

TERRA NOVA SCHOOL

Study Unit February 2015



Painting by Dieter Duhm, 1988

NONVIOLENCE
ATTEMPT AT AN ANSWER



Dear friends and students of Terra Nova,

We send you best wishes for the new year 2015 and greet you all over the world – from Bolivia to Ethiopia, from India to California! We thank you for the letters, input and requests many of you have sent us since the beginning of the year. We are happy to see the great interest of many groups to firmly connect with the global network and us and to continue working on the perspective of a new culture. Over the next months we want to strengthen and solidify this network so that the Terra Nova School will become a reliable anchor for community spirit, vision and future perspective. We reach out to you with some ideas for collaboration this year and with a new study unit. We are looking forward to your feedback!

The positive resonance, interest and courage of so many people all over Germany that we experienced during our event tour with Dieter Duhm's new book *Terra Nova: Global Revolution and the Healing of Love* in November has encouraged us to continue working with even more determination and certainty. Most of the content-related feedback to the book confirms this impression. Sometimes it is hard for us to conceive that, after so many years of defense from the public, there is now such a request and reception.

At the same time we see what is happening in the world, for example in Eastern Ukraine or in Syrian refugee camps where countless human beings freeze to death in this ice-cold winter after having had experienced the worst already.

The thoughts for establishing a new world, for building functioning communities, for healing love, healing nature and for building new self-sufficient systems for water, energy and food must no longer remain in small circles only, but need to become known on a global level, to become known to all those seeking a way out of our civilization's dead-end. We are no longer able to solve the problems on a local or national level; we need a new foundation for human existence on Earth. This is the reason we want to make the book *Terra Nova* known to tens and possibly hundreds of thousands of people and why we want to further establish the Terra Nova School. As soon as a critical mass of people worldwide knows and manifests another way of life, it could spread exponentially. Evolution does not work gradually, but in leaps. We all can still experience the new Earth in this lifetime. It sounds like a dream but is feasibly possible if we want it and envision it.

Against this background, a "planetary group" is currently arising in Tamera – a group of committed people establishing a global sending and receiving station for the growing planetary Terra Nova community. The group will spread the corresponding information through all available media outlets, platforms and channels. For this we also plan several further journeys to Germany and, in September and October, an event tour through the United States to present the English edition of the book, as well as a similar tour in England in November. Our next event will be the Leipzig Book Fair, where you will be able to meet us at our booth in Hall 3-G113. You are warmly invited to join us during our public event. For more information please visit our website: <http://terra-nova-school.org/events/upcoming-events/>

As aforementioned in our last letter, we have come in touch with an American online university after our Germany tour, and they made wonderful offers to us for the Terra Nova School. This summer, the Ubiquity University will inaugurate a comprehensive Internet-based learning platform that will allow us to offer a much more intense, more committed and creative Terra Nova study path, a kind of 'power study' for emerging peace workers worldwide. We will send you more information later as the plans more and more settle and become concrete.

Until then we would like to invite you to the following two events this summer in order to strengthen the network and deepen the education:

- **Global Summer Meeting of the Terra Nova School**

August 1-14 in Tamera, Portugal. For all initiators, carriers, group leaders and activists of Terra Nova. Two weeks to deepen our common vision and to work on the burning questions present in the groups and projects. We wish to have at least one or two representatives of every active Terra Nova participate in this meeting. Participation on invitation and via application.

- **Community Course**

August 17 – September 12 in Tamera, Portugal. For all those who (want to) build community. An offer especially to all Terra Nova groups to come to Tamera with several people or even with your whole group to deepen all the important social, interpersonal and mental-spiritual aspects of creating communities based on trust and transparency.

Please write to us if you are interesting in joining.

Another important part of our campaign is distribution via **Social Media**. All those who do not know them yet – we have pages on Facebook (<https://www.facebook.com/terranovalmovement>) and Twitter (<https://twitter.com/TerraNovaRising>)! Please follow these pages and recommend them to your friends!

Under its motto, **#TerraNovaRising** will ramp up our social media channels in the coming weeks and publish many interesting contributions, pictures, articles and videos, among other things we will also upload longer interviews with Dieter Duhm on Youtube. It is worthwhile regularly visiting our pages.

In order to make this campaign a success we invite your active participation. Share the contributions that animate you with your friends. Use your personal Facebook pages to publish thoughts, insights and quotes that enthuse you. Please always add the hashtag **#TerraNovaRising** to your posts.

