



This text is being sent to representatives of various human rights organizations, environmental and animal protection organizations, peace projects, and future-oriented communities, as well as to dedicated individuals who have committed themselves to working for global peace. With this text we ask for support and cooperation in the development of a global concept for ending the worldwide massacre of human beings and animals. The fight against the global mutilation of life, the fight for the liberation of peoples, the work for the healing of human beings, and the work for healing nature must be coordinated in a meaningful way. This text contains some thoughts for the creation of a global force for peace and a corresponding perspective for a humane future. We ask you to pass this text on to committed friends.

Tamera is a Peace Research and Education Center on a property of 140 hectares (350 acres) in Southern Portugal (Alentejo), where work for the healing of the human being and the Earth using unusual methods has been carried out since 1995. The project follows the ideas and goals expressed in this manifesto. Some 150 co-workers are constructing the buildings and installing the supply systems and infrastructure necessary for the project. The goal of Tamera is to establish a Healing Biotope and a center for global peacework, in which a few hundred people live together according to the principles of nonviolent cooperation with all co-creatures.

1. SEVEN BASIC TENETS

1. Today we are approaching the greatest revolution since the Neolithic era. It is the transition from the patriarchal era to a new form of human civilization.
2. The global structures of violence and fear, war between the sexes and male dominance, racism and genocide, the exploitation of the Global South, and the exploitation of nature have historic origins and can therefore be changed through an understanding of history.
3. The personal issues for which today millions of people see therapists, also have historic origins and therefore require a societal and political answer in addition to an individual one.

* Edits have been made in 2017



4. Environmental crises and inner crises are two aspects of the same overall disease. They can only be understood and overcome by being seen in their totality.
5. The love between the sexes has to a great degree been destroyed through the age-old war against women and the historical repression of sexuality. A new, nonviolent culture is rooted in a new relationship between the sexes.
6. The matriarchal and spiritual origins of human culture were lost through the imperialist expansion of male dominance through church, state, industry, and commerce. We must find them again at a new level to make a nonviolent, global culture possible.
7. It is not enough to criticize the existing system. We need concrete places on Earth where new life forms can be developed and tested. We call such places “Healing Biotopes.”

2. THERE IS ONLY ONE EXISTENCE

There is only one existence. All beings take part in the laws and forces of this one existence. All are in relationship with each other, and together they form the network of life.

The Earth is a unified organism. All beings on Earth together form a unified living body with a common underlying set of information (the genetic code), a common consciousness, and a common will to live.

When the network of life is disturbed through violence and fear, the entire life body becomes ill. The illness of nature and the inner illness of human beings are two sides of the same overall illness that has been caused by violence and fear.

To a large degree, modern human civilizations are based on the destruction of life (food, clothing, cosmetics, medicine, exploitation of resources, etc.). The victims are the plants, animals, and children, religious and ethnic minorities, peoples of the Global South, and we, ourselves.

The violence that we inflict upon others comes back to us in the form of illness, fear, and an inner weakness. The global civilization of our time (late capitalism) is a system of ill people and is connected with global violence. This type of illness cannot be healed through individual therapy.

The foundations of our current form of life can no longer be justified ethically. Either directly or indirectly they turn us into co-perpetrators of a global catastrophe and, if we continue in this direction, we ourselves will become its victims.

We cannot solve the problem through moral appeals or partial solutions. We need a new concept of human culture and society, a new concept of life, and a new concept for our existence on Earth.

3. CHARTER OF HUMAN RIGHTS AND RIGHTS FOR ALL CREATURES

All beings – humans, animals, plants, tribes and peoples – have their special purpose and their special function in the structure of creation. In the plan of creation, they all have a right to their specific way of life and to their state of existence. They all have the right to grow and develop without fear.

All beings have a right to a healthy and free use of their bodies, their joy of life, their curiosity, their love relationships, their communities, their natural biotopes, and their special connection to creation as a whole.



All beings come (as embryos and children) from a world of security and trust. They all have the lifelong right to grow and develop in this trust. They all have a right to a fundamental kind of inner health and freedom that comes from trust.

