

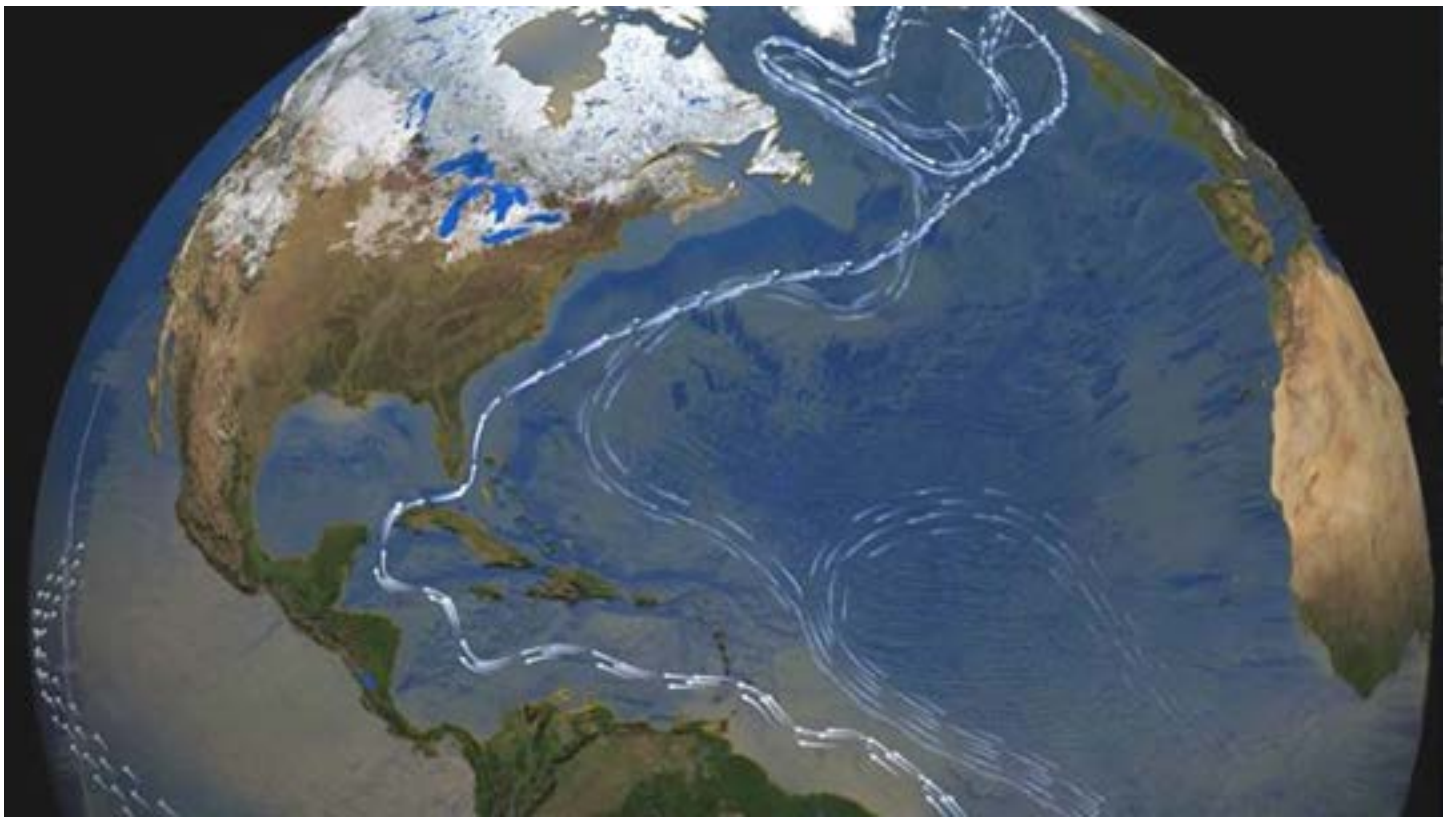
NEXT CULTURE NEWS



Volume 5: October 22, 2025

www.ionaconner.com

This newspaper is a bridge between patriarchy and the new culture which is being created around the world. Welcome to Archiarchy, where archetypal women and archetypal men (Archans) work together and things get better.



