to do: To clean up our mental worlds, our spiritual settings, our ideal frameworks, our world views and religious beliefs. We have to clean up the whole mess of ideas and we have to sort out what is supportive to global survival and what is not. We have to sort out what is just, social and ecological and what is not. We have to sort out what serves the common good and what is to serve strange cravings.

We depend on trust in the wisdom of our hearts! The heart is situated in the centre between the two brains of head and bowels. The heart is able to detect the quality of ideas. Everybody is free to try out. Outer world represents nothing but the result of a mainstream media guided imagination of fear, of threats, of supposed enemies and more intimidating concepts. The inner world consequently follows the same patterns and that is why we fail in making a difference.

However, if - under meditative tranquil conditions - we start to experience guided imaginations of peace, love, warmth, of pulsing blood-flow and breath-flow, of being supported by something overwhelming great-hearted, just, light, caring, loving, we perceive the difference to what we have been made to believe first hand.

Encouraged and strengthened by such experiences within caring communities we can make a decision to quit from what we thought before. Understanding better, we can leave behind what we held dear before. We gain anyway. We can emancipate from being ruled by insufficient ideas towards a satisfying realization of ideas which serve life and nothing else.

Consequently we will behave responsibly. By purpose we will act always having in mind common good also. And we will not stop until we liberated the world from false ideas to an existence in solidarity and joyful diversity.

«When a devotee serves eternal Truth - be it only for a few days - all his intelligence will focus on me. He proceeds on that path and, after giving up present miserable material worlds, he will be my companion in a transcendental world.»

Srimad Bhagavatam , Canto 1, 6th chapter, verse 23

No elitist exclusivity - but integrity, humanity and nature

Likewise to the Al Qaeda prisoners in Yemen all misled or blinded people, hypnotized for the sake of false interests, have the chance to re-integrate to the wisdom of common ground of life. Such action delivers resonant energy and clears the mind from false fears and ideas. Common sense is nothing but a result of nature's schooling.

"Conspiracy" of usurious slave-drivers, avaricious profiteers and 'Economic Hit Men' (2) is a result of patriarchal schooling. It is what others call a *„conspiracy of maffiacs“* - of media, military, administrative financial, fundamentalist, industrial strategists of academic complexes - the think tanks of the corporates. It was US President Dwight D. Eisenhower who in his fare-well message to his fellow citizens already warned the public of military-industrial complexes which he considered to be a major threat to democracy and freedom.

Well, as the patriarchal aberration has grown up to a global counter-project against life we have to partly re-programme ourselves and vitalize a world-wide *„counter conspiracy in the spirit of life“* in order to gain creative momentum. Obviously it is not that simple that we are just not good enough in being Christians, Moslems, Jews, Hindus, communists or disciples of any other world-view and we just would have to *„improve our respective role-behaviour“* - not at all: to a large extent we are just too weak in being humane - independently from where we come. As soon as we primarily concentrate on our common being human in the centre of nature's abundance, we become immunized against deviant temptations.

Being united in spirit is far stronger than being united in states or corporations. United in the spirit of life we are unbeatable, stronger than any violent and counter-creative *„alliances of replacement strategists“*. Once we stand on common ground, there is nothing but identical common sense in love and wisdom.

Common Sense and sound sympathy are the central clues to peace - the purpose and destination of human life.

Footnotes

1) *Transparency & Transcendence - Golden Keys to Peace*, Wolfgang Fischer, 2005

[<http://emanzipationhumanum.de/english/human/switch.html>]

2) *Confessions of an Economic Hit Man*, John Perkins, Berret-Koehler Publ. Inc. 2004

[<http://www.amazon.com/exec/obidos/ASIN/1576753018/103-3237495-2551010>]

Koranic Duels Ease Terror

By James Brandon,
Contributor to The Christian Science Monitor (FEB 4, 2005)
[<http://www.csmonitor.com/2005/0204/p01s04-wome.html>]

SANAA, YEMEN - When Judge Hamoud al-Hitar announced that he and four other Islamic scholars would challenge Yemen's Al Qaeda prisoners to a theological contest, Western antiterrorism experts warned that this high-stakes gamble would end in disaster.

Nervous as he faced five captured, yet defiant, Al Qaeda members in a Sanaa prison, Judge Hitar was inclined to agree. But banishing his doubts, the youthful cleric threw down the gauntlet, in the hope of bringing peace to his troubled homeland.

'If you can convince us that your ideas are justified by the Koran, then we will join you in your struggle,' Hitar told the militants. 'But if we succeed in convincing you of our ideas, then you must agree to renounce violence.' The prisoners eagerly agreed. Now, two years later, not only have those prisoners been released, but a relative peace reigns in Yemen. And the same Western experts who doubted this experiment are courting Hitar, eager to hear how his 'theological dialogues' with captured Islamic militants have helped pacify this wild and mountainous country, previously seen by the US as a failed state, like Iraq and Afghanistan. 'Since December 2002, when the first round of the dialogues ended, there have been no terrorist attacks here, even though many people thought that Yemen would become terror's capital,' says Hitar, eyes glinting shrewdly from beneath his emerald-green turban. 'Three hundred and sixty-four young men have been released after going through the dialogues and none of these have left Yemen to fight anywhere else.' 'Yemen's strategy has been unconventional certainly, but it has achieved results that we could never have hoped for,' says one European diplomat, who did not want to be named. 'Yemen has gone from being a potential enemy to becoming an indispensable ally in the war on terror.'

