



TERRA NOVA SCHOOL

**Study Unit September 2013:
Future Communities**



Dear participants of the Terra Nova School!

We send you warmest greetings from Tamera – especially all the new students who receive their first study unit with this letter. Thanks for your participation!

The Terra Nova School is a network for global system change. The “school” collects and distributes fundamental knowledge for a future without war in the ecological, social, technological and spiritual areas. A growing number of groups, centers and communities on all continents join the movement by studying and disseminating new thoughts and information. Together, we are working on a vision for the healing of humankind and the earth.

There is an abundance of ideas, experiences and projects that we want to share with you, which is why the following letter is a bit longer than usual.

In the beginning of August, the International Summer University – “Terra Nova - Global Revolution and the Healing of Love” took place in Tamera. It was the first annual gathering of the Terra Nova School with around 300 guests from 36 countries, including groups from crisis areas in Africa, the Middle East and South America, and from the hotspots of the current uprisings in Turkey, Brazil and Egypt.

Most of the main lectures were filmed and can be watched online at: <http://www.ustream.tv/channel/grace-media> (password: terranova).

Here is a photo selection by Tim Strasser: <http://ow.ly/ordMN>

Triggered by the world events, we decided on short notice to strongly change the picture of the Summer University and hold it as a solidarity event for the people demonstrating on the streets. Instead of a normal conference structure, various community camps were set up where guests, students and Tamera co-workers lived closely together in deep sharing and studying.

We heard witnesses of pain and hope from Tibet and Togo, Palestine and Brazil.

A young activist from the movement in Istanbul said, *“After an incredible awakening of people power in Turkey in the last weeks, we are now asking ourselves what is next for the movement. We are finding ourselves at a crossroads: Either the uprising will lead to increasing violence and confrontations or we will really be able to establish something profoundly new. In order to achieve long-lasting change, we now need real life models to show how a new path could be.”*

She participated in the Summer University with two other friends from Turkey. Together the three women now want to kick-start a Terra Nova station in Istanbul. Further in the future, they are dreaming of establishing a model community that could provide the revolution in their country with a greater perspective.

Activists and students who have attended the Terra Nova School since May, reported from the start about the study groups in their countries, exchanged their experiences and used the ten days for networking and



Filiz Telek, Turkey



Bolivian delegation



Tiyéda Abalah with Leila Dregger

deepening their questions and issues. Participants from Portugal, Bolivia, Israel-Palestine, Germany etc. spoke about the unifying effect of the study, that it has given people the opportunity to meet in-depth and to begin to work on joint projects for the future.

Tiyéda Abalah, who co-founded an extraordinary initiative for rural development in Togo (CIDAP) in 1984, participated in the Summer University with Bayamna Molgma, the current coordinator of the project. What they have created in the north of the small West African country is a vital example for a new form of development work in the Global South. They have shown how people in impoverished areas can regain their autonomy and dignity through food self-sufficiency. They have enabled many hundreds of men, women and children a life worth living. Since early May, they have studied the Terra Nova units with their youth, farmers and women's groups. Their report states, "*Participating in the Terra Nova School has given us a lot of strength. To be part of a worldwide network of people who work for Terra Nova has strengthened and supported us in the work that we have been doing in our country for thirty years. The study texts have connected us with the spirit of this growing global community and has empowered us everyday with the knowledge that a new world is in birth.*" (Their work was wonderfully portrayed in the documentary film "The Dancing Forest" by Brice Lainé: <http://www.thedancingforest.com/>).

Many guests came together for new Terra Nova groups or decided to initiate them in their places. Next years' Tamera Summer University will again serve as the annual meeting point for the Terra Nova School: August 1st - 10th 2014.

Inspired by the Summer University, we dedicate the study of this month to the topic of community.