All beings that have skin and fur have a right to warmth and to those life conditions through which they stay warm.

All beings have a right to food and to the life conditions through which they get food.

All beings have a right to the freedom of movement necessary for their development, their joy, and for their bodily, emotional, mental, and spiritual health. They must not be tied up or kept imprisoned in small cages.

All beings have special organs that they use to discover life and to make contact with the world (limbs, genitalia, wings, horns, tails, claws, fins, etc.) They must not be stopped from doing this through clipping or mutilation.

All beings live together in a great cosmic brother- and sisterhood. The differences between human beings and animals are not ones of principle, they are gradual differences. All beings therefore have the same civil rights on Earth.

4. THE GLOBAL CHAIN OF VIOLENCE AND FEAR

Today, we are experiencing the worldwide legacy of a bloodthirsty era of history. We can only endure what people do to each other, to their children, and to animals by rigorously turning our eyes away. Large areas on Earth have already been given up on by international aid organizations, and the reason we do not hear anything in the news from many regions is that nothing more can be done. The only reason we can still sleep peacefully is that we are not (yet) among the victims and that we cannot even imagine what reality lies behind such words as “holocaust,” “genocide,” “civil war,” “arms trade,” “secret police,” “death squadrons,” “torture,” “female genital mutilation,” etc. Today, all these things are a part of the everyday life of millions of people. In a country such as China, financial considerations take precedence over the monstrous human rights violations that occur there. The impact of the international arms trade is measured by the size of bank balances, not in terms of the indescribable human suffering that it causes. What is happening here hits us mercilessly when we realize that the children who are being burned and mutilated could be our own. Ever since male imperialism rose up against creation, against life, and against the feminine at the end of the Neolithic era, a network of violence has spread over the Earth.

Ever since the patriarchal revolution, power has become synonymous with perpetrating violence. All large political, economic, and ideological systems have therefore been systems of violence. Violence creates fear, and it is through fear that people can be ruled. Fear is necessary for upholding the current systems of violence. This is the basic human illness in modern society, and it underlies all the psychosomatic epidemics of our time. Fear is the obstruction of our ability to love and engage in contact, and it is what blocks contact between human beings and animals – fear has created the central ecological crisis of our time. Fear and violence are twins, and they both create one another. Fear leads to a blockage and congestion of elementary life energies, resulting in latent violence in every fearful organism. The atrocities committed by German fascism also followed the cruel principle of this unleashing of energy. One must understand this process at a deep level in order to be able to solve and overcome it. Unleashing fearful organ-



isms through slogans and images of an enemy leads to eruptions of collective violence, as we can currently see all over the world. We can only solve the problem if it becomes possible to break the global chain of fear and violence.

It is not enough to appeal for peace or to present moral arguments, for fear and violence have become physiological processes that are deeply embedded in the structure of modern societies. Healing work and peacework is therefore not only individual work, it is always also political work. Today, to work for peace on Earth means to create the life conditions, the economic structures, the methods of production, the social environments, the sexual environments, the ecological environments, and the mental and spiritual structures that can create lasting peace and healing.

The key word for a structure of peace is trust. Fear and violence can only be structurally overcome by recreating the basic trust with which we all once began our lives. One of the most important tasks of modern peacework is therefore the creation of model environments of trust, in which this basic trust between all beings can arise again.

To work for peace also means to dedicate oneself with fearless pacifist militancy to the protection of life, no matter where one is. Life decisions of this kind require a high degree of revolutionary power. This power arises when we begin to understand what we have done to our fellow creatures through our habit of remaining silent.

5. STOP THE MASSACRE OF ANIMALS

A special aspect of global violence is violence against animals. In terms of cruelty and frequency, the everyday atrocities that are carried out all over the world are beyond any possible description. What does a dog experience when it is dissected alive (vivisection) in the medical department of a university? What methods are used when raising and killing the animals that are the basis for our gastronomy, our cosmetic industry, our pharmaceutical industry, and our clothing industry? How much information of fear and cruelty is sent out thousands of times a day into the ether from an animal laboratory, a slaughterhouse, or a fur farm? What journey of suffering does an animal have to go through before it ends up as a hamburger at McDonalds or as a hot dog? There can be no peace on Earth as long as we, actively or passively, as perpetrators or co-perpetrators, allow the mass murder of animals.

