

GLOBAL CAMPUS REPORT 2013



“IF WE WANTED TO OVERCOME THE CURRENT CRISIS THAT WE HAVE CREATED,
WE WOULD BE FORCED TO ENGAGE IN TOTALLY NEW AND DRAMATIC COMMUNITY ENTERPRISES.”

LYNN MARGULIS

Educational Gatherings Oct-Nov 2013

We begin with gratitude for the gift of this time. We are grateful for the support we have received in so many ways, and for the inspiration of hope we can witness growing in communities around the world.

We are living in a world in transformation; all around us we can see effects of a civilization that no longer cherishes the earth. The destructive culture of consumption and production can no longer be sustained. In many places people are living in miserable conditions, stripped of their traditions and indigenous knowledge, the result of global commercialism and unsustainable development work. We are overwhelmed by the war stories AND we also see the people standing up for change; people coming together to create alternatives, to return to a regenerative, healthy way of living. These communities and projects are the seeds of a new culture, centers of light and acupuncture points for system change.

The Global Campus is a global community, a beautiful model of North-South cooperation and collaboration. It is a network of international centers around the world; Base Stations, which are long-term friends of Tamera with a history of mutual support, shared education and projects. The Global Campus is an experiential, reciprocal learning platform for global peace workers committed to regenerative and peaceful living. All of the Base Stations are engaged in the practical work of creating thriving, self-sufficient models for change.



“The real Utopia of a humane way of settling on this planet is a network of decentralized, self sufficient communities and regions”

Dieter Dhum



“You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.”

Buckminster Fuller

Community is at the center of our research; there can be no sustainable food, water or energy systems without sustainable and whole human relations. We come together in research of community conditions in which trust re-emerges, locally and globally. Dieter Duhm wrote in the [Tamera Manifesto](#): *“Trust is the basis on which life heals. There is no deeper vision than the vision of a world in which trust reigns between all beings.”* This trust moves us from a paradigm of scarcity to a paradigm of abundance.

Since its beginning in 2006 this network of model centers has continuously grown and deepened. The Global Campus has taken a variety of forms including Grace Pilgrimages, led by Sabine Lichtenfelds, in Israel, Palestine, Colombia and Portugal, and educational gatherings in Tamera and in the peace community San José de Apartadó. Core to all of these forms is the search for understanding local conflicts within the context of our global and historic situation. There are no isolated ‘local conflicts’ now - the social and ecological crises are a result of a global system of exploitation and injustice.

Base Stations of The Global Campus

In fall 2013 we held five concurrent educational gatherings in Portugal, Brazil, Kenya, Colombia and the Middle East. What follows is an introduction to the Base Stations of the Global Campus that we visited and a report on our time, our learning and our successes. Through these ongoing partnerships (and others we do not mention here) we grow as a humane network and strengthen as regional models.

Tamera, Portugal

Tamera was founded in Germany in 1978. In 1995 it moved to Portugal and today approximately 170 people live and work on a property of 330 acres. The original thought was to develop a non-violent life model for cooperation between human beings, animals and nature. Soon it became clear that the healing of love and human community is at the center of this work; sexuality, love and partnership need to be freed from lying and fear, for there can be no peace on Earth as long as there is war in love. The ecological and technological research of Tamera includes the implementation of a retention landscape for the healing of water and nature as well as a model for regional autonomy in energy and food. Through the Global Campus and the Terra Nova School we are working within a global network on the social, ecological and ethical foundations for a new Earth – Terra Nova.



www.tamera.org



Favela da Paz, Brazil

Favela da Paz, is a project situated in Jardim Ângela, an especially violent slum in São Paulo, Brazil. Over twenty years ago Claudio Miranda gathered friends and in the absence of real instruments, began to make music with tin cans. Today Poesia Samba Soul is a successful musical band. In their studio in the slum young bands learn and record their own music and video. The vision of the project has grown and Favela Da Paz (slum of peace) now offers a perspective of life beyond drugs and violence. Through urban permaculture and renewable energy solutions, building community and studying peace knowledge, Favela da Paz has become an education center and a role model, showing young people a way to express themselves through arts, music and poetry.

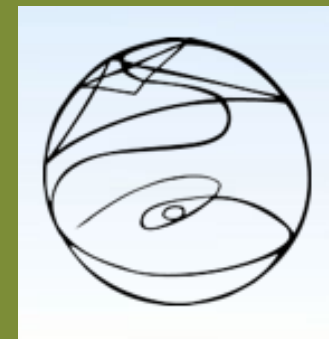
www.poesiasambasoul.com.br <http://faveladapaz.wordpress.com>

Peace Research Village - Middle East, Israel-Palestine

The vision of the Peace Research Village in the Middle East (PRV-ME) is to develop a model of living together for the purpose of studying peace in its full encompassing sense. This model is carried by a committed group of Israelis, Palestinians and internationals dedicated to the idea that sustainable peace can be achieved only when it touches all aspects of life. The core group of the PRV-ME, after several years of training in Tamera, left for Israel-Palestine in November 2011. Today the project has two wings one part of the original group is living together and is on the cusp of establishing a Peace Village in Israel. The other part is engaged in networking and is supporting the development of a model education center in Palestine.

www.prvme.org

www.holylandtrust.org



Otepic, Kenya

Born into a large poor family in Northwestern Kenya, Philip Munnyasia is a community leader and inspiration for a new way of living in abundance. His project OTEPIC (Organic Technology Extension and Promotion of Initiative Center) is a community-based organization. It was born from his passion for supporting those most in need: subsistence farmers, especially women and youth, in the Trans-Nzoia district of northwestern Kenya. Philip shares the knowledge and broadened vision he has gained through studying in Kenya and internationally. He has grown two 'community centers' with demonstration gardens, integrated alternative technology and is now in the process of creating a new land-based community; a regional model for sustainable living, a research and training center for Kenya and beyond.

www.otepic.org



The Peace Community San José de Apartadó, Colombia

The peace village San José de Apartadó lies in Urabá (Antioquia), Colombia, on the border with Panama. The land is fertile, agriculturally valuable and rich in mineral resources (oil, wood, coal, gold, water) which makes the area attractive to global-economic interests which in turn renders the local people vulnerable. In 1997, 1300 farmers and refugees formed a non-violent peace community to resist displacement. They do not tolerate weapons or violence in their village and they refuse to cooperate with the warring factions. Since the beginning 200 members of the community (including children) have been murdered by soldiers, paramilitary troops and guerrillas. The village has become an inspiring model for other peace initiatives in Colombia through its courageous refusal to comply with violence.

www.cdpsanjose.org



Base Station Reports

From October 15th to November 15th 2013 50 pilgrims from Tamera and abroad, small groups of 8-12 peace workers in training, went out into the world to bear witness, offer support and to research how change is possible.