Building community is one of the most burning issues of our time. Whether the many new projects and groups that form today can have long-term success, and whether the global revolution can prevail against the globalization of violence, will essentially be decided in the question of whether we can develop new social structures in which people can live together in lasting trust and cooperation. The biologist Lynn Margulis once said, "*If we wanted to survive the ecological and social crisis which we have caused, we would have to engage in radically new and dramatic community enterprises.*"

The old life structures are no longer working and the new ones have yet to be found. To what extent such structures can be developed determines if fundamental values such as truth, trust, solidarity and mutual support can again be realized in the coexistence of human beings.

As study texts we send you to four sections from the chapter "Communities of the Future" in the book "The Sacred Matrix" by Dieter Duhm:

- Community as a Universal Way of Living
- Trust as a Life Quality
- Peace Work in the Community
- What Holds a Community Together?

We wish you lots of inspiration and joy in the study and look forward to your feedback and questions!

Lastly, an invitation and a call for our upcoming action day:
GLOBAL GRACE DAY on November 9th 2013.

The Global Grace Day was initiated by Sabine Lichtenfels, co-founder of Tamera and peace ambassador, on her first pilgrimage “in the name of GRACE” through Israel-Palestine in 2005. It is a day of gentle revolution. We celebrate the emergence of a new humaneness. November 9th is a historic date. On that day in 1938 the genocide of the Jews in Germany began in the so-called “Crystal Night” and on November 9th 1989, the Berlin Wall fell. For Terra Nova – a healed world without violence – all the walls of separation and hostility must fall.



Global Grace Day 2012 in Lisbon

The actions of the Global Grace Day combine the political change in the world with the willingness for inner self-change. Sabine Lichtenfels says, “*Grace is the power that can overcome all violence because it lives in the hearts of all human beings.*”

We want to use Global Grace Day for building a global Terra Nova movement. We invite you all to organize actions in your towns and cities! This year’s motto of November 9th will be, “Seeing the image of an intact Earth.” In times of existential crises and explosions of violence we connect through actions in many places around the world with a vision of a future without war. Together we will send the world a message of the existence of a new planetary community.

Please think about what kind of action you want you initiate in your surrounding, and write us what you plan to do. Here are some suggestion of actions that have taken place in recent years: political pilgrimages in crisis areas, creative musical parades, theater performances, dance and art activities in city centers, group meditations, cultural evenings, tree planting actions, etc.

As a call for November 9th, we published the following short message at the end of our Summer University, “**Revolution for a New Earth**”. It serves as a common basis for all actions, but should already be distributed in the preparation.

Download: **English – Deutsch – Español – Português – Français – Türkçe – Arabic**

For the actions on November 9th, and as a gift to all participants of the Terra Nova School, a group of artists in Tamera designed a series of beautiful posters that you can download and print in various formats.

Download: **English - Deutsch - Español - Português**



Around Global Grace Day, co-workers of Tamera will be traveling to partner projects in Portugal, Israel-Palestine, Colombia, Brazil and Kenya. In the framework of an action month for the “Global Campus” initiative (October 15th to November 15th), they support the various projects through pilgrimages, technology transfer and education seminars. The “Global Campus” is a part of the Terra Nova School with a special focus on concretely implementing model education centers in different countries and continents. The month of action this fall is the next step in the implementation of the Global Campus. For more information: <http://ow.ly/ordW4>.

For the action to be carried out with full power, we are still looking for financial support and invite you to contribute with donations. Contributions in any amount are welcome!

A suggestion for those who personally have no money or want to donate more: organize solidarity events in your cities – cultural evenings, bazaars and parties – where you tell your friends and interested people about the Global Campus initiative and gather donations. You can also use the events to already invite and inspire people in your surrounding for actions on November 9th. We also recommend showing the following 18-minute documentary where the work of the Global Campus, with its various stations, is described in more detail: **“Global Campus - Creating Knowledge for a Future without War”**.

Thank you in advance to all who will be take part in this movement.

Here’s to a powerful study and action month! We greet you in gratitude for the growing cooperation.

In service of compassion for all that has skin and fur.