Ocean currents that make up the Atlantic Meridional Overturning Circulation could start to collapse in just three decades. Image: NASA/Goddard Space Flight Center Scientific Visualization Studio

Key Atlantic Current Could Start Collapsing as Early as 2055, New Study Finds

By Sascha Pare 
Live Science: September 4, 2025

The Atlantic Meridional Overturning Circulation (AMOC) brings heat to the Northern Hemisphere and regulates the climate globally, but research suggests it could

weaken significantly in the coming decades.

Atlantic ocean currents that respond to climate change are hurtling toward a tipping point that could cause severe impacts before the end of this century, a new study finds.

The currents are those that form the Atlantic Meridional Overturning Circulation (AMOC), which loops around the Atlantic Ocean like a giant conveyor belt, bringing heat to the Northern Hemisphere before traveling south again along

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Letter from the Editor

Dearhearts,

This is the final issue of my newspaper. I've been doing this for 20 years and I'm not sure how much of an impact it is having as things get worse and worse.

I have known in my heart and soul for decades that we are in a War Against Earth. With this knowledge, I want to use my remaining years in the most effective way possible. I am a warrior woman.

When I was looking for photos of archery women, I found the photo at the right and thought it was a bit aggressive, so I hesitated to use it until now. Lindsay Carmichael represents how I'm feeling these days. We're in such a horrible mess that, as long as I can, I want to reach people face-to-face. I'm pretty sure that when I tell stories passionately in person, I might be able to convince them to work as hard as they can with whatever they're doing to help protect Earth and hopefully poor people, too, especially in Africa.

Those of you who have been reading my newspapers over the years know that I often think they have a better way of life than Americans because they care about everyone in their communities, at least the activists and orphanage managers I have befriended do that, plus, they are not so materialistic as Americans. Their struggles are unbelievably difficult and I have tried to help them; my friends have been helpful beyond words, they have donated thousands and thousands of dollars for surgeries and other calamities. I was only the intermediary and I can't do that anymore.

If you want me to come to a group that you're part of,



Texan Lindsey Carmichael competes for Team USA at the 2008 Paralympic Games in Beijing, winning the bronze medal with the highest score of any female recurve archer during the final day of competition. Photo: Ron Carmichael, Creative Commons Attribution-Share Alike 4.0

please email me so we can work it out. I've been in the factories as an air-pollution inspector, I've been in the DEP's hazardous waste division, I've been a hospice nurse, I've helped run a non-profit for 33 years. I have so many stories that I want to share.

Please help me reach others in a new way.

Signing off with determination and love,

Iona

Please Support My Work

Dear Friends,

Multiple thanks to everyone who has contributed over the years; we would not have come this far without you.

Now that I'm venturing out into a new phase of my life, I wouldn't mind some assistance, primarily with helping arrange speaking engagements.

This has had been a labor of love but I still

struggle financially and always appreciate donations, which you can send to me at: Iona Conner, 157 Chambersbridge Road 4A, Brick, NJ 08723. If you use Zelle or PayPal, money goes directly to my bank account via dosomething@pa.net. Cash is OK, too. Thank you!