Colombia



Middle East



Portugal



Kenya



Brazil

"We can overcome this crisis by giving the coming development a new direction. It is no longer about fighting the existing systems, which will break down by themselves. It is much more about knowing the new directions and creating planetary base stations for them. [...] Food, water and energy are freely available for all of humanity if we follow the logic of nature and not the laws of capital."

Dr. Dieter Duham, [Global Campus Text](#)



KENYA - From Scarcity to Abundance – From Slum to Paradise

Our journey took us to Western Kenya, to the small city of Kitale above the Great Rift Valley. The region bears the scars of industrial agriculture, overgrazing and land mismanagement. Since the first arrival of foreigners, through colonization and now globalization, the lives and traditions of the native people as well as the ecosystems they stewarded, have been influenced and changed drastically. Walter Mugove Nyika, an East African permaculture teacher, commented to us during his visit: *"On a material level poverty is not spread so widely here but the social breakdown is greater than in many other places where I have worked."*

OTEPIC

We were welcomed in OTEPIC and began to get to know each other through singing and dancing, "impulse circles" and through the daily work of tending the gardens and preparing food. This community project includes men, women, youth and children facing harsh life conditions: broken families, social and economic poverty, drugs, malnutrition and poor education which are the norm here and in much of the so-called "developing world". We witnessed and learned about the current situation of the project in the social, cultural and historical context of Kenya.

OTEPIC has developed two community centers, one in Mitume and the second in Bidii, an impoverished community in the outskirts of the city. In just two years the Amani Garden in Bidii has, with the support of a global network of friends, developed a training center, demonstration gardens and integrated alternative technology. This center is a living and working place of OTEPIC's co-workers and students.

The "New Land"

We witnessed and supported OTEPIC at the threshold of a new scale of growth. This youth project from the slums, motivated by a strong desire to learn and create a better future for their communities, is transforming a 10-hectare corn field into an education and research center, a community model, a Permaculture Training School for all of East Africa. Our Global Campus month was centered on this new land, listening, planning, and working towards the manifestation of this big vision. While they have little training or education, this group of young men and women has a spirit of community and a readiness to work. We spoke a lot about capacity building, what support does this group need to realize their ambition?



Integrated Land Use Design Training

A big gift in this process was the presence of Walter Mugove Nyika. He led the OTEPIC staff, students, people from the wider community, neighbors from the new land and us internationals in a four-day seminar applying Integrated Land Use Design (ILUD). In this cross-cultural setting we learned about integrated systems, permaculture principles; we also discovered the attributes of the new land and explored the vision and next steps for its development and that of the surrounding area and community. There was immense interest from the neighbors in participating; we were touched by the people's curiosity and readiness to take action for a better life.

Peace Hut and Earthworks on the New Land

Inspired by the work of Siri Gunnarson (Global Campus coordinator and friend of Tamera) and her work with Beyond Boundaries and International Peace Initiatives (IPI Meru, Kenya), the first structure on the new land is a Peace Hut. Two builders from IPI led the OTEPIC team and some of its new neighbors to create this beautiful building. This Peace Hut is an acupuncture point on the new land. It will serve as place for people to come together, a community building and a heart center for deep listening and sharing, praying, singing and visioning. Initially it will be a multi-purpose venue.

We metaphorically and practically laid the foundations for this Peace Hut. We created a French drain and rubble foundation and positioned the first row of water-resistant earth bags; a solid base with protection from the potential water flow of the rainy seasons. Siri supported the project to completion in the following month. It was an education in full project management from proposal writing through to building, documenting, book keeping and reporting.



"Beginning to witness the complexity of the issues the region is facing, I know I am looking at a microcosm of our times. It can be overwhelming to truly look at the state of the human world and our current systems. I felt hope when I heard Walter Mugove speak of breaking the myth of Africans being "backward" and asking the people to remember: How did your people live with this land? I witness these healthy cells of humanity remembering who we are."

Siri Gunnarson, USA, Global Campus Coordination Team

Each day 30-40 people worked together, creating both the peace hut and the first water-harvesting pond. Water is a major issue in Kenya which we explored during the planning time with Walter Mugove and afterwards in lectures and on-site surveys. Under the leadership of Marcus Dittrich (Ecology Team Tamera) the pond construction was a learning experience. It involved digging a naturally shaped pond with hand tools and using the earth for the construction of the hut and raised beds. This pond is the first structural element in sustainable water management according to permaculture principles developed in the [Water Retention Landscape in Tamera](#). The pond will offer habitat for wildlife, plants and fish, increasing biodiversity and serving as a food source. The installation of more earthworks and rain water harvesting features is planned for the coming years.

It was important to us that participants understood the process and could take on responsibilities and leadership so that they could develop the human and professional capacity needed for the project's growth. The technology was successfully transferred; OTEPIC is now using the techniques to build a kitchen.

Group Process and Cross-Cultural Exploration

We had an intensive community time between the nine of us and with the community of OTEPIC. Moved by the situation of the people and region, we touched on many issues including health, women's issues, the situation of the children and the ecological challenges. We were struck by the complexity and felt we would need more time, experience and knowledge to really open these topics. We return to Tamera with compassion in our hearts and deep questions of how to live in a way that makes sense and how to deepen the sustainable cooperation with OTEPIC.