Martin Winiecki, Laura Czajkowski, Monika Berghoff, Nora Czajkowski, Johannes Ewig, Peter Lewerenz, Rui Braga, Jana Elger, Ludwig Schramm, Janina Plate, Anne Bretschneider

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Communities of the Future

Dieter Duhm, 2001 (Excerpts from: *The Sacred Matrix*)

Community as a Universal Way of Living

“Only tribes will survive.”

Vine Deloria Jr. (Native American spiritual teacher)

The original community of humans is not the family, but the tribe. The original community is the human vessel, into which all human life, including the family, is embedded. The community is a part of the Sacred Matrix. In it, the cosmic order connects with the social order. It is not bound to certain times or cultures, rather it is an integral part of our human social existence that lies beyond history. It could only be destroyed through violence, and it is only when we have found a full equivalent to it that is aligned with our times, that we again can enter into full and wholesome relationships with each other.

Community is the universal organ that has experienced the greatest damage. It is a necessary part of the whole, which was destroyed worldwide. Everywhere, where people were abducted, enslaved or sold, communities were annihilated, thus destroying the life nerves of entire peoples. This process began with the Kurgan people's invasion of Neolithic river settlements 7000 years ago. It continued as the Native American peoples were annihilated by the European invaders during the 17th century, and we find it right up to the present day, when the last indigenous peoples on all continents are being driven out and destroyed in the name of commercial interests. The disappearance of human community left behind a bad wound in human civilization. It was through the destruction of community that humans lost their authentic morality and sense of responsibility. People were torn away from organic communities. Piece by piece, this also separated them from their own higher selves, from their higher knowledge, and from the higher orders of life. Community was and is the natural breeding ground for trust and solidarity. If this humus is missing, the uprooted human being becomes violent, evil, and ill.

The real power of the individual comes from community. A true process of individuation, which does not resort to the use of asocial methods, can only occur in community. Individuality and community are not opposites; instead they are mutually dependent and one cannot function without the other. Community without individuality leads to terrible collectivism (see fascism), and individuality without community leads to individual despotism or to the loneliness of a beautiful soul. Without community, the foundation for a full and healthy development of the individual is missing. Without community, the development of the individual always has a quality of forlornness, loneliness, the fear of separation, and general fear. One expression of the lonely soul was, for example, French existentialism. Our basic fear will most certainly only be fully overcome once we have succeeded in building new, functioning communities.

Community is an intermediate stage in the scale of life, and it cannot be skipped. It connects the individual with a higher order and sharpens her/his sense of the whole. A healthy community reflects a universal order, with which we can then connect easier. It is through this connection that a functioning community gets its high field-creating power. We find an original image of this order in the stone circle at Évora, Portugal. The 92 (originally 96) erected stones reflect a tribal order and at the same time a cosmological order, which is possibly valid for all times (see Sabine Lichtenfels: “Traumsteine” [“Dream Stones”]).

The universal community is a unified organism, and the individual people are its organs. The liver acts differently than the kidney and the brain differently than the heart, and yet they all belong to the same organism. The people, who live in such an organism, do not live according to the principle of comparison and competition, but according to the principle of supplementing each other mutually. The system could not function otherwise. As the new organism emerges,

a new mental-spiritual subject develops: the communitarian “I”. This “I” is at a higher level order in the spiritual hierarchy of life than the individual “I”. The communitarian “I” contains the knowledge and the power of all individual “I’s”. It also contains the structure of the order of the Sacred Matrix and it therefore guarantees the survivability of the community. All co-workers that are solidly a part of the community are connected to the communitarian “I” and its mental-spiritual powers, and they can therefore access survival abilities that they could not have developed alone.

When the first humans again enter into the state of community and when it again becomes possible to think and act based on this connection, then this will have a high field-creating and healing power. In a living universal community, the entire universal peace knowledge is developed, which once existed on earth and which is needed again today, in order to change the world and the souls. We learn the laws of universal peace by learning the universal rules of the community.