Over the course of the campaign we also want to make the emerging planetary community visible and therefore would like to request all active study groups: Please send us a photo from your group where you hold up a poster with the hashtag written **#TerraNovaRising**. If you'd like you may add a little text answering the questions, 'What is Terra Nova?' and 'Why are you part of the Terra Nova School?' We are looking forward to your entries.

In this context we would like to draw your attention to our Tamera Diary. Time and again people ask us about how they can imagine the life in an emerging Healing Biotope to concretely look like. They ask, 'How do you live? What are the special experiences you are having?' Recently we started publishing a collective diary wherein various Tamera coworkers describe important events and special personal or communitarian experiences. Every Saturday we publish the next entries on our blog: <http://terranovalvoice.tamera.org> – We hope they will inspire you!

To conclude we would like to present you this month's study text. Last Tuesday, January 27, was the 70th anniversary of the liberation of Auschwitz through the Red Army. Auschwitz was the site of probably the most horrible crime in recorded history that killed 1.1 million people, 90% of them Jews, within only a few years. On the occasion of the historic day for memorial we have decided to republish and recommend an article Dieter Duhm wrote in 1981, **"Nonviolence: Attempt at an Answer."** The essay offers one of the most radical, thought-provoking and deepest approaches to the topic of violence and how to overcome it. Dieter Duhm dares to address realms of thinking and perception far beyond conventional schemes and morals; as well as beyond the inner limits we quickly reach when we are confronted with the world's atrocities. We subconsciously shut down when we hear or see how human beings and animals are killed or tortured. Within seconds our consciousness goes numb. A great part of the atrocious violence roaming the world is rooted in an irrational layer outside of our

reflected consciousness and can therefore not be consciously controlled. It continues raging evermore in the psychological underground and always leads to further eruptions of cruelty, generation after generation, until it is recognized and understood, until we intellectually and inwardly understand how violence arises and take the consequences. Why do thousands of young men from Europe voluntarily join the “Islamic State”? Where does this eerie fascination originate? In order to understand why the IS is so powerful (and therefore how it could be stopped) we need to know something about the psychological dead-end of most of the Western youth. It expresses itself in drug addiction, in psychosomatic disease, in suicides – and sometimes in war. Peace requires building new life structures where their tremendous powers can develop in a sensible and humane direction. Transformation means offering these powers a new direction. What would these young men do if they had a genuine answer for their boundless yearning for Eros, love, community, adventure, if they had a meaningful task in the world? Millions of young people would enthusiastically participate in the creation of new humane world. This is the task in front of us. Let us create the perspectives necessary for it! We thank you for your participation and assistance, your engagement for peace!

On behalf of the world’s youth.
On behalf of love for all that lives.
On behalf of the new planetary community.

Martin Winiecki, Monika Berghoff, Nora Czajkowski, Rui Braga, Dara Silverman



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Auschwitz

Nonviolence: Attempt at an Answer

Dieter Duhm, 1981

Translated from the German original by Martin Winiecki and Dara Silverman

I.

I was around 14 when I heard about Concentration Camps for the first time. It was information in history class; it turned into my start signal. I have always been afraid of violence. In 1948 I was scarcely six years old when I got into a massacre in a village near Lake Constance that local children – incited by their parents – carried out against immigrant refugee children. I was a refugee too and left the scene notably changed. They had beaten me up and then covered me in tar “in order for the wounds to better heal.” A few days later they tied me to a telephone pole and pelted me with horse turd. This was how I got initiated into the psychology of the human being. When I later, at 14, found out what was committed in the Concentration Camps I did not want to believe any of it. I defended myself with all mental weapons available to me; I tried to persuade myself that the victims were in reality the perpetrators... or that perhaps adults do not suffer as much under pain. Then I began interrogating my parents and their relatives. I must have annoyed them quite a bit. My hope to find something comforting, moderating, pain-soothing disintegrated the more I researched. There was no consolation. Auschwitz: this was the reality, at least an ineradicable part of it. A last hope remained; perhaps this **was** reality, but no longer is. The hope died. Ten years later, I saw the photos of Vietnamese women with cut off breasts. I saw the images of people burnt by napalm. I saw the downside of occidental moral and culture. Then there was the time of the declining students’ movement and the fights among different left-wing fractions in the early 70’s. The KPD/ML [Communist Party of Germany / Marxists-Leninists] carried Stalin posters. In Mannheim I witnessed the homicide of an alleged spy. I experienced the tyranny of political doctrine against any ‘sentimentality.’ I experienced the inhumanness of a political practice, which had not overcome the inner structures of the system it fought against. I understood the most elementary fact of the political life: the ideological confessions are interchangeable so long as the human structures remain the same. Structures of suppression. Structures of violence – whether of latent or manifested violence does not matter.