Continuation

More than half of our group stayed longer in Kenya, completing the Peace Hut, starting new projects (a greenhouse!) and continuing the contact with OTEPIC. We began meeting in women's circles and hope this will continue. We also hope to support Karambu Ringera of International Peace Initiatives in Kenya to offer some training for this group of women. OTEPIC continues to develop the plan for the new land and is making steps towards a well, a kitchen and a seminar building.

"The global campus was a very exciting learning time for me personally, the community and the whole OTEPIC crew. It was the best opportunity for people from different countries to experience our culture and way of life and the challenges we face. At the same time the Global Campus supported our community to surpass challenges on a human level as well as on a material: food, water and energy. OTEPIC project is in a big jump in setting up a permaculture center and needs a lot of support especially in planning the new land that will become a model for East Africa. We started making the first building, the Peace Hut that will serve to bring different communities together to come to common understanding and resolve conflicts. This support for our next steps towards our vision was a real education and a model of coexistence of people from different cultures and with the neighbors of the new land. We really enjoyed our time together and look forward to explore more in the near future."

Philip Munyasia, Kenya, OTEPIC coordinator





PORTUGAL - On the Way to Creating a Regional Model

One of the insights from the four weeks Global Campus in Portugal was: The global crisis is not only happening in other continents, it is here in Europe as well. We face the same challenges as in many other crisis areas of the world: people stripped from their land, destruction of nature and of the original communities by the power of globalization. We also met a diverse and powerful movement doing something about it: initiatives and alternatives for autonomy and mutual support, trying to regain the lost power of community, to save traditional skills and to resist the mega-projects of nature-exploitation. For us it became clear: The Alentejo has the potential to turn into a model region, inspiring people all over the world how to become independent from globalization. The Global Campus and Tamera want to support this with all our heart and our knowledge.

The Global Campus Portugal was about “feeling” into and understanding the region and its people through trips into four areas of the Alentejo.

Our intention was to connect deeply with the pain and the potential of our chosen home country and to see what we can do to improve its situation.

Prehistory, History and Present – Stories from the Region

We started with a night visit to the Cromeleque dos Almendres stone circle close to Évora. This ancient site is one of the oldest human monuments and holds the memory of a culture that was based on connectedness among people and with nature. Through visiting prehistoric sites, walking through a mystical landscape with holm oaks and ancient olive trees growing between granite rocks and talking with strong and sharp elderly people in village pubs and centros de dia (Day Care Centers) we glimpsed the potential of the region: *“When we were young we grew everything: all kinds of fruit and vegetables and cereals, and we produced nearly everything we needed. Only salt and iron had to be imported”*

Today this abundance has been lost. Globalized powers have stripped the rural population of original knowledge and ways of life, making them dependent on goods from the global market. Small producers and farmers are no longer permitted to sell their products to neighbors, this has been made illegal and local markets are being closed. Cooperatives - an achievement of the revolution - have been put under so many rules and restrictions that their work has become extremely difficult. Traditional farmers – now forced to sell to multinational traders - can hardly survive, many have had to leave their land to mass pork producers or eucalyptus plantations.



In the village Boa Fé (Good Faith) five kilometers from the stone circle, the population tries to resist a Canadian company's gold mining project which would destroy the forests and the water sources. At Caritas in Beja we learned about the social disaster brought about by the economic crisis. In Saboia we visited the community with the highest suicide rate in Europe – mainly elderly people who are left behind. In Moura we saw the irrigated olive monocultures which now replace thousands of hectares of traditional groves, destroying nature and polluting groundwater with pesticides. In Luz we met elderly ladies whose homes were appropriated to make place for the Alqueva dam. The modern village that they have been given feels like a ghost town: a place without soul.



Alfredo Cunhal, Herdade do Freixo do Meio



Tamera Healing Biotope 1, Reliquias

The water situation alone – the damming, channeling and pollution of natural water streams - is a story that could release an ocean of tears. However, facing all these disasters together filled us with the strong wish to act and to support those people who are already doing something. We met activists of all ages and occupations: anarchists, craftsmen, musicians, local politicians, coworkers of cooperatives, social workers, farmers, restaurateurs, artists, students, teachers and professors who have started to make changes: alternative ways of farming and landscape healing, trade markets and local economic initiatives, saving seeds, re-activating and teaching old crafts, giving land to people without land.

Local 'Solutions' and Emerging Models

Maria Inacia Chaves, age 70, our host in Évora: *"In the face of the crisis many people without jobs would love to grow their own food but they don't have the land. As I have a larger site than I can cultivate I provide four families with land. It is a win-win situation: the families don't have to pay for the land ... each time I come home I find a basket full of fresh fruit and vegetables for me and I feel safe and protected with those people working around me."*

In Montemor-o-Novo the 'Banco das Terras' (Land Bank), is doing the same in a professional way, connecting landless farmers with landowners who can no longer work their land.

We visited the organic farmer Alfredo Cunhal who is working to reinstate Montado, an abundant and diverse approach to farming. His every step is challenged by the system of globalization. *"Dictatorship and democracy have the same policy concerning agriculture: intensification and specialization."* On Freixo de Meio he is doing the opposite; he produces 300 goods, including pork, wine, olive oil, rice, jam, bread, herbs for cosmetics and sun-dried tomatoes. It is only in his own shop that he can gain fair prices for his produce. Recently this large farm, with originally over a hundred employees, is becoming alive again: craft shops, a bakery and a metal workshop have opened. Alfredo: *"As the villages of the Alentejo have died out we are bringing the village life back on the farm. I encourage young people to open their business here."*

Encouraging young people from cities to return to the countryside seems to be a promising strategy. Jobs are scarce in cities; more and more think either of leaving Portugal or returning to the countryside to try make a living. Many of the "lost generation" who protested against the austerity measures in recent years see that now the times of mere protests are over. They have to create alternatives. We visited promising initiatives in Sao Luis and Amoreiras where the original and mainly elderly population happily welcomes newcomers. The interaction between the traditional villagers and the city people is not always easy. Some initiatives fail but others have survived with the help of the traditional Alentejan hospitality and openness. We saw examples of old people, who never have been to school and are unable to read and write, becoming teachers of young intellectuals who need to learn how to cultivate organic gardens, to make wine and to bake bread.