Animals are beings just like us, only at another level of development. They are endowed with a soul, they are loving, playful, curious, contact-seeking beings who need our support to return to a meaningful development here on this planet. They are often like children. They belong to the life body of the Earth and – each in its own way and with its own special abilities – play a role in the universal process of discovery through which life on Earth gains its richness, its depth, and its completeness. They help us to understand life, to see new possibilities and new directions, and to learn new forms of communication. Some of them, especially whales and dolphins, have created a cosmic existence and an intelligence which in many ways is superior to that of our modern culture. We need to learn from them, instead of killing them. Human beings and animals are part of the same life body of the biosphere – they need and complement each other like the organs of a body. They are designed not only for co-existence, but for active communication with each other. Where this is possible again, we notice what the original peaceful cultures on Earth have always known: that animals, just like us, are one aspect of existence and of one consciousness, and it is only together that we can realize the beauty of life on Earth.



6. THE POWER OF CONCRETE UTOPIA

If we want to overcome war, we need a concrete vision for peace. If we want to overcome the powerful global field of violence, we need a concrete vision for a powerful global field of peace. During the student revolution in the Sixties, we experienced how easily people unite to fight against something, yet at the same time find it difficult to live together. We were able to solve the problem of a police barricade, but we were unable to solve the problem of dishwashing in our communal households, the problem of hierarchy in our groups, and especially the problem of sexuality. Apart from the slogans for a life free from domination, we had no positive vision and could see no realistic utopia guiding us toward a new lifestyle. Most struggles for liberation were fights against existing injustice and were not a fight for the realization of a clearly seen and realistic vision of peace and justice.

Tamera's task is to develop a concrete utopia for a new type of human civilization and society and a new way of connecting our life with the beings of nature and the powers of creation. Such a concrete utopia contains a relatively precise image and a complex informational totality for a real culture of peace. The difference between utopia and illusion is that utopia is compatible with the inner blueprint and the possibilities of reality, i.e. of the universe. All beings carry a concrete utopia (a so-called "entelechy" and inner gestalt) inside of them that guides their development. The power of concrete utopia is immense. It turns a seed into a full-size tree, a caterpillar into a butterfly, and an embryo into an adult. Individuals do not have this power on their own, but through their connection with the whole. Concrete utopia is the matrix or blueprint through which the power of the whole can flow into the individual and bring it into being. If a caterpillar wanted to become a butterfly on its own, it would have an impossible task. Concrete utopia is the power in life that takes all beings beyond their present limitations.

The action of concrete utopia follows a principle of power which is far superior to all mechanistic principles. A tiny sprout of grass is capable of pushing through a layer of asphalt that is five centimeters thick. Again, it is not its own power that empowers it – it is its connection to the whole, which is immanent in its inner blueprint. The power struggle between the sprout of grass and the layer of asphalt is thus determined on a completely different level. In a comparable manner, the forces for peace could succeed against the external superiority of the powers of destruction.

If we are able to develop a suitable concrete utopia for us and our cultural evolution, there is no doubt that a fundamental turn toward a future without violence is possible. This would give us the matrix or blueprint through which the power of creation could enter our work. It is the only power stronger than war. The main idea behind Tamera is to develop the concrete utopia that needs to emerge in the current entelechial development of history and to use the power of a utopia of peace to influence the struggles surrounding the major decisions of our time.

The inner "dream" of humanity is the still unfulfilled, but real vision of a global community of human beings in solidarity with each other, linked together in mutual caring and love for all life on Earth. What precisely does this dream mean for nutrition and production, for the sexes to live together, for the political organization of new communities, for global communication, and for the collaboration between the beings of nature and the powers of creation? What does this dream mean for our coexistence with wild animals, domestic animals, and snails in the garden? What precisely does it mean in relation to our daily life, our ways of eating, working, loving, and praying? What kind of concentration of power and spirituality in our daily lives do we need to be able to see and implement the concrete utopia immanent in us and in history? With these



questions we are right on the threshold of the Archimedean fulcrum, where so many things are decided. There are no reasons to remain stuck in the constraints of the old life.