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Violence against human beings, violence against animals. When I hear about animal tests I need to think about the methods with which they are carried out. When I see fur coats I think about snap traps. There is no reassurance for me and I do not want it anymore either. Atrocities are atrocious. Any attempt at seeing higher wisdom or guidance in it is abhorrent to me. The consolation of the religions was an invitation for the human beast to continue its excesses. All my mental and spiritual exercises have not made me more heroic. I am oversensitive to pain. Even

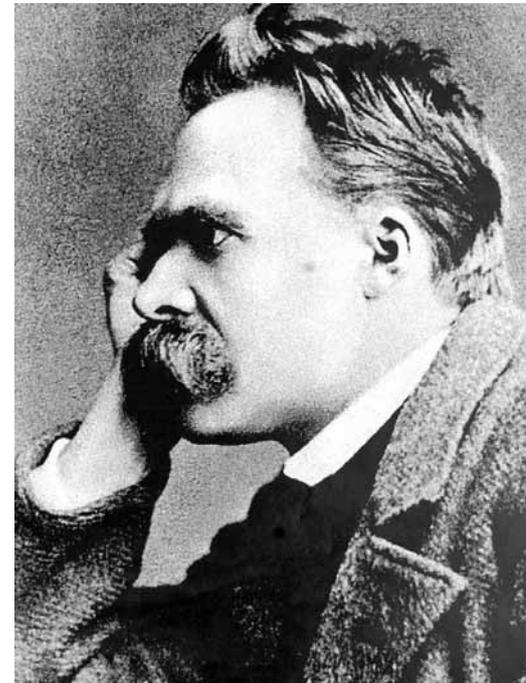
Nietzsche, whom I consider to be the deepest German philosopher, could not redeem me. His tendencies at glorifying violence violate the dogma of the cells in my body.

Before I come to the actual matter I still need to report something. In my private studies I realized that these atrocious acts of history often carried a sexual stimulus, both for the perpetrators and for us contemporaries who hear about them. The question of nonviolence is also a question of transforming our own psychological structures – transformation not in a moralistic, but a substantial sense.

II.

The accessible history of the human being was a history of violence. Cruelty is, as Nietzsche said, “the oldest festal joy” of humankind. The selected methods exercised make an adequate description impossible. Who could possibly describe what happens to a person that is tortured, mutilated, or burned? If we take a longitudinal section through the past three thousand years of history or a latitudinal section through everything that happens today, in this moment on our planet among human beings (and also among human beings and animals), the visual faculty of the healthy eye quickly reaches its limit – the limit of horror cannot be taken in anymore.

The attempt at overcoming the atrocious in the human being through morals and religion has historically failed. Any tie of the human monster to a moral codex, a Bible, a God, gave rise to a new blood trail, a new incentive for cruelty, a new passion for killing. The existence of a humanitarian God that steers our fortunes toward goodness is, latest since Auschwitz and Hiroshima, historically disproven (however the religious question is far from answered in an atheist sense). Facing the accessible past and facing the present, facing a technology of killing that has driven itself into ecstasy, and facing an emerging global apocalypse, we cannot escape the question if there was a systematic mistake in the classic definitions of ‘humane.’ Perhaps it is much more necessary to fully lift the human being out of the ideological sphere of humanistic notions in order to actually grasp it. Facing the continuous permanence of violence and the futility of all peace efforts, we need to seriously ask, ‘has the hope for peace any objective chance, one that is grounded in the psychological anatomy of the human being, or is it simply based on delusion, an error in perspective, wishful thinking outside of reality?’





We are in a situation where it no longer makes sense to bind the questions and answers to the habits of taste and moral. If there is still any solution to the problem, it is beyond our inclinations, beyond our moral, and beyond all thinking habits: as also the reality of our pre-apocalyptic situation and the reality of the human being stretches beyond the power of our imagination. What would be required is an evolutionary leap of perception and a mental-spiritual change of perspective to take us out of everything familiar, to break all emotional relations to notions that have long proven untenable.

