

Reflections and Feedback in Support of Tamera Beyond Boundaries, May 2012

Dear Ones,

It is with great gratitude that we share these words. Through the many conversations and experiences shared during our time, there was so much good and beauty that came to light...and there emerged deepening love, respect, care and camaraderie. We feel such a resonance and field of mutual trust and shared commitment growing in our relations and for this we are deeply thankful. Our desire to be supportive to you, to Tamera as a whole, deepened and we look forward to future points of collaboration and shared research. To name a few of the places explored, a few of the possible next steps/points of collaboration: Biosphere 3; future Global Love Schools; welcoming Vera to Three Creeks for the 2012 gathering in September and generally supporting Tamerans to experience other watering holes and places of shared consciousness and vision; Sabine and Gigi co-creating and co-leading something, a course, a pilgrimage, a ???; developing a Sanctuary place connected to Tamera; youth and other rites of passage for Tamerans; developing a co-created education for a core group of Tamerans and internationals, sharing best practices like council and forum, combining BB, Mango, Tamera and core Portuguese contingent to support 1000 lakes, etc. On each of these points, there are more questions than answers, and we remain open to the dreaming, listening for right time, right place. And for sure, there will be more on this in the days ahead.

On a personal note, we want to express deepest gratitude for the unfolding love stories, for the strength of care and connection to the core of Tamera. This was a beautiful time of remembering the truth of who we are as human beings, of reawakening the vision of a healed Earth, of a healed picture of water and of Eros. Thank you for the way that we were taken in during this time, for the deepening of the global love field beyond boundaries. It is in the mirror of those that we love and respect that we find the deepest challenges and the deepest learning.

In what follows, our feedback is given as an offering; please take what serves and leave the rest behind. As for the questions, they are offered in service of your inquiry and research, not so much because we seek an answer, though this is certainly welcome.

With love and deepest respect,

Siri & Shay, for Beyond Boundaries

Global Love School, Water Symposium, Internationals

- The Global Love School had a beautiful natural flow, guided through Babette who continually listened for what was right for the group and gave others the space to bring in important aspects of the research. It was nice to see so many of the community step forward and reveal so much of themselves...and to feel the threads that were woven between Eros and ecology.
- We are so grateful for the depth of knowledge and research in the areas of love and sexuality. The dedication and lived experience is transmissible, tangible in the field created by Babette and the community. Wow. Yes, Tamera is on a leading edge. And we know and see other edge-walkers in this area... How can there be collaboration and mutual recognition of other ways?
- It was interesting to note that during the Global Love School we did not do any work with our bodies together... 10 days focused on Eros and no dancing, no common movement practice. Perhaps to access the sensual nature of our beings it would be great to have time to move together, a powerful addition to the course. And, we sang, and this was beautiful. And it was nice to see that the basic education is doing a great job of including this aspect!

- Given that the Global Love School was made up of half internationals, half core community members, would it not serve to have a core organizing team of Tamerans and internationals? This could support the embedment process and foster co-creative collaboration. There seemed to be such an approach with the Water Symposium, co-led by Benjamin and Juliette from Mango.
- To support guests with both embedment and containment during transformational courses when inner structures are stretched to or beyond capacity, what other ‘social technologies’ (as Daniel Pinchbeck said) would be supportive to employ? Are there others that could help with this or is this something in-house for Tamera to tend to? We spent a fair amount of time supporting individuals, couples and small groups with embedment, primarily through Council process and this seemed to be highly valued and needed for those that took part. As one example for how to take this forward, we spoke with Babette about the idea of how to structure such supportive processes such as offering council, with pre-course intention setting and preparation, and post-course digestion and incorporation. And of course, there are many ways to address the need.
- Coming from a practice of mirroring, coined “mirroring for empowerment,” it was of particular interest to see how mirrors were given within the forum process. Is there a particular intent behind giving mirrors in forum? Are people trained to give mirrors? What is the core offering behind giving them and is it being fulfilled as used now?
- When working with such incredible diversity as we did through the process of the Global Love School and Water Symposium, the questions of how to do cross-cultural work become very present. How can we honor differences without tokenizing or overly praising those different from us? How much is it our job to call Africa to the stage vs. allow them to come forward? What other Europeans and “Westerners” are we calling forward with the same passion and dedication as those from external crisis areas? How can collaboration and mutual recognition of the gifts of others be fostered?
- The education and study field of Tamera is very strong and rich. And it is very much focused on the work of Tamera, primarily referencing the books and works of the founders. Are there other sources of geist that could complement and expand what is possible for Tamera as a whole?
- The geistig work is often done in a way that can appear similar to traditional study, with remnants of hierarchy. What are the new forms of education that want to emerge? It is beautiful to see the new education team developing a new, inclusive curriculum and to enthusiastically undertake this research.