7. PLACES OF HEALING ON EARTH

The Earth is surrounded and criss-crossed by a network of geomantic lines (lines of power). Our ancestors built their sacred sites and went on their pilgrimages along these lines. Still today we find many relics of ancient times along these lines, although they have often been altered during later eras. The Christian church, in particular, used the ancient “pagan” places of power for their own purposes. An impressive example of this is the cathedral of Chartres, whose immense Gothic structures rise over four layers of historical sites that all served ritualistic purposes. Wherever powerful energy lines come together or cross, there are natural healing points on Earth. They can be compared to the acupuncture points in the meridian system of our bodies. Historically, powerful sacred centers of humanity were built on the strongest energy nodes. Here, long before our calendar began, the old stone circles were erected (many of them older than Stonehenge), as were the old oracle sites and temples, such as those on Malta. Here, we also find the old initiation sites for those who were chosen to take on sacred duties. The priestesses as the caretakers of these centers had the special task of ensuring worldwide communication between these centers, thus maintaining and caring for the global healing field. Today, on all continents, we find in these sacred centers the remains of a primal global religion, for example in Peru, Portugal, Ireland, Eritrea, Malta, India, Tibet, Australia, and Polynesia. These places have not yet “died out” – their information and their spiritual life force is still active. Within the framework of global healing work it would be very meaningful to reactivate them and to re-establish their mental-spiritual connection with each other. The re-establishment of a healthy geomantic network over the entire Earth is one of the healing tasks of the new era.

The second aspect of a global healing network has to do with the cultures of peace that still remain on Earth. Despite their extermination during the patriarchal era, especially during Christian and colonial times, some of them still exist in a relatively original form, for example, some groups of Aborigines in Australia, native Tibetans, Eskimos, Native Americans, Indians, and Africans, some peoples of the Andes, etc. Here, ancient knowledge about a healthy Earth and about the eternal connections within creation is still alive. This knowledge must be reclaimed on a new level so that we can reconnect with the power and the sacredness of creation. Today, it is absolutely imperative that these peace tribes be protected from further destruction.

The modern spirit of the coming third millennium must reconnect with the timeless spiritual sources of ancient times, without regressing to old cultural forms. For hundreds of thousands of years, humanity lived from these sources before they were separated from them by the patriarchal revolution. The knowledge of these sources is stored in our cells. It is thus still in existence and can be reawakened today. The peace tribes that are still alive today are not tourist attractions – they are the last representatives of previously existing knowledge of peace on Earth. We must engage with them to connect the old “peace field” with the new one. They need our help and we need theirs.



8. THE GENDER ISSUE

There can be no peace on Earth as long as there is war in love. The five thousand-year history of the patriarchal era is a history of war between the sexes, and the war has not ended yet. The five thousand-year-long battle against the female world is the most cruel chapter in human history to date. None of us have yet recovered from that. We will not be able to develop fundamental peace concepts for the Earth and human beings until we understand this fight and its insane results in society and within ourselves. It is a primary task for all future projects to liberate the relationship between the sexes from the taboos, prejudices, and cruelties of a mad era. A new nonviolent and loving culture is rooted substantially in a new loving and nonviolent relation between the sexes. This is a point we cannot neglect in the new concepts of ecology, spirituality and healing if we want to achieve realistic solutions. There can be no healthy ecology without healthy and fulfilled sexuality.

We all came into being through a sexual connection between man and woman. Sexuality is the biological source of our life, it is truly “issue #1,” since we all exist in the body. A disruption of sexuality is a disruption of the entire organism. Almost all illnesses in Western society are at least partly caused by a disruption of the sexual energy balance, and most emotional and psychosomatic illnesses of our times are rooted in unresolved problems in the area of love between the sexes. Many more people die each year from unresolved love conflicts than from car accidents – these often have the same background. As long as the sexes do not find fulfillment in love, they must compensate this lack through tourism, consumerism, status struggles, power, and war. These are the foundations of our current capitalist world society.