For the Earth,

Iona



Fair Use Symbol

<https://copyright.gov/fair-use/more-info.html>



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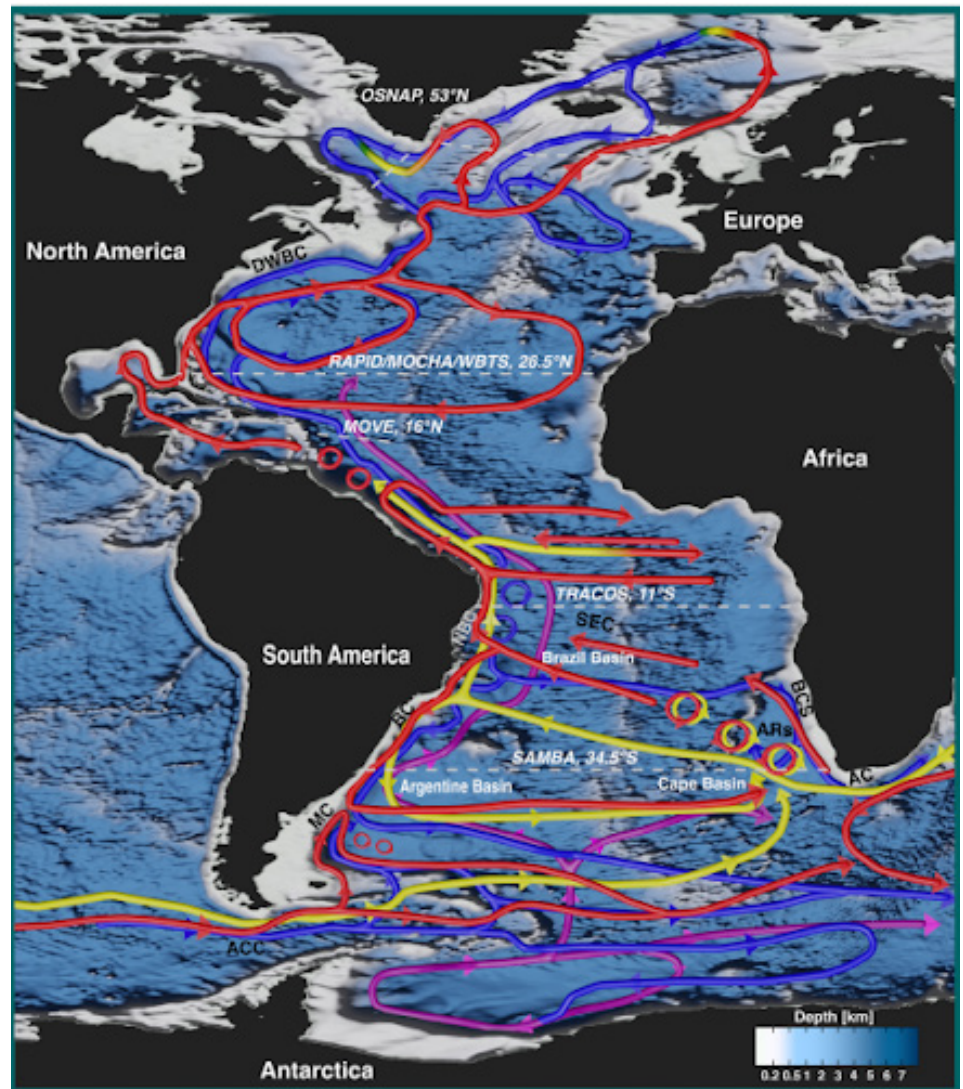
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the seabed. Depending on how much carbon humans emit in the next few decades, the AMOC could reach a tipping point and start to collapse as early as 2055, with dramatic consequences for several regions, researchers found.

This scary prediction, based on a scenario where carbon emissions double between now and 2050, is considered unlikely – but the outcome of a much more likely scenario where emissions hover around current levels for the next 25 years isn't much better, according to the study. Even if we keep global warming this century to 4.8 degrees Fahrenheit (2.7 degrees Celsius) above preindustrial levels – a “middle of the road” scenario, according to the latest U.N. climate report – the AMOC will start to collapse in 2063, the results suggest.

“The chance of tipping is much larger than previously thought,” Sybren Drijfhout, a professor of physical oceanography at the University of Southampton in the U.K. and Utrecht University in the Netherlands, told *Live Science* in an email. Overall, the chance of the AMOC collapsing this century is about 50-50, Drijfhout, who was not involved in the new research but recently led a similar study published in the journal *Environment Research Letters*, estimates.

In the study, Drijfhout and colleagues ran the latest climate models for a period extending beyond 2100 and found that high-emission scenarios, or those that cause around 8 F (4.4 C) of warming above preindustrial levels by the end of this century, always led to an AMOC collapse. Scenarios that aligned with the aim of the Paris Agreement to keep warming ideally below 2.7 F (1.5 C) also triggered a collapse in two of the models, suggesting a breakdown is more likely than scientists previously



Idealized schematic of the overturning circulation in the Atlantic Ocean. The schematic represents the pathways of surface (red), intermediate (yellow), deep (blue), and abyssal (purple) waters over the bottom topography (blue shading). Transitions between these colors indicate water mass transformations. Important currents and topographic features mentioned in the text are labeled, and dashed white lines indicate the nominal latitudes of the five AMOC monitoring arrays. Figure reproduced from Chidichimo et al. (2023).

thought, he said.