To be sure, the prisoner-release program is not solely responsible for the absence of attacks in Yemen. The government has undertaken a range of measures to combat terrorism from closing down extreme madrassahs, the Islamic schools sometimes accused of breeding hate, to deporting foreign militants.

Eager to spread the news of his success, Hitar welcomes foreigners into his home, fussing over them and pouring endless cups of tea. But beyond the otherwise nondescript house, a sense of menace lurks. Two military jeeps are parked outside, and soldiers peer through the gathering dark at passing cars. The evening wind sweeps through the unpaved streets, lifting clouds of dust and whipping up men's jackets to expose belts hung with daggers, pistols, and mobile telephones.

Seated amid stacks of Korans and religious texts, Hitar explains that his system is simple. He invites militants to use the Koran to justify attacks on innocent civilians and when they cannot, he shows them numerous passages commanding Muslims not to attack civilians, to respect other religions, and fight only in self-defense.

For example, he quotes: 'Whoever kills a soul, unless for a soul, or for corruption done in the land - it is as if he had slain all mankind entirely. And, whoever saves one, it is as if he had saved mankind entirely.' He uses the passage to bolster his argument against bombing Western targets in Yemen - attacks he says defy the Koran. And, he says, the Koran says under no circumstances should women and children be killed.

If, after weeks of debate, the prisoners renounce violence they are released and offered vocational training courses and help to find jobs. Hitar's belief that hardened militants trained by Osama bin Laden in Afghanistan could change their stripes was initially dismissed by US diplomats in Sanaa as dangerously naive, but the methods of the scholarly cleric have little in common with the other methods of fighting extremism. Instead of lecturing or threatening the battle-har-

dened militants, he listens to them. 'An important part of the dialogue is mutual respect,' says Hitar. 'Along with acknowledging freedom of expression, intellect and opinion, you must listen and show interest in what the other party is saying.'

Only after winning the militants' trust does Hitar gradually begin to correct their beliefs. He says that most militants are ordinary people who have been led astray. Just as they were taught Al Qaeda's doctrines, he says, so too can they be taught more-moderate ideas. 'If you study terrorism in the world, you will see that it has an intellectual theory behind it,' says Hitar. 'And any kind of intellectual idea can be defeated by intellect.'

The program's success surprised even Hitar. For years Yemen was synonymous with violent Islamic extremism. The ancestral homeland of Mr. bin Laden, it provided two-thirds of recruits for his Afghan camps, and was notorious for kidnappings of foreigners and the bombing of the American warship USS Cole in 2000 that killed 17 sailors. Resisting US pressure, Yemen declined to meet violence with violence. 'It's only logical to tackle these people through their brains and heart,' says Faris Sanabani, a former adviser to President Abdullah Saleh and editor-in-chief of the Yemen Observer, a weekly English-language newspaper. 'If you beat these people up they become more stubborn. If you hit them, they will enjoy the pain and find something good in it - it is a part of their ideology. Instead, what we must do is erase what they have been taught and explain to them that terrorism will only harm Yemenis' jobs and prospects. Once they understand this they become fighters for freedom and democracy, and fighters for the true Islam,' he says.

Some freed militants were so transformed that they led the army to hidden weapons caches and offered the Yemeni security services advice on tackling Islamic militancy. A spectacular success came in 2002 when Abu Ali al Harithi, Al Qaeda's top commander in Yemen, was assassinated by a US air-strike following a tip-off from one of Hitar's reformed militants. Yet despite the apparent success in Yemen, some US diplomats have criticized it for apparently letting Islamic militants off the hook with little guarantee that they won't revert to their old ways once released from prison. Yemen, however, argues that holding and punishing all militants would create only further discontent, pointing out that the actual perpetrators of attacks have all been prosecuted, with the bombers of the USS Cole and the French oil tanker, the SS Limburg. All received death sentences. 'Yemeni goals are long-term political aims whereas the American agenda focuses on short-term prosecution of military or law enforcement objectives,' wrote Charles Schmitz, a specialist in Yemeni affairs, in 2004 report for the Jamestown Foundation, an influential US think tank. 'These goals are not necessarily contradictory, with each government recognizing that compromises and accommodations must be made, but their ambiguities create tense moments.'

Some members of the Yemeni government also hanker for a more iron-fisted approach, and Yemen remains on high alert for further attacks. Fighter planes regularly swoop low over the ancient mud-brick city of Sanaa to send a clear message to any would-be militants. An additional cause of friction with the US is that while Yemen successfully discourages attacks within its borders on the grounds that tourism and trade will suffer, it has done little to tackle anti-Western sentiment or the corruption, poverty, and lack of opportunity that fuels Islamic militancy. 'Yemen still faces serious challenges, but despite the odd hiccup, we sometimes have to admit that Yemenis know Yemen best,' says the European diplomat. 'And if their system works, who are we to complain?' As the relative success of Yemen's unusual approach becomes apparent, Hitar has been invited to speak to antiterrorism specialists at London's New Scotland Yard, as well as to French and German police, hoping to defuse growing militancy among Muslim immigrants.

US diplomats have also approached the cleric to see if his methods can be applied in Iraq, says Hitar. 'Before the dialogues began, there was only one way to fight terrorism, and that was through force,' he says. 'Now there is another way: dialogue.'