In our direct neighborhood new alternative communities are popping up. Many of them were attracted or inspired by Tamera and are cooperating in different ways, trying to heal the water situation, to grow food, to bring back life and culture into the region.

We visited promising initiatives in Sao Luis and Amoreiras where the original and elderly population happily welcomes newcomers. The interaction between the traditional villagers and the city people is not always easy. Some of the initiatives fail, but others have gone through all difficulties leaning on the traditional hospitality and heartfelt openness of the Alentejan population. And so we see examples of old people who never have been in school and are not able to read and write, becoming teachers of young intellectuals that need to learn how to cultivate organic gardens in the Alentejo, how to make wine and bake bread.

And in our direct neighborhood new alternative communities seem to mushroom. Many of them were attracted or inspired by Tamera and are cooperating in any way, trying to heal the water situation of the land, to grow food, to bring back life and culture into the region.

Continuation

Tamera is part of a regional and local network with monthly meetings in different places including free markets for local goods, cultural celebrations and exchange about common strategies for the region. In this year - the 40th anniversary of the revolution in Portugal - these network meetings grow towards a serie of Alentejo convergences for sustainability and fair economy. A common goal that this network shares is the creation, in cooperation with local people, of a regional center to exchange knowledge, products and mutual support; next step on the way to a model region.



"There is no island of happiness in a world full of suffering."

Konstantin Wecker





IMAGINA:

Jóvenes soldados,
hombres y mujeres que
rechazan la guerra
porque han descubierto
una fuerza que es
superior a toda
violencia.



Deponen las armas y se niegan a ser enemigos. Hablan y comprenden un nuevo sistema de vida y comienzan a construirlo. El movimiento mundial para una nueva Tierra ha hecho posible salir de los sistemas de violencia. Los gobiernos y líderes en política y economía se unen al movimiento. La guerra en Siria se acabó definitivamente. Nadie más se prepara para la guerra, porque el sistema de paz ha prevalecido. Se para la producción de armas. Las muchas bases militares se han transformado en estaciones para la investigación de paz. Los fondos que una vez se invertían en tanques ahora se invierten en la construcción de aldeas de paz. Los pueblos de la Tierra se toman de la mano para proteger la vida juntos.



**COLOMBIA - From a Violent Reality Towards
Creating a New Model for Life**

A group of 9 global peace workers from Tamera traveled to the Peace Community in Colombia for 8 weeks. The Global Campus team included knowledge carriers in permaculture, water management, alternative construction, energy supply, medicinal plants, youth education, social communication, IT and financial management.

Over the years we have researched the most beneficial and truthful way for Tamera and the Peace Community to learn from each other. The two projects have continuously met in the Peace Community in Europe during political tours, for Global Campus gatherings in Tamera, and for [Grace pilgrimages](#) in Portugal, Colombia and Israel-Palestine. The Global Campus was invited by the internal council of the Peace Community to accompany the youth and to collaborate in the development of the model village of Mulatos.

This invitation was made within the context of the ongoing security situation. The farmers in this area live with the daily threat of harassment, attack and arrest by the army, the police, the paramilitaries and the guerillas. They grow their own organic food (mainly cocoa, banana, rice, corn) but it is challenging to sell their products. Beyond administrative difficulties they face threats, land mines, checkpoints and corruption. Their autonomy is diminished in all aspects of life - food, energy, water, children education and social stability.

In September, paramilitary and legal army operated in La Hoz and Rodoxali, areas near Mulatos. A farmer was kidnapped by the paramilitaries (and remains missing) and a dozen families fled their farms and hamlets to find refuge at the Peace Community's main hamlet, San Josesito or in nearby cities. Internationals had to intervene several times to protect the lives and integrity of the members of the Peace Community, including Gildardo Tuberquia, a well-known leader of the Peace Community living in Mulatos.

"The creation of a peace village is a collective process. After all the pain and suffering resurrection comes when there is resistance. Life must be developed collectively; that is what a peace village has as its base. Resistance means to build solidarity, collectivity and coherence. What brings us collective solidarity and builds consistency? Our answer: a political monastery and the center of it will be in Mulatos. We want to make possible that which we sometimes no longer believe in."

Eduar Lanchero, philosopher and visionary of the Peace Community, Colombia

Grace Peace Pilgrimage in 2010 in Bogota



Production of organic cocoa for fair trade



Members of the consejo (internal council)



“It was hard for me to witness my inner state in relation to the structures of colonialism and other western constructions. I realized how inner and outer peace work mirror each other and need each other to heal.”

Laure Luciani, French participant, Global Campus Coordination Team

Peace Pilgrimages

In October the Peace Community made an urgent call for a five-day pilgrimage through several hamlets. We accompanied them alongside other internationals, including delegates from several European embassies and international social organizations. We maintained good contact with our European embassies in Bogota to guarantee their support for this mission. In November, a similar pilgrimage was called as a follow-up. Both pilgrimages were opportunities for the Peace Community to develop solidarity with their neighbors. In the weeks after the first pilgrimage there was “only” one episode of violence in the area; it was clear that the pilgrimages created a protective field. Fear is constantly present and part of daily life. We witnessed mistrust between farmers forced into the conflict, and increasing numbers of neighbors approach the Peace Community for advice and guidance towards self-sufficiency and political resistance.

Universidad Campesina

After the first Peace Pilgrimage, a four-day Universidad Campesina (Farmers University) was held in Mulatos. This initiative of the Peace Community is now in its ninth year and includes representatives from several indigenous, Afro and farming communities from all over Colombia. The Universidad Campesina aims to collect and share knowledge and experience in the areas of social media, alternative medicine and energy production. In this process the common vision is strengthening through sharing ancient knowledge and modern strategies for a sustainable way of life.