Some prerequisites for a future free of violence are that the war between the sexes is put to an end, that man is liberated from his secret sexual anxieties and feelings of inadequacy, that woman is reconnected with her original power sources and her central tasks in the human community, and finally that both are liberated from their delusion that jealousy is part of love. Man and woman are the two polar halves of the one human being. They must now come together in such a way that they “fit,” so that they might find the permanent fulfillment that is an inherent part of the emotional and bodily love between the sexes. Here, we can no longer avoid confronting certain carefully thought-out concepts about free love. Love and sexuality are universal powers of life – in a universal society of peace they can no longer be bound to one single person, nor can they be surrounded by private fences. In a universal culture of peace, free love and committed partnerships do not exclude each other. Instead they are mutually dependent and complement each other. The old patterns of sexual “faithfulness” and jealousy are based on distrust between the sexes. The deepest freedom, which lies at the heart of all freedom, is the freedom of love between the sexes. This is the source of a new ethic and a new order in which human beings no longer need to deny their own selves and hide from others. This freedom leads to a genuine, powerful, and nonviolent joy of life. This is of central importance in the concrete utopia that we must now bring to life.

Communities of the future and projects for a new way of life can only function in the long term if their members know and understand the principle of free love, if they know that it is not in opposition to an ethic of faithfulness and responsibility, and if they know that one is allowed to follow it. In order for this new force to develop, we need an encompassing environment of freedom and community. All forms of ideology or group pressure are counter-productive when it comes to such deep changes in our core areas. This is true for our erotic as well as for our mental and spiritual sources.



9. GLOBAL FIELD CREATION THROUGH SELECTIVE WORK

We can no longer meet worldwide violence through counter-violence – the era of violent revolutions is over. First, they are pointless in the face of the real balance of power – second, they never achieve a humane goal, for violence – including counter-violence – always produces fear and new violence. This is a psychological principle which up until now could not be overcome by any revolution. For global peacework, we therefore need a fundamentally different concept. One central point in this new concept is that of global field creation through selective intervention, in short: the law of fields.

In order to relieve the body of an illness, one does not need to treat all its organs and cells individually. It suffices to introduce new information that acts as an impetus in the direction of healing, such as a medicine or a few acupuncture needles that are introduced at the right places. If the energy lines and energy centers of the body are impacted through this intervention, then the body takes care of the rest of the work by itself. This principle can be applied to the Earth as an organism of its own. It suffices to input a concentrated impulse of peace at chosen “acupuncture points” or energy centers, in order to stimulate the Earth as a whole. (I am here speaking about a theoretical principle. Concrete peacework in crisis areas of the world is absolutely necessary and it is a substantial part of the school for peace which has been founded in Tamera – see point 11.)

The reason for this way of functioning lies in the fact that the Earth and its biosphere constitute a unified organism, a unified life body, and a unified body of information. This can be seen, for example, in the genetic code, whose basic mathematical structure is the same for all living beings – for plants, animals, and humans. All beings therefore follow the same basic information of life. The mathematical similarity found in parallel universal formulas, such as the genetic code and the Chinese I Ching, attests to the similarity in the informational structure of both the molecular and mental-spiritual areas. Teilhard de Chardin called this informational body of the biosphere the “noosphere.” If we introduce new information that is compatible with the overall system into the noosphere, the effect is the same as that of medication introduced into the overall system of our body. All beings are a part of the noosphere, and therefore – at least latently – the information that is introduced affects them all. It is through this information that a new “field” is born.