Trust as a Life Quality

Healing biotopes are “greenhouses of trust”. That is their deepest meaning. Communities function if there is trust between the members; it does not function, or only seemingly functions, if there is no trust between the members. They break down if the trust was bought through conformism or hypocrisy. The survival abilities that a future community develops will be effective to the extent that there is trust within the community. The methods that a community develops to further its inner cohesiveness are ultimately judged by if they are able to increase the substance of trust. That is the yardstick. Trust is the core power of a community. Without trust it can maybe take forceful action in the short term, but in the long run it will perish. Through hundreds of exercises and practices, through feasts and rituals, and through sweat lodges and nights of inspirational drinking, we have ourselves noticed to what extent this is determinant for everything that is important in the community. If true healing occurs in a community or not, and if the community can make human, mental-spiritual, and political progress or not, depends on the trust between its members. I am speaking of trust between the sexes, between love partners, between adults and children, trust in the authorities or leaders, trust between the center and the periphery, and between different project groups and age groups. If free sexuality is good or bad depends on if it produces trust in the community. If introducing joint finances is good or bad also depends on this. Today, one often attempts to arrange things through slogans and through organization. If an organization is good or bad depends on the trust of its members. We have had a lot of time to discover connections in which true trust can arise between people. This consisted of joint preparations for theater productions, traveling together, going swimming together in winter, long volleyball parties, joint public appearances, painting pictures together at garbage dumps, fasting together, being ill together, being excited together. Especially the art courses and the spiritual courses created a special feeling of belonging, all the way to love. Right from the start, the most outstanding method to create transparency and trust in the group was the so-called SD (German: Selbstdarstellung [self-expression]). We do not have any easy answers. As can be seen in Chapter 6¹, we have tried out new paths to create a life without fear. We cannot connect a certain result with a certain method. Overall, a collective layer of trust emerged in the community, a trust that has slowly grown on its own.

Trust is deeply related to human truth, transparency, and the ability and willingness to allow oneself to be seen. If one is truly seen, this usually means that one is accepted. One strong requirement that is necessary in order to create trust is that all essential processes in the group be made transparent. There cannot be any secret fights and complicities regarding money, power, or sex.

1 Dieter Duhm: “The Sacred Matrix”, chapter 6: “A Project for Global Peace Work”

Creating trust is not easy. The oohs and aahs with which people today fall in each others' arms as often as possible, celebrating the flow of warmth where there is none, are not a suitable method. Many groups fall apart because of too much sweetness, with which they cover their wounds without healing them. If one has the courage to stand up against the old habits of hypocrisy and bootlicking, one will have to be very persevering. Groups need a highly developed mental-spiritual and human concept in order to be able to create true trust. If they do not have a concept and instead put their trust in the spontaneous development of their positive emotions, the old powers will ultimately win. Almost all groups in the 20th century fell apart because of their inability to deal with conflicts in the areas of sex, love, power, money, and recognition. Due to this historic fact, the issue of trust has become a basic topic for our continued existence. We therefore had to develop the unusual that I described in chapter 6.

Trust is the primary healing power of the soul. If one is fully trusting, one does not need psychotherapy or any other special methods. The soul heals itself if it can breathe and exist in trust. There is no power that can set the self-healing forces into motion more powerfully than the power of trust.

For the creation of communities in the new culture, there is no higher goal than to create trust. It is an unprecedented adventure, for the qualities that we bring from existing society are not at all suited for this. We had to disguise ourselves in order to survive. We need functioning communities in order to learn to trust again so that our powers of peace become more forceful, allowing us to survive. In the structure of the future communities, we step by step access the sacred knowledge which enables us to connect with the universal powers and the higher orders of life. We thereby enter into the highest level of trust: the true, daily, trusting cooperation with the divine powers. Before that, we should clear out the paths between us. May the following two chapters show even more clearly what possibilities we have at our disposal to achieve this.

Peace Work in the Community

If we want peace on earth, we need functioning communities. If we want functioning communities, we need – simply said – a revolution of our image of the human being and of our concepts of life. This follows from what has been written earlier in this book.