Aldea de Paz of Mulatos

Mulatos, an isolated village deep in the jungle, has suffered many violent attacks. The Peace Community chose to transform this place of dark history into a model of light – a model of peaceful living and self-sufficiency. They envision Mulatos will become a political training center for the Peace Community, an alternative technical research center and a place for the community to connect and renew their commitment. The creation of such a center in service of life shows an alternative to exploitation and war and has the potential to inspire hope for the whole region.



Youth Peace Camp

Since Eduar Lanchero died in 2012, the youth have lacked perspective, contact with the adults and with the vision of the Peace Community. Following the global trend of urban migration, the youth are torn between attraction to the city and the call to be of service to the Peace Community. In an expression of trust between our communities, we were welcomed to create a social space for sharing doubts and hopes as well as providing a technical practical education.

On October 25th, a Youth Peace Camp started with 50 people including 30 young men and women from the Peace Community. We played energetic games and divided into workgroups around different tasks: media, seed garden, compost toilet, roof construction and biogas digester. In the afternoons we met for studying topics like community, seeds, nutrition, water and the vision of the Peace Community. Creative artistic spaces provided another approach to the vision of Mulatos. We held women's and men's meetings in which the youth started to share more intimate questions and deepen in trust.

Some community leaders, many of whom have been to Tamera, supported by participating in the social spaces as well as contributing their practical knowledge to the workgroups. The prototype of the compost toilet became a local attraction point for curiosity and experimentation! Gildardo, the local leader, was very happy and grateful for our support of the building and vision of Mulatos. He told us: *"I am using every chance to enjoy as much as possible the energy and knowledge gathered here now."*

Continuation

This intensive encounter moved the social structures and political perspectives in the cooperation of the Peace Community and Tamera. From this experience gratitude was expressed for the mutual learning, compassion and deepening active solidarity. All the infrastructures built in the Aldea de Paz of Mulatos are being utilized and improved and have become a demonstration site to the neighbors. The primary school is maintaining the seed-garden as part of the education of the children, future political farmers. The Peace Community wants to complete the building of the school and memorial for Eduar Lanchero, part of the unfolding dream of an autonomous Peace Village and a political training center.



"I liked to hear about other places in the world because it was like transporting myself there. I realized how much I myself could contribute in my community. I got to know my friends better. I learnt things I didn't know before and that serves me a lot in my life. I realized more of my wishes as a woman. I take with me the desire to keep on building my community, dreams, longings and lots of power to move forward."

Ledis Arteaga, a young participant from the Youth Camp



MIDDLE EAST
A Dream with Two Wings



In the Middle East it is essential to remember that conflict is part of a bigger global picture. We also need to be reminded that we are part of a network of hope, creating new solutions for all living beings. In the invitation to the Global Campus Middle East we asked: "What is the healed picture of the Holy Land? What is our concrete contribution for the manifestation of this picture?" This was a practical and energetic next step for the regional network of Israel-Palestine and the Peace Research Village Middle East (PRV-ME). Over the next year they hope and plan to deepen the work of establishing a real life-model for a new culture with no violence or fear and to start creating an oasis in the desert.

Permaculture and Hope Beyond the Occupation

Aida Shibli, Palestinian, co-carrier of the vision of the PRV-ME, together with the Global Campus, welcomed about 30 Palestinian students to an organic farm in Tul-Karem in the Occupied Palestinian Territories. Hosted by Fayez and Mona Taneeb, the group stayed together for two weeks of exchange, community-building education and practical work on sustainability projects such as a biogas digester, solar dryer and permaculture gardening. The participants gained knowledge of sustainable technologies and experienced a new way of being together in solidarity and growing trust.

The profile of the farm and awareness of the need for regenerative living models were raised among a wider audience through positive local media coverage, a public open day and a presentation by Global Campus participants in the agriculture faculty of one of the leading Palestinian universities. A group of motivated young Palestinian students formed during the project and shared in the wish to develop the Taneeb farm as a training and demonstration center for sustainable local-scale agriculture and technology. The local university wants to support and cooperate in developing such a center.

"Community Building" Course

Parallel to the activity in Tul-Karem, the PRV-ME held an intensive course near Jerusalem with teachers from Tamera - 30 participants in all. This was a special opportunity to learn about living together and the connection between inner and outer peace-work. We studied the text "regaining lost power" by Dieter Duhm, learning about our life situation and the world situation. Through days of art and forum work we explored how trust is built amongst people. We visited the Tent of Nations – a permaculture farm and a center for peace in the middle of a violent reality of a region at war. The reality of discrimination and pain in the West Bank reminded us of our responsibility as Israelis, Internationals and human beings.



“Along the Incense Route” - a Pilgrimage in the Negev

The two groups came together in the Negev to connect to each other, to the tribal vision and to the consciousness of the desert. 40 pilgrims, including 2 babies, walked for 10 days from Moa to Ovdad, a route for trade caravans in the time of the Nabatean people 2000 years ago. This pilgrimage was a walking love school led by Sabine Lichtenfels (co-founder of Tamera) and Benjamin von Mendelssohn (head of the Grace Foundation) - both initiators of the Global Campus and teachers of the Global Love School. We envisioned the creation of a stone circle representing 13 aspects of peace in the Middle East, which could become a reference and inspiration for a model for peace in this region. We also listened for how these two wings – Israel and Palestine - of the network in the Middle East can collaborate in a coherent peace movement.

