

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 emphasise 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