Peace and healing mean almost the same thing. When I speak of peace I do not mean paying lip service to peace, nor do I mean being morally upset about existing injustices. I mean true peace, which fills us with joy and power. This is a power, which no longer is afraid of the forces of violence because it can stand up to them and is superior to them. Building a power for peace is connected with an encompassing new process of insight. We can only produce as much peace as we have peace inside, and we can only mobilize those powers of healing that we can create and realize within ourselves and within our communities.

Peace work in the community is mutual healing work and support of those involved. A community develops a growing power for peace if its members engage with each other in a healing way. Healing here means to be creative, full of humor, alive, and truthful. We needed many years in our community project to find out what an active power for peace truly is, in addition to simply being the absence of strife. The real path of healing consists of an increase in a **mental-spiritual** power, through which true trust, true unity, and truly free love can become possible (see Chapter 6).

A community becomes all the more healthy and powerful to the extent that it has solved the issues of trust and love. For the issue of love we need to make an excursion into the land of the soul. Fred Frerk, a plumber and electrician in Tamera, a real muscle man, who loves to go kayaking and play handball, once said: "*For an edge-walker, the ultimate edge is love.*" Like many others who have gotten involved in our adventure, he has noticed that he is truly able to love. His yearlong partner, the belly dancer Birgit Schenscher from Stuttgart, Germany, was enthusiastic about his strength, confused because of his helplessness, angry about his

clinging ways, and deeply touched by his honest staying power. Together, they will celebrate a “chymical” wedding. Tamera is a project for all lovers to come together, no matter how deeply they have misunderstood and mistreated each other. Sometimes short separations are good. We sometimes need this pause, this time of contemplation, in order to understand what love means. Once we have understood this, we can understand the purpose of the coming culture. But the lovers, who have separated temporarily, should have the possibility of finding each other again at a new level. That is one goal of our planned communities.

Love is more than an emotion. Most emotions tend to block our path toward love. By suppressing real feelings, human life became flooded with false emotions. Therefore, an emotional body stuck to our souls and our bodies, and it reacts immediately, before anything has really been observed and understood. Today, this emotional body is praised due to its spontaneous and supposedly honest qualities. What emerges from the emotional body is today called “culture”, “literature”, “music”, or “love”. In reality it contains all the hatred, disappointment, and mistrust that has accumulated in us during a very taxing historical era. The emotional body is praised in the media, and it is protected against intellectual analysis by referring to thinking as “mindfucking”. Most media of our times have united in the fight against authentic thinking and promote the emotional body in one way or another. The thicker the emotional body is, the thinner the power of thinking is. It is the task of our future schools **to find a way for us and our students to dissolve the false emotional body, without losing the power of our hearts**. At the point where we are today in our historic development, this is a precondition for **true** learning, opening, understanding, and love.

The love that we aim for in our healing work arises through a long process of experience, mutual perception, and insight. It is often preceded by much despair followed by new hope, or by anger at a certain person, followed by gratitude toward him/her. Love is a mental-spiritual process, which lets us dismantle our emotions, our stubbornness, our anger, our vanity, our resentment, our fervent joy at the failures of others (which we all share), our arrogance, and our tendency toward hasty judgments. This is the beginning of an evolution, which is based on the slow unveiling of the secret, which we call “love”.

In functioning communities, an invisible mental-spiritual subject arises, which slowly but surely takes over from our private thoughts and decisions, and changes them. I call this subject the “**communitarian I**”. Those, who have begun to take on responsibility and to fully serve the community, take part in this higher level of consciousness that is referred to as the “communitarian I”. Now an inner process of insight and healing begins, which is deeper and truer than anything external therapeutic measures can bring. One still orients oneself toward one’s own, so-called “personal” interests, but one increasingly senses, seeks and finds the connection to “the others”. One begins to look past one’s own plate and to honestly take an interest in the lives of others. This is an experience all of its own, and it is usually a new one.