To the Core

- We heard ‘there are no rules in Tamera’ and witnessed also strong conformity to valued behavior and the teachings. Many community members expressed living in sheer and ongoing overwhelm struggling to tend to personal needs and maintain balance within the field, with the quick transitions between events, etc. How does Tamera honor the ‘I’ and the ‘We’ in a strong community field? What efforts are made to support integration and downtime?
- With the recognition that there are many centers, many communities, many lineages and individuals who carry a shared prayer and commitment to the healed picture of the Earth, how can Tamera collaborate and enter into processes of co-creation and co-learning while keeping focus and center on the work and vision of Tamera? And in this way water the vision of decentralized models that are separate, equal, interconnected and collaborative?
- There are developmentally appropriate tensions that arise in all projects as the locus of control and vision is transferred from the founders to the next generation leaders. We witness this process

occurring within the field of Tamera, and honor the attention being placed here, the desire to do this well and to listen together for what will serve in the years ahead. Now, what to do? It could be useful to look around, outside of Tamera and to witness other models of transferring power and vision. For example, here in the United States, we are seeing arise a relatively new movement focused on Intergenerational Collaboration. In this kind of model, elders and the younger are valued for their gifts and capacities while sharing responsibility for implementing projects, etc. It involves initiation for elders and younger both and is a current point of research within Beyond Boundaries.

- Tamera has a strong vision, with which we find deep resonance. What is being done here is radical, and like any strong and good vision can tend towards seeing itself as *'the vision'* or *'the model,'* instead of *a vision* and *a model*, thus becoming self-referencing. We want to water Tamera in *'opening the circle'* for collaboration and finding the collaborative partners in the global community. We saw this collaboration in the way that Tamera held the water symposium and both shared the vision of water retention landscapes while giving space for others to fully offer their gifts, which were received with interest and curiosity.
- There is always so much to do in Tamera...and more is always coming up. How can those serving as community stewards and visionaries for the community stay true to following guidance, while also finding the right organizational structures and *'staying power'* to see projects through to completion? What is the value placed on offering feedback, debriefing and taking the time to plan carefully within the community? With collaborative partners? Advanced planning and a commitment to slowing down the process could allow for deeper cooperation with other people and projects. Is this wanted? Needed?
- Through the deep process with Mango and the other internationals, the Tamerans recently returned from crisis areas and many conversations with people from the core of Tamera, we heard over and over again the need for a sanctuary space. This could be part of Tamera or exist nearby, connected to Tamera, but operated as a separate entity. In this way, it would not be one more thing for Tamerans to manage, but instead be a receptive place that could be held in partnership with internationals and others who can support in bearing witness and providing a field that is both in alignment with Tameran values and consciousness yet not existing in the same daily rhythms and community demands. Through supporting Mango in the emergent conversations with Eleni, it does not appear that her land will become this place, but the conversations continue. Does Tamera see a sanctuary as valuable? Would this be best as an integrated part of the community or something held in partnership with international, collaborative partners? In the meanwhile, you do know that Three Creeks is available for retreats and work exchange visits from Tamera?

1000 Lakes for the Alentejo

From Shay: After co-convening the focus group on 1000 Lakes for the Alentejo/Global Movements, here are a few key points that need to be communicated. These are the key issues that were raised by the group and some of my thoughts and reflections mixed in. May it serve as fodder for consideration:

- To engage in a project of this nature, it is vital that a core team representing all those that will be affected by the long-term impacts of the project steer its development from beginning to end. Community development processes show that projects are most likely to succeed where key stakeholders are engaged from beginning to end, in all aspects of design. This is called Participatory Community Development. From the group gathered in the meeting, it is clear that there is a rich knowledge base held by the rural population. People shared stories of transformation from their living memory and there is so much knowledge that has not been lost, still alive in the living generations. People grew up with fertile land and good clean spring water. Many of their grandparents were farmers.

- A few technologies that could be used to collect and harvest community knowledge
 - community mapping
 - oral history
 - community conversations where people can describe social and ecological change witnessed in their lifetimes
- There were many questions asked, like: Why this model? Is 1000 too many? How did we arrive at this? With such a claim that we need this solution, this many lakes, what is the scientific backing and proof? Were the local people engaged in creating this model or do you plan to try to sell this idea? What is the willingness and capacity to listen with the locals for what is needed?
- There was an expressed need to develop a basic education for their rural community on the World Water Situation, to situate the needs of the Alentejo in a National and Global context. And to nurture the understanding of the spiritual gifts of the water – water sources as places for contemplation.
- Another technology or process to be used is mapping community resources, assets and challenges – water mills, ports, ocean issues, farming practices – pesticides and fertilizers, etc.
- The Portuguese in the group named that how this project is approached is very important to the Portuguese. They suggested hosting community meetings to hear the needs of the community members before bringing the vision of 1000 Lakes. Developing a point of trust and collaboration first.
- It was suggested that with this scale of project, it would be powerful to work towards the paradigm shift regarding what it means to be a farmer/ecologist/worker with the land. Local current feelings about being a farmer (worldwide as we know): they are in dire straits...