The new modeling study, published August 24 in the *Journal of Geophysical Research: Oceans*, tested 25 climate models and found an indicator that helped researchers determine when the AMOC might reach a tipping point. Unlike the parameters commonly used to monitor the AMOC indirectly, such as sea surface temperature, this new indicator is governed

by the dynamics of Atlantic ocean circulation, study lead author René van Westen, a postdoctoral researcher in climate physics at Utrecht University, told *Live Science* in an email.

Van Westen and colleagues previously showed that the Atlantic's flow of fresh water at 34 degrees south, the latitude along the tip of South Africa, is a good marker of

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the AMOC's stability and can warn scientists of an impending collapse. This marker works for slowly changing environmental conditions, but it's less useful for identifying AMOC trends under a rapidly warming climate, van Westen said.

"Therefore, we were aiming to develop a new indicator that also works under climate change," he said.

A New Marker for AMOC Strength

To gauge when tipping points will be reached, the new study looked at the mass of water that sinks to the ocean floor in the North Atlantic.

Right now, surface water loses heat to the atmosphere when it reaches the cold North Atlantic. This surface water becomes so frigid, salty, and dense that it sinks to the bottom of the ocean, forming currents that travel along the ocean floor to the Southern Hemisphere. The process of cold, dense water sinking is called deep water formation, and it is the engine that drives the AMOC. Deep water formation can be measured through changes in seawater density or by extrapolating ocean data in climate models.

"When this quantity reduces to zero, it means that the surface has become too light and no sinking takes place," which is essentially the moment when the AMOC starts to collapse, van Westen said.

Deep water formation is already declining due to both warming air temperatures in the North Atlantic and Arctic ice melt. Warm air means that surface water can't lose enough heat to sink, while ice melt is diluting the salt concentration of the water and thereby decreasing its density.

The researchers identified one component of deep water formation, the surface buoyancy flux, which was a "shortcut" for estimat-

ing deep water formation across the North Atlantic, van Westen said. The surface buoyancy flux is a parameter that combines changes in heat and salinity at the ocean surface to understand how these impact the water's density. Heat and salinity can be monitored directly using instruments or satellites, but the study examined existing heat and salinity data in simulations of sea surface dynamics, with the surface buoyancy flux standing out in different models and experiments as a clear marker of the AMOC's strength.

"The advantage of [the surface buoyancy flux] is that it can be calculated in many climate models," van Westen said.

The surface buoyancy flux was constant until 2020, van Westen said, meaning there were hardly any changes in the AMOC before then – a conclusion that is bolstered by research published in January.

Since 2020, however, the surface buoyancy flux has increased, suggesting the AMOC is weakening. The models showed that high-emission paths could trigger an earlier collapse of the AMOC than "middle of the road" emission paths could, so it is urgent to curb fossil fuel use, according to the study.

"An AMOC collapse scenario can possibly be prevented when following a low emission scenario," van Westen said, but this would require reaching net-zero carbon emissions around 2050.

A "Serious Climate Wake-up Call"

An AMOC collapse in the 2060s is plausible and "very worrying," Drijfhout said, but the uncertainties are too large to pinpoint precise years when the AMOC will collapse under different emission paths.

The consequences would be dra-

matic and global, but Europe would be hit particularly hard, Drijfhout said. An AMOC collapse would bring much colder temperatures to Northwestern Europe, as well as a decrease in precipitation that may lead to agricultural losses of about 30%, he said. The winters in Europe would be much harsher, with more storms and flooding along the Atlantic coast resulting from a redistribution of water around the ocean as the AMOC slows.

"Even larger sea level rise can be expected at the American east coasts" due to this redistribution, Drijfhout said. And places that