“The others”, that we now begin to see, are the participants of our community, the guests that arrive, and one’s friends. But also our brothers and sisters in the Ukraine, in Chechnya, in Bosnia, in Kosovo, etc. Sometimes we thereby rediscover people who we had forgotten long ago, people from our own life history, earlier friends, relatives, or lovers.

This kind of participation in the lives of others is first of all a very new experience for many of those who want to join a community. They come from a world of homelessness, loneliness, and distrust, where they could remain above water only by using their ego power. At first they try to continue their habit of playing ego games. If it is a good community, they notice that this does not work. The egoism that they had worked so hard to achieve due to all their disappointments in life, no longer makes sense; it is no longer an “evolutionary advantage”. Now comes the inner point of decision where they choose either the old or the new possibility in life. Many settle for their old lives, but they keep an eye on the new one that we are offering, so that they can maybe make a transition later, but still just in time.

The communities of the future need the necessary knowledge and a concept to take them out of today's antiquated way of thinking. In today's global and historical situation on earth, an antiquated way of thinking means to be stuck in old ideas of a private fulfillment of love, of a whole and healthy family life, and of sweet children. What a beautiful world could have arisen in the American Southwest if the builders of the "home sweet dome" had not had such a sentimental concept, but a realistic and revolutionary one! If the members of a community – once they have built their houses and created their gardens – retain their ancient way of thinking, their ideas of love and of home, their old ego games, their contrariness, and their competition, then no force for peace and no survival concept can be realized, no matter how beautiful their houses and their gardens are. There is no doubt about it: we all still love the romantic linden trees at the gate, the little flowing fountain, and the summer houses of love. There are feelings there that we do not want to lose, but we know that this is not enough to save us and our world. This will not happen until the necessary prerequisites have been fulfilled.

One of these is the first change of the inner assemblage point: the transition from the ego "I" to the communitarian "I". This transition has not been brought to a close in any community. It is, of course, not only an individual process, which everyone must carry out for him/herself, but rather a historical process, which is now being initiated. If we want to survive, we cannot bypass this historic step. We must walk the path of the communitarian "I", for the old collectivistic concepts of community are not workable. The newer concepts of the individual "I" and of the autonomous individual, as they were developed especially during the 19th and 20th centuries, were anthropologically false to begin with. They were connected to a false image of the human being – an individualistic image instead of a communitarian one. But there is no private existence in the universe, for all existence is communitarian. It is only on this basis that the individual forces, which every communitarian system needs for its self-preservation, can develop freely. Individual autonomy and community are not contradictions; instead they are mutually dependent and complement each other. The strived-for freedom of the individual, which is connected to the concept of autonomy, can only be realized in community. Functioning individuality is not a private enterprise, it is a community endeavor. A functioning individual is not an isolated system; instead it grows from a web of multifaceted relationships and contacts. It is only in a functioning community that one can risk putting away one's mask and showing oneself the way one really is. This liberation from having to play one's old role is the first prerequisite for the development of a truly autonomous human being, who determines his/her own life. I wish all participants that they make this discovery and experience this relief.

The future community begins with community among people. But wherever it is experienced and understood, it has no limits. When we enter into connection with each other, we are connected with all of life, for we are universal beings, and our universe is ultimately the community with all living beings. It is in the union with the whole that the individual finds his/her highest fulfillment and his/her highest power.

That is a power statement for the future: It is in the connection with the whole that the individual finds his/her highest power and perfection. Teilhard de Chardin once said: "*A higher existence is a more encompassing union.*" A new source opens up through the connection of the individual with the community.