Every individual action can create a new field if it is based on new information. When Reinhold Messner climbed Mount Everest without oxygen, he created new field-generating information. From then on it was also possible for others to climb Mount Everest without oxygen. There are many similar examples in the areas of sports and technology. The principle of “morphogenetic field creation” is present everywhere in evolution, for it is a direct consequence of the holographic functional logic of the global body of life, in which all beings are interconnected. If one succeeds in creating encompassing new information for the creation of a culture without fear and violence in a few new cultural centers on Earth, then this information will not only affect these special places, but the entire noosphere of the Earth. The result will be that, within a short period of time, other such models emerge at other places on Earth.

We have been prepared for these kinds of possibilities, not only through medicine and the study of biological systems, but also through the models used in chaos research. Small changes introduced at minute points on Earth can lead to enormous overall effects, due to the mathematical principle of self-amplification. The combination of such resonance and multiplication effects



allows us to develop a political theory with a new logical structure. The system works “by itself” if its mechanism is given a new impulse in the right way.

Therefore, one of the most urgent tasks of global peacework is the development of such power points for concrete peace information. The more encompassing the new information is, the more areas of life are encompassed by it. The more complex it is, and the more deeply it addresses the basic connections of our mental-spiritual and biological existence, the more it becomes universally applicable and the more powerful is its global field effect. Here, we can understand the beautiful words by Victor Hugo: “Nothing is more powerful than an idea whose time has come.”

10. THE ESTABLISHMENT OF HEALING BIOTOPES

We call the power centers that are to be established “Healing Biotopes.” A Healing Biotope is a community of people, animals and plants whose life forces complement each other and no longer block each other through violence or fear. The underlying healing paradigm is the result of the unity of all living beings.

There are no isolated structures. All beings live in relationship to others. All existence is communitarian. Healing is therefore not an isolated process, but a process that occurs in relationship to other beings. The healing of human beings occurs in their relationship to their fellow human beings as well as in their relationship to animals, plants, nature, and creation. The deepest biological and mental-spiritual power of healing is trust. The hologram of fear must be replaced by the hologram of trust, all the way down to cellular processes. When this turning point has been reached, the new set of information necessary for the creation of a new force field will emerge in all relationships. This process is far-reaching. Some examples, based on experience: where there is trust, the fear of snakes disappears. Where there is trust, the courage emerges to jump into water from great heights. Where there is trust, the fear of abandonment disappears as does jealousy. Also, no thoughts of hatred or violence arise. Trust is the energy of peace: trust between children and adults, between men and women, between different communities and people, between the human world and the world of animals, and between the human being and the Universe.

The creation of trust within a community requires great effort, for we tend to be more programmed to distrust in the crucial situations that deal with sex, love, power, or money. We need a very deep and well-founded concept of human community in order to dissolve our traumatic conflicts and create trust. Trust is essentially a question of truth. How much truth can two lovers take, how much truth can a community take, and how does it deal with truth? Those who no longer need to pretend or disguise themselves in front of others do not need to fear that they will not be loved. Whoever is free from this fear can develop true humaneness.

Building stable communities involves working on one’s own character structures. For the forces of peace to be able to have an external effect, they must be firmly anchored within those who work for peace. Our personal defects are not our private issues – they are reflections of global defects, and the more we can heal them within ourselves, the more we can heal them in the outside world.

An interesting element of the Healing Biotope is the sanctuary. In earlier cultures, the sanctuary was a place where nobody could be punished. Criminals who managed to reach this place could not be hunted down and could start a new life there. For the healing of our own thoughts, it is



important that we reconnect with this tradition and that we fully understand the concept of forgiveness. Each of us has experienced hatred against certain people. Are we able and willing to forgive? Is our knowledge of and desire for peace already strong enough for that? This is an issue that we have to deal with if we truly want to break the chain of fear and violence. We are led uncompromisingly to those inner areas where the power and sovereignty of our work for peace can prove themselves. In their structure and way of life, Healing Biotopes are connected to a new planetary way of thinking. Their energy supply, their use of water, their diet, consumption habits, and recycling are oriented toward long term global healing. Their way of life is fairly simple, but energetic. Their focus and their power centers in life change, for they are integrated into the universal whole. In them, the ego principle gives way to a universal consciousness and a universal flow of energy. Reservoirs of power are thereby tapped, opening up new possibilities in the areas of healing, technology, and global field creation.