“Healing of the Earth – Healing of Love” Seminar

Sabine Lichtenfels and Benjamin von Mendelssohn led a three-day seminar for more than 70 participants in Mitzpe Ramon. The seminar addressed the question of peace between the genders and the connection with creating peace with the land. Sabine spoke powerfully: *“Stagnation starts with identification; there is the perpetrator, there is the victim. The solution always lies on a higher level. Connecting to real vision is not just an arbitrary thing; if we meet a real vision we meet a latent reality that already exists. The power of manifestation for this vision grows to the extent that it is in service for something bigger; a group, a community, all of humanity.”*

We witnessed the urgency for a way out of the identification in the sharing of Tha'er, a young Palestinian friend who took part in the Global Campus. When he was 17 years old Tha'er spent 2 years in an Israeli prison, without ever knowing what he was charged with. Tha'er said: *“It is so difficult to have lost your freedom and you don't know why. You don't know what next step is waiting for you in this lack of justice. The most terrible feeling is to remember the faces of all my friends who are still in the prison, behind those walls. And I want to share with you that this is my biggest motivation to be in a course like this with you; that my friends who are still there can be with us. I want that this stupid war ends.”*



“The Language of Water – the Language of the Desert”

We finished the Global Campus with five days in the region of the ancient city of Ovdad, working together to renovate a Nabataean water cistern and preparing for the construction of a rock-art park. We learned about the water retention knowledge of the Nabateans, which enabled them to live in the desert. We restored a water retention space – a cistern which had filled with soil eroded and deposited by seasonal floods - and built a new terrace in ancient Nabatean way. There we planted ‘seeds of hope’ collected from Tamera, the farm in Tul-Karem and other places.

Continuation

The PRV-ME group in Israel has moved into a new community house “Aziza” in Abu Gosh, where they begin a new phase of their project. They are in process of moving to land in the Negev desert where they will begin to create ‘a model for the Middle East’, this year’s focus is “From Vision to Manifestation”. Meanwhile, they host events and courses; every Monday they have an open house with Terra Nova study time and Arabic lessons. In April they hosted a community building course “Inner and Outer Peace work” together with people from Tamera.

In Tul-Karem waves of resonance continue to create news in Palestine, the farm and the devices are attracting a lot of attention. It attracts more visits than ever and many of the students who took part in the training return to host open days and work on the farm. The biogas digester needed some adjustment and there has already been a second education time accompanied by Aida Shibli and others from Tamera and the network.

There is a growing parallel and collaborative unity serving the growth of the Peace Research Village Middle East. After the two courses the two groups of Palestinians and Israelis came together in Jericho on April 22nd, Earth day. Members from both regions will attend the Global Love School and Ecology Education in Tamera this year and four students from Tul-Karem will participate in an Eco-village Design (EDE) course in Sieben Linden.



“For us, the carriers of the Peace Research Village Middle East, knowing that similar inner and outer work is done parallel in Portugal, Kenya, Brazil and Colombia is a gift for our consciousness and hearts. Our trust in the emergence of a new culture based on trust was deepened. We are grateful for the support that we received in the month of the Global Campus which brought to us concrete possibilities for land on which to manifest the vision that we have been carrying for many years. We wouldn’t be able to stand behind this vision of creating a Peace Research Village in the Middle East without the network of the Global Campus and the wisdom, experience, commitment and trust that it gained. Thank you.”

Core team of the PRV-ME



BRAZIL - Building a Urban Model for Life



Our arrival in Sao Paulo was an invitation to perceive and dive into a new cultural reality. On one hand, we were confronted with the most known qualities of the slums: the reality of rampant violence, lack of perspective and human bewilderment. On the other hand, less known but equally present, is the growing number of people and projects which, in the face of this extreme situation, radically decided for the good, staying faithful to their hearts and standing up for life. These people and projects often become points of reference, offering encouragement and direction to talents and energy which otherwise find no channel or fulfillment – leading to disorientation and fueling violence.

Favela da Paz

Favela da Paz (slum of peace) plays a very special role in connecting a network of people and initiatives. When combined in the right way and under the right vision this network could create a real perspective for peace and regaining of power, thus opening a new window of possibility for the billion people who live in slums globally. Our Global Campus team worked to support the development of Favela da Paz towards becoming a more comprehensive model for system change in the urban setting.



November 2013

February 2014



Permaculture and Energy Autonomy

We started with a practical working time accompanied by Paulo Mellett - a global permaculture teacher and project supporter through his work with SLush - and his partner, another global change maker, Ruth Andrade from Brazil. We built a set of self-watering urban-permaculture beds and a biogas digester, next steps in creating model solutions for urban food and energy autonomy. Once these were set in place we organized the first Open Day of Favela da Paz on November 2nd, extending the invitation to both the local and the regional network. Janos Valder, from our Tamera technology team, gave a presentation about the biogas system and the bigger topic of local communities regaining their autonomy and stepping out of the current paradigm of exploitation and destruction.

Throughout the month other lines of action ran in parallel, with Tamera participants offering their skills in different areas. Simon du Vinage and Janka Striffler created art on the walls of the house while both Mustafa Shibli and Janos Valder worked non-stop to improve the infrastructure of the whole building of Favela da Paz.

Regional Network

After the Open Day we received a group of young activists from Bolivia, many of whom had attended education seminars in Tamera. The group wanted to connect with the Global Campus and Favela da Paz to deepen in their community research. Together we visited other local projects related to the topics of urban permaculture (Casa dos Holons), free education (Casa Nexa) and recycling/up-cycling (Coração Família). Ruth Andrade organized an evening in the center of São Paulo where Tamera, Favela da Paz and the [Elos Institute](#) presented their work to expand their network of supporters.

Music accompanied us throughout the month. Following the thought that music will play an important role in the movement for a new humane culture we participated in many cultural and political events. Tabea Mangelsdorf, a Global Campus participant, with her beautiful and powerful voice became the “star of the favela”. For Global Grace Day we wrote and composed a song together with other musicians from the slum.

In the beginning of our visit we got alarming news: plans are being made by the government to build a huge metro station and shopping mall in Jardim Nakamura. These plans follow the current model of modern development that at best is a patch on a system that is structurally moving in a wrong direction. After being and living in the Slum for one month we saw that this plan would not only destroy the homes of thousands of people but would destroy a whole social network of a community. Observing the changes in the slum around the project of Favela da Paz we witnessed answers are developed in a decentralized way, answers rooted in the people and their hearts desire to create a future worth living. Supporting these decentralized movements to grow we saw development towards a resilient system replacing poverty and violence.