The emergence of the communitarian "I" marks the beginning of the participants' crossing over of boundaries. It may be new in the healing paradigm of our time to see the desired overcoming of boundaries not as a result of private exercises, esoteric introspection, or therapy, but as a result of entering into community. This transition from a private to a communitarian biography initiates the decisive healing process. The communitarian "I" emerges, and I feel a new perspective for my own life. I "grow beyond myself". I get real visions of the one existence and of community with all living beings. Step by step we notice that we share a truly common

life with the animals, the plants, and with every living thing, and also with all beings that we cannot see physically in our incarnation on earth. Step by step, the communitarian “I” develops and grows, and thereby incorporates more and more of the world. We begin to look at life in a new way, and we discover new connections. This process cannot end before we arrive at the source from which we all came, and this source is the entire living universe, it is eternal life, eternal divinity.

Those who have embarked on this process and who have understood it from within are engaged in a special kind of development, and they attain true humanity. They develop the ability to help others through very simple words or actions. By helping others they are on a secure path toward their own healing. In one of our early communities we said: *“Tao is the path that one cannot abandon; the path that one can abandon is not Tao.”*

The possibilities of the communitarian “I” are greater than those of the individual “I”. The communitarian “I” can develop abilities which the individual “I” either cannot develop or can only develop through extensive practice. Some examples of this are the ability to make it through times of need, to overcome crises, to love without jealousy, to not hate one’s enemies, and to let go of feelings of revenge. The more the individual is connected to the communitarian “I”, the more the law of the creation of fields comes into play. We experienced this principle very strongly during our project phase in Schwand, Souther Germany during the Eighties. According to this principle, once we have succeeded in mobilizing the communitarian powers of the community, the basic forces of life, and the creative powers of the Universe, we no longer have to do and achieve everything through our own power. This constitutes a core thought of our political theory of global healing work, and it is the reason why functioning communities have high chances of surviving difficult times. There is no reason to die if one is well embedded. The original form of connection and protection is the human community.

What Holds a Community Together?

After a hundred years of failed community experiments since Monte Verità in Ascona, Italy (which also failed), one is justified in asking: What holds a community together, what stops it from failing, and how is its power increased?

First of all it needs a strong idea, a concept, or a goal, which is more than a personal desire for contact and a feeling of home. Some examples would be building a peace garden, establishing a children’s republic, a school of transformation, an encompassing energy project, an art center, a media and communication center, etc. The more its concept corresponds to an objective necessity, the more it will be supported by the universe.

Secondly, it needs good methods to deal with human conflict. It needs a mental-spiritual concept, which remains effective even when human relationships threaten to break down.

Third, it needs a few responsible people, who have the strength to stand up for the community idea even when many things go wrong. It needs an unusually strong staying power.

Fourth, it does not need any top dogs or territorial thinking; instead, it needs cooperation among those who have taken on the main responsibility. A prerequisite for the creation of any community that has taken on a larger task is a permanent circle of responsible people, without secret competition for power and position.

Fifth, it needs a clear infrastructure. Every member should know their place and their task. Like every organ in the body, every person has a special function within the whole. Once a certain size has been reached, it is important to have a precise division of labor and a clear assignment of leadership functions.

Sixth, it needs a leadership structure that is free of domination, consisting of persons who are natural authorities, because they have the corresponding human and professional abilities, and because they have the group’s trust. The character of these persons must be so mature

that they do not misuse their position for self-interest and power. People with the old power structure are not suitable to function as leaders, even when they themselves immediately want to take on leadership roles. Future communities should neither have an authoritarian nor an anti-authoritarian basis.

Seventh, it needs the professionalism of their members. For the whole to develop, it needs a direction and a will that is not influenced by the momentary feelings and moods of the members. Freaks and hippies were often quite nice people, but they could not create functioning communities.

Eighth, in order for trust to grow, all important processes and decisions must be transparent. Especially in the areas of sex, love, authority and power, money, and economy, it is necessary to create transparency using suitable methods (such as self-expression or forum) and clear communication. Otherwise, the community will soon fall victim to hidden conflicts.

Ninth, it needs sexual vitality and liveliness. It will otherwise become rigid, ideological, or boring. In the past, communities either fell apart because of the Eros or else they suppressed it. Community and Eros were two opposing concepts. In reality, a free and honest Eros can only develop on a communitarian basis. For this to occur, the normal hindrances must be overcome in an appropriate way.