The question of peace is far from decided, neither positively nor negatively. Extrapolating the empirical past and present may perhaps indicate an imminent collective downfall. A three thousand year era of slaughter however is no proof that it must remain this way. The human being still – perhaps – has another possibility. Where facts however stand with such overpowering force against a positive answer, there those who nevertheless do not want to give up need to engage with other means, other ideas, other mental and spiritual consequences.

The concepts that the human being and human society developed so far were de facto concepts for producing violence. A serious plea for peace would therefore be a plea for a new concept of the human being and of society. When an entire epoch of humankind was characterized by violence, the question of peace turns into the question of a new epoch. The transition from structural violence to structural peace would be a change of eras that would come close to a mutational leap in the evolution of humanity. The former and present type of human being would need to transcend into a new one. The planet would obtain a new face. This is at least the perspective that opens by itself when we look at the question from a necessary distance. A peace movement in this sense would thus not be a resistance movement; it

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would be the organized preparation and implementation of an epochal change. Its topic would not only be preventing the worst, (this however would be its prerequisite), but the real transformation of the human being and the concrete development of a new concept for human society all the way down to the elementary realms of sexuality, nutrition, research, and work. Fundamental opposition would ally with fundamental regeneration of human values, human ways of life, human axioms. The totality of the impending downfall would correspond to the

totality of a new effort that would no longer move along without the totality of a paradigm shift in thinking and in political practice. (We are still in a thought experiment, not yet dealing with the question of how this could be manifested.)

III.

In the following I will try to capture the content of such transformation. To state in advance: when we speak of nonviolence we do not only refer to external, but also internal nonviolence, not to the physical nonviolence, but the psychological nonviolence toward all inner powers of growth, warmth, and love. Wherever this inner nonviolence is not given, one cannot rely on the external one either. A culture that generates subjects and opportunists by breaking the powers of growth in the individual, already in early childhood, is always ready for explosive, violent acts, as the history of the Christian oxidant and particularly of our country [Germany] proves. In the sense of structural peace, above all the inherent double sidedness of the character, which suddenly reveals the concentration camp executioner behind the adapted family father, would need to be overcome; where alongside normative sexuality, sadistic and masochistic fantasy excesses are bottled up; where alongside the demonstrated moral, the odor of evil secretly clouds our senses. What needs to be overcome is not only the excess, but the overall psycho-social structure it is based on (we thereby hope that the far more delightful kind of 'excess' could be saved, as Eros has so far hardly had any humane chance).

The transformational work of a new peace movement would be conscious of the fact that violence in the modern world is not the product of surplus energy, but the product of suppressed and constricted energies. Violence results from narrowness. Rats bite each other when one imprisons too many in a cage. The image of narrowness is valid both physically and psychologically. Too narrow are the societal forms of everyday occurrence, of communication, of love, of work, of research. Too narrow are the ironed ways of behaving in our highly glossed culture in order to comprehend the phenomenon of the human being in its entirety. Too much animalistic, too much human, too much divine needs to thereby be suppressed, hidden, and denied. Too narrow are the mental-spiritual orientations to elevate oneself from daily worries and to be fully able to freely think and perceive. Too narrow are the morals to allow our drives and potentials in life to be creatively expressed. In an asocial and violent manner, the suppressed seeks a way out. Unconsciously and violently the hard-pressed organism attempts to burst the narrowness of a cage that cannot be opened from any direction. Violence is mostly the eruption of blocked life energies. Humaneness would therefore only be credible without suppression. This would for example mean sexual humaneness without suppressing the 'perverse' elements, aesthetic without suppressing dissonance, peace without suppressing aggression.

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The transformation of the system of structural violence into a system of structural peace would occur on all levels of human and societal existence. It would require implementing different economic and political systems; it would require fundamentally reshaping the elementary human realms of the relation between the genders, raising children, and of building community – and it would require new mental-spiritual equipment in order to radically overcome the values, the ingrained programs, and the axioms of the patriarchal epoch (without falling back into the matriarchal one). The transformation would, among other things, need to fulfill the following postulates, which based on the currently available knowledge about human processes we can name as 'parameters of a nonviolent society':

1. Developing an ethical position beyond the (former) morals.

By trying to suppress the 'evil' and the drives, conventional morality achieved the opposite; the asocial structures in the suppressed zones of the character got out of control. In this way it perpetually created the evil it fought against. All suppression generates structural violence. The idea of suppression itself, even when it is directed against evil, belongs to the paradigms of the violent era. It is to be replaced by a new thought from the realm of integration, self-



Sabine Lichtenfels in conversation with Israeli soldiers, Grace Pilgrimage in 2007

organization, and synthesis. A nonviolent humaneness moves away from the conceptual field of morality toward one of identity, consciousness, and development.

