

MANIFESTO OF THE NEW REALISM

We summarize

The affluent society is at its end, and that's a good thing. New constraints allow us to take a more realistic view of our lives. We take it back into our own hands.

We come as prisoners

- Caught up in what is technically possible: The ambiguous playfulness is lost, the question marks are gone. The overabundance of possibilities is the guarantee of our unhappiness; it crowds out the "what for". Actuality wins against truth.
- caught in repetition: thinking in a reliable orbit, copied language, rehashed art, music, literature. Before we can form a thought ourselves, the media distracts us into what is consumable.

We are reclaiming the world

The first step: So far we have only suspected our captivity, but we were able to believe the promise that everything would get better and better: prosperity would become greater and greater, life would become more and more simple, and the degrees of freedom would become greater and greater. Crises such as climate change, the corona pandemic and the global bloc formation are causing these illusions to crumble. That's a good thing: we finally get the chance to think more deeply, determine alternatives and take our first steps.

The second step: Our answer is not abstinence, but rather to consciously choose. Not turning away from, but turning towards the world: disillusioned and critical and at the same time unbroken and full of love. The solution lies in the interaction with others, which we recognize when we start with the individual and not with their group membership.

The third step: By taking action, we create community and realize a fulfilling and meaningful life.

10 questions instead of an inventory

1. Why do we trust our GPS more than our instincts?
2. How can it be that our phone, rather than our body, tells us when to workout?
3. Why do we allow ourselves to consume advertising instead of video content?
4. Why do we reward recycled music and punish originality?
5. Why do we feel exhausted so quickly in everyday life, even though we have more free time than any generation before us?
6. Why do we want to talk like a teenager from the Bronx?
7. Why did the major breakthroughs in philosophy and psychology occur decades ago?
8. Who wants us to talk about women and men, young and old, Yankees and Southerners, Germans and Russians, instead of really perceiving our counterparts?
9. Why are we addicted to punchlines that stop us from thinking?
10. Why only what can be steered through the media, what is superficial, and telegenetic reaches us, and no longer what is bulky, deep, and entangling?

10 pulses instead of a solution

1. Find out what really defines you. Define what is important and what is an accessory.
2. See for yourself what the world is like instead of perceiving it through the lens of the media.
3. Throw yourself into nature and experience how it catches you.
4. Be tough on yourself: Allow your opinion to change as the facts change.
5. Get into action: Hike instead of lying on the sofa. Design games instead of playing. Found and manage a football club in your village instead of consuming football.
6. Start doing it: move, write, make music, discover the world. What we will remember are the peak and turning points.
7. Strong are not those who do not stumble. Those who fall again and again but get up in the end are strong.
8. Look for examples and fellow campaigners: everyday heroes. Travel book authors who see for themselves what the world is like. Expressionists and existentialists who know what substance means. Independent artists and musicians.
9. Books are good if they consist of literature because only reading them completes the work of art.
10. Religion can do good things precisely because it is an imposition.