Healing Biotopes are living seeds of the future, and they operate according to the principle of the “morphogenetic creation of fields.” When the first model has been created, the probability for the creation of the next ones increases. The time is ripe for the establishment of such Healing Biotopes on all continents. The more Healing Biotopes are created, the more intense the global field effect will be. The coming global Earth community will emerge from a network of Healing Biotopes, communities, and peoples who have entered into a state of trust and cooperation with all fellow creatures.

11. THE TAMERA PROJECT

Tamera is a Peace Research and Education Center on a 350 acre (140 hectare) property in Portugal, where a growing group of peaceworkers have been working since 1995 to create the life conditions needed to develop a Healing Biotope. The work is based on the thoughts and goals described above.

At Tamera, a school for peace is being created in which the theoretical and practical foundations for global peacework are taught. This always includes the healing of one’s own person. We cannot create a force for peace in the external world unless such a force exists within us. We need a concrete vision for peace, including our own peace, in order to be able to counteract war effectively. We need to recognize and overcome the worldwide chain of violence and fear in ourselves if we plan to develop realistic concepts for their global dissolution. This permanent linkage between inner and outer structures constitutes a basic quality of holistic peacework. Consequently, the school teaches subjects related to our inner life, such as the art of overcoming fear, sexuality and healing, the logic of love, building communities and facilitating groups, cosmology and the study of religion, evolution and early history and the power of concrete utopia. All participants of the school go through an intellectual, spiritual and social training program through which they can free themselves from their own personal blockages. The goal of the training is for the participants to take on a professional task at Tamera, in another future-oriented community, or in international peacework.

The school for peace serves to train people who have committed themselves to their work and to their future profession in the service of healing and global peacework. Effective peaceworkers need a commitment and a professional energy that remains stable, even when, for example, their love life might be temporarily “on the rocks.” But they also need a professional task and purpose which enables them to solve their personal conflicts and deepen their love life. Professional



and “private” life, revolution and love, and political work and personal emancipation must come together if we want to create the power and the way of life that is necessary for the creation of peace on Earth. This is an underlying premise for all training courses at the school for peace at Tamera. A nonviolent culture requires new professions and new training courses, in order to make long term productive work possible.

For younger people who want to acquaint themselves with this work, we’re developing a youth school for global learning. For many young people, the thought of entering into the existing professional world has become meaningless. They need a different life perspective and the possibility to prepare themselves for their new professions in the framework of a global peace culture. For this reason, journeys will be undertaken from Tamera during which young people will participate in peacework in other countries and thereby gain a “cosmopolitan” perception of the situation on Earth. One aim of the youth school is also to develop a new relationship with nature and a real trusting relationship with animals.

12. INSTITUTE FOR GLOBAL PEACEWORK (IGP)

The production and distribution of this manifesto coincided with the founding of the Institute for Global Peacework at Tamera in 2000. The infrastructure has now been developed far enough to ensure the work of the Institute on a larger scale. The task of the Institute is to speed up global networking and to realize the goals of the Healing Biotores in as many places on Earth as possible. Once again, I would like to list the goals in keywords:

- cooperation with nature and all her beings
- re-integration of human biotores in the overall holon of Creation
- fulfilled sexuality and an end to the war between the sexes
- dissolution of the global chain of violence and fear – also within one’s own person
- establishment of future-oriented communities that introduce new overall information of peace into the world through their daily life practice
- collaboration and the nurturing of contacts with all groups and individuals who are committed to building a global force for peace
- creation of a biosphere free of fear
- development of a concept for a global nonviolent civilization on Earth.

The IGP cooperates with all individuals and institutions who are interested in realizing the goals described above.

Editor’s Note: Since this Manifesto was written (in 2000), Tamera and the Institute for Global Peacework have developed greatly. To keep the original character of this document alive, we have restrained from updating chapters 10 and 11 with current information. To get to know our current research, education and outreach work, please visit www.tamera.org.

**Literature:**

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Leila Dregger: *Tamera: A Model for the Future*. Verlag Meiga

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