2. Complete integration of all psychological and instinctual energies into the individual and societal life practice.

Overcoming the double sidedness of the character, and the division of the human being into an official and a hidden person. Establishing areas of activity and social behavioral patterns wherein suppressed energies can be transformed into positive, creative powers. The true process of individuation, accepting one's own 'shadow,' not only needs to be carried out on a therapeutic level, but on the entire interpersonal and social level.

3. New forms for love and sexuality.

Liberating erotic love from the too narrow and rigid forms of marriage and family. Free expression of sexual life according to the autonomous functional principles of Eros and according to the autonomous ethics of those involved. An essential issue of the violent society is the issue of unresolved love and the longing for love. Perhaps this issue currently generates more violence, child abuse, and fatal car accidents than all other factors combined. Transformational work would have the following task: developing a clear, positive, and gentle relation to all sensual and creatural activities of the human animal; overcoming marital borders by establishing larger systems of personal relationships and engaging communication; taking down the fear of loss and jealousy through a general enrichment of relationships of activities; establishing communitarian supply systems in order to overcome social and economic dependencies.

4. New social and emotional structures for raising children.

The existing potentials for violence mostly already originate in early childhood. The family situation is too narrow, too erratic, and too overburdened to enable the child to develop freely. The emotional ties between love, fear of loss, and hatred, which characterize almost every subsequent love relationship, among other things, is a result of the nuclear family situation. As a permanent psychological structure, it is one of the essential foundations of structural violence. The disappointment of the child's trust is often the original trauma that creates the disposition for all eventual forms of revenge, cynicism, and merciless brutality. The family structure would need to be superseded by communitarian systems that could offer the child more genuine affection, more stable nests, while offering a free choice of partners for the parents, and more unburdened mothers.

5. Overall ecological integration of the human sociosphere into the biosphere.

Reintegrating human life into the 'gentle' structures and functional principles of the living. Convivial organization of the life sphere of plants, animals, children, and adults. Replacing

the biological and mental monocultures through ecological diversity. Creating mutually complementary and supportive systems in the sense of Permaculture and its translation into the social area. Replacing the old way of dominating nature through a new way of cooperating with nature. Developing self-evident ethics based on contact toward all fellow beings.

6. Categorical change in the system of thinking.

Concretely developing new intellectual, mental, and spiritual structures, and axioms in accordance with the functional logic of the living world. Renouncing the 'male' programs of harshness, definiteness, practicability, self-suppression, and the way without detours. Steering toward the organic principles of 'gentle power,' of integration and interaction, of sensing and circling, of functional contrariety, of pulsation, frequency, and resonance, of development and open systems, of complexity and the dialectic fusion of the part with the whole. Categorical change, even in political thinking, in the sense of gentle power – of aikido, of homeopathy, and of resonance. An increasing fearlessness and a growing experience of gentle power could lead to a new kind of religiousness that is no longer attached to the old forms of seriousness, sanctimoniousness, and constraint.

IV.

These were theses about what would be necessary, not about the question of feasibility. The aforementioned points all demand creating new systems for human communication and community. In order to realize such cultural transformation, fundamental decisions of a personal and existential sort would be necessary for all people involved, decisions that would stand in stark opposition to the deeply rooted habits of living and thinking. Whether such a paradigm shift of personal life would be possible, with a sufficient number of people and in the still remaining time, and whether it could develop into a global political power may be questioned. Tendencies toward it are available. Perhaps there are justifiable hopes of a new kind. Changes in the power system of our times are no longer subject to political calculations of the old sort, but of the specific functions and leaps of an overall situation approaching a qualitative tipping point. The fermenting effect of a nonviolent power could be of surprising efficiency if it was connected with the breakthrough of a convincing future vision and a new human identity.

Basic Literature

In addition to the monthly mailings, we recommend following books 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: www.peacepilgrim.org

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Thanks for your help and support!