“Today approximately half of humanity lives in cities. Almost a billion of these people live in slums. If the vision of a Favela da Paz is manifested it will become an example of major importance to the question of survival when the mega-systems collapse.”

**Vera Kleinhammes, German participant,
Coordinator of the Global Campus**



The Oasis Game

In collaboration with the Elos Institute and 20 participants from Holland and Brazil, we spent a week mobilizing the local community to find a dream that we could realize together. It was an intensive process resulting in the creation of a playground in the local school, a skate park, the renovation of a sports field and a food garden. We planted trees along the streets, decorated walls with color and art and organized a neighborhood street cleaning action. The most powerful and beautiful part of the Oasis game was the committed participation of the local community, from youth to elders. This took the “game” beyond the realm of material actions to realizing the power that is generated if we unite as a community for common dreams. In such a vessel of shared vision and mutual support, we witnessed a natural attitude of care re-emerging. This is the reality for thousands of voiceless people who are displaced for development reasons. Fortunately in this case it seems like these plans won't come into being. If there is need for support we will do everything we can to prevent this from happening.

Continuation

Poesia Samba Soul was approved to apply for funds through 'Lei Rouanet', a government law for the promotion of culture, which allows big Brazilian corporations to deduct a certain percentage of their income taxes and direct it for investment in culture. They are now eligible to apply for approximately half a million euros, meant to take the 25 year old band 'Poesia Samba Soul' – the driving engine of Favela da Paz – to a whole new level of outreach (covering a tour through 10 different Brazilian states, CD and DVD production, and other band promotion costs).

The monthly event 'Samba na 2', organized by Favela da Paz, has become a cultural fair where famous samba artists gather and local food and handcrafts are for sale - boosting the local economy and showcasing local talents. Last 'Samba na 2' counted with approximately 1500 people, some of them coming from other states of Brazil! Architects from the ELOS Institute are supporting with drawing and planning a proper building on the recently acquired land for the new education/cultural center of Favela da Paz. They are now looking for natural building experts for support!

Last but not least, it looks like our friends picked up on the vegetarian taste of our Global Campus month! Hellem, together with Dona Ana and Dona Rita are cooking delicious and creative vegetarian foods and are offering cooking courses. Now they dream about creating a vegetarian restaurant in the future education/cultural center of Favela da Paz!



“For us in the Favela the Global Campus was about seeing how strongly we are interconnected and how easy change is if we get together for a common goal. Each time this team gets to be a bigger family; very different from 25 years ago when we were 10 people “hitting cans” [as drums] on a street where war ruled over the life of the Favelas. Today we are a Favela where the attraction no longer goes towards violence but towards music, biogas, plants and towards conversation between people living in the narrow streets and alleys ... we get ever stronger to go on with our path for the children that will continue a new generation, the generation of change...”

Claudio Miranda, Poesia Samba Soul, Brazil

The Global Grace Day

All the groups participated in the celebration of Global Grace Day on November 9th; a day to remind us of the global dimension of our issues and of our responses to them. Global Grace Day is a call for action and meditation in the name of Grace as a non-violent power to change our societies and ourselves. We have chosen an historic date of both pain and hope. On November 9th 1938 the genocide of the Jews in Germany began and in November 9th 1989 the Berlin wall fell. On Global Grace Day we connect with the power of humanness that is able to take down all walls of separation and systems of violence. Peace movements and individuals around the world join in celebration on this day.

In Colombia, the Global Grace day came together with a celebration of the completion of the youth camp. The media team showed a slide show and short film. In the evening there was a simple and beautiful prayer, followed by celebrative dancing.

In Brazil, the Global Grace day was the last day of the Oasis Game. The day was used to connect with the picture of a healed Earth and to celebrate the power of community. In the evening, Vera Kleinhammes gave an inspiring speech on system change, followed by performances by an incredible variety of musical contributions.

In the Middle East a music concert was held and attended by many guests from the region. On the stage three beautiful and talented women musicians played with a local Oud player. Together they created the magic of music, connecting the participants to the essence of Grace and to the basic joy of dancing together.

In Portugal regional cooperation partners were invited to Tamera. During lunch some musicians started to sing wild and authentic Portuguese songs and the terrace was spontaneously transformed into a chaotic dance floor. Later there was a space for sharing with the local network, including a presentation from the food department in Tamera .

In Kenya OTEPIC used the day to connect to the big vision of peace and engage the local community. There was a big tree planting action on the new land and an energetic pilgrimage, singing and dancing all the way, from the new land to Amani Garden. At Amani over a hundred people gathered, local youth dance groups performed, and OTEPIC served a big feast for all.

“GRACE says: I am willing to end the war and to understand the means by which it can be ended and I place myself in the service of a solution.”

Sabine Lichtenfels



Ongoing Global Work and Education

During the weeks and months since the education time there have been many movements. The Base Stations, reaffirmed in their vision and power, are continuing in strength and in close contact with the Global Campus coordination team. Within Tamera the returning pilgrims had many experiences to process and our team continues to work with the rich learning harvest of this time.

In 2014 we will focus on further developing the curriculum of the Global Campus, based on the learning from these education times and the evolution of the network over the past decade. We also bring our attention to the area around Tamera, putting our energy into autonomy and the regional network. For all the stations, it seems, this is a time of great change and development; we are inspired and strengthened by the stories that come from all directions. We will write updates about the different stations in the [Terra Nova Voice](#)

The issues we see when we look deeply into the human and ecological conditions in any place are so complex, it can be overwhelming to consider the changes needed to move towards reconciliation, regeneration and health. The study of the Global Campus is also complex and we want to document and make available the insights and knowledge we have gathered in the areas of cross-cultural collaboration and development of regional models.