Tenth, it needs the re-commitment to the human basic values of neighborly love, hospitality, trust, and mutual support. It needs the connection with the issues of humanity of our times and with the universal source of life. The more general human validity and meaning it has, the more power it will receive. The task then grows, the will strengthens, and new possibilities become visible. Behind every project – be it a peace garden, an art or a technological center - there is a life concept, which becomes more encompassing the longer we work.

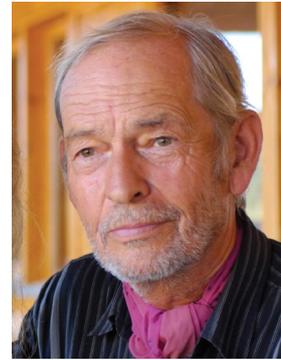
Eleventh, it needs authentic songs, feasts, and rituals. For every community that develops and grows in a healthy way there comes a time when it celebrates its own feasts and finds its own rituals. This is when thankfulness and celebration naturally transform to a festive form of life. Suddenly the community finds songs of its own, its own icons, mantras, and signs that focus its power and joy of life. At some point, every community of the future will begin each day with a kind of joint celebration.

Dr. Dieter Duhm – A Short Biography:

Historian, Author and Psychoanalyst, Dieter Duhm was born in 1942 in Berlin, Germany. He initiated the “Plan of the Healing Biotopes”, a plan for global peace. Beginning in 1967, he was active with the Marxist Left, and was one of the leading figures of the student movement. In 1972, his well-known book, “Angst im Kapitalismus,” (Fear in Capitalism) was published, in which he made clear the link between political revolution and the liberation of the individual.

1975 saw a distancing from the dogmatism of the left, and a shift towards a more thorough and humane alternative. This led to the establishment of the “Bauhutte” project: a three year social experiment with 40 participants in the Black Forest in Germany. With the theme of “founding a community in our times,” the experiment took on the questions of the origin, meaning, and aim of human existence on planet Earth. From this experiment arose the outlines of a new possibility of existence, with the concepts of “free love,” “spiritual ecology,” and “resonance technology.”

In 1995, together with Theologian Sabine Lichtenfels and others, he founded the Tamera Peace Research Center, in Portugal, which today has more than 160 co-workers. Dieter Duhm has dedicated his life to creating an effective forum for a global peace initiative, which is able to face the destructive forces of capitalist globalization.



In addition to the monthly mailings, we recommend this **Basic Reading List**, in order to go more deeply into the studies:

- Martin Winiecki (Ed.): Setting Foundations for a New Civilization**
- Dieter Duhm: Towards a New Culture*
- Dieter Duhm: The Sacred Matrix**
- Dieter Duhm: Eros Unredeemed**
- Dieter Duhm: The Decision, Part 1 and Part 2 (only available through Tamera)**
- Sabine Lichtenfels: Sources of Love and Peace**
- Sabine Lichtenfels: Grace –Pilgrimage for a Future without War**
- Peace Pilgrim: Steps towards inner peace***
- Jacques Lusseyran: And There Was Light
- Michael Talbot: The Holographic Universe
- Sepp Holzer: Desert or Paradise?

* *this book is free available at www.towards-a-new-culture.org*

** *Students in the Terra Nova School can purchase these books from us at 33% off, plus the cost of shipping! Please take advantage of this opportunity!*

*** *available at no cost at: <http://www.peacepilgrim.org>*

One more request:

We are volunteering our time to keep the costs down for work, translations and other daily necessities, layout, and so on. We ask all those who are able to do so, to support the project with a monthly donation. You may use Paypal (Click here: https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_button_id=R3NJY2SGYRCAA, you can choose your language on the top of the page in the right corner), and if you live in Europe, we request you to directly make a bank transaction to following account:

Name: G.R.A.C.E.

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Supporting with your time to help with translation, web design, layout etc would also be greatly appreciated.
Thanks for your help and support!