This year we wish to invite people from the Global Campus Base Stations to the Summer University in Tamera with the topic 'Terra Nova Movement'. One of our biggest learnings over the years is that we need the right balance between intimate education times and embedment in a big political frame. We wish that the Base Stations can set themselves more deeply into this growing global movement and that through their contribution the movement will gain in depth and radicalism.

**"It is our challenge to
become new men and
women and to
create real alternatives
in which the future is not
the future we have been
taught, but one that is
created by all of us."**

**Eduar Lanchero, philosopher and visionary
of the Peace Community, Colombia**



Vera Kleinhammes, Tamera -
Healing Biotope, Portugal/Germany

Laure Luciani, Tamera - Healing
Biotope, Portugal/France

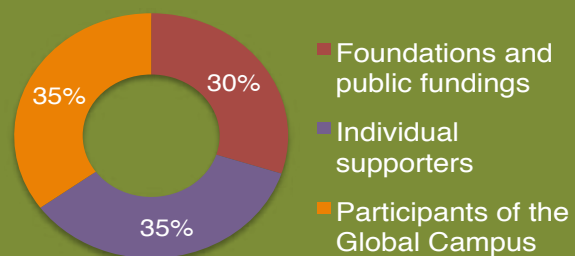
Siri Gunnarson, Beyond
Boundaries, School of Lost Borders,
Ojai Foundation, Tamera, USA

Financial report

The total projected budget of the Global Campus 2013 was €72.000: 50% transportation, 30% Tamera infrastructure and training for the preparation, and 20% food, lodging and materials. We raised funds from some long-term supporters, friends and public institutions. Funding for in-country project work at four of the Base Stations was granted by the Sustainable Lush fund (Lush Cosmetics-UK).

We in Tamera took on the task to raise the funds collectively, each doing their part in a supported 'self-organized' experiment. Participants were supported to look at their own beliefs around money and fundraising, to write letters and proposals, use social media and become creative in the task of asking for money. Some participants personally contributed towards project costs. In some cases we also worked together with the Base Stations, writing proposals for common projects and supporting our partners to account and report their work.

Funding



In total we raised €60.000, covering all travel and in-country costs. From the €21.000 needed to pay the preparation, coordination and reporting costs in Tamera, we have been able to raise €10.000, and Tamera donated the remaining €11.000 that we have not yet raised. The Global Campus team will continue to fundraise to support the ongoing work and research of Tamera and the Global Campus. The innovations for self-sufficient water, food and energy supply that will serve as an exemplary model for the future societies, and continue to be the base of our work collaborating with the Global South. This requires a new dimension of investments. Approximately €1.8 million are needed for this work in 2014.

We ask you for your support, whether you are able to give monetarily or perhaps know someone you can pass this request on to.

Read our latest text "[Money for Tamera](#)"

Expenditure

PROJECTS	Transport	Food, lodging and materials	Tamera infrastructure and training	TOTAL COSTS
Kenya	9 420	3 690		13 110
Colombia	10 650	3 650		14 300
Middle East	6 950	4 150		11 100
Brazil	7 300	1 350		8 650
Portugal	550	900		1 450
General Global Campus	520	1 280	10 000	11 800
TOTAL €	35 390	15 020	10 000	60 410
TOTAL %	59%	25%	17%	100%

Our bank accounts for donations:

In Portugal (EUR):

Bank: Caixa Crédito Agrícola S. Teotónio, Portugal
Account Holder: Associação para um mundo humanitário
NIB: 0045 6332 4018 1786 5584 5
IBAN: PT50 0045 6332 4018 1786 5584 5 BIC: CCCMPTPL

In Switzerland (CHF and EUR):

Bank: Raiffeisenbank Zurich, Switzerland
Account Holder: Grace Foundation for the Humanization of Money, Zurich
Account Number: 92188.69
IBAN: CH9881487000009218869 BIC: RAIFCH22
Clearing 81487 (PC-Account of the bank: 87-71996-7)

Paypal/credit card:

You can donate via Paypal or credit card through our websites
www.tamera.org • www.the-grace-foundation.org

Gratitude

We are so grateful for the many ways and gifts that made this work possible. Vera Kleinhammes, Coordinator of the Global Campus, talked about our fundraising strategy as 'a wave of compassion' – and solidarity came in so many forms: neighbors lending a hand, wonderful and unusual collaborations, donations from people like you and so much more. We are grateful for all those who became part of this dream and continue to share the story and live it forward into their own communities. As an expression of this gratitude we created a calendar for 2014 that offers insights into the workings of the Global Campus.

Thank you to Tamera and the people of Tamera, for being the home base, and for the commitment to radical peace. Thank you to the many who envisioned and grew this project and to the participants who joined the journeys. Thank you to Paulo Mellett and the Sustainable Lush fund (Lush Cosmetics-UK) for the funding and support of good work around the world. Along with our gratitude, we send healing prayers to Paulo who has been in an intensive health crisis in the last months. His partner Ruth Andrade offered this prayer on facebook: *"So let's visualize Paulo completely healed living on a completely healed planet, with lush forests, clean water and peaceful people."*

We give thanks to all the partners, the local and the global network. We give thanks for the opportunity for us all to experience 'being the change', and for the strengthening sense of global community and solidarity. As Buckminster Fuller wrote: *"We are not going to be able to operate our Spaceship Earth successfully nor for much longer unless we see it as a whole spaceship and our fate as common. It has to be everybody or nobody."* On Spaceship Earth, all are crew!

Thank you for being part of our team.

Vera Kleinhammes, Siri Gunnarson and Laure Luciani
Global Campus Coordination Team



Follow [the Global Campus](#)

Contact: globalcampus@tamera.org



Photos: Ludwig Schramm, Simon du Vinage,
Isabel Rosa and all Global Campus participants

" I don't see the lights of my
city, all I can see is
home"

Eugene Cernan

We work for a world
without any borders,
without any fighting,
without any fear.
Terra Nova

TOWARDS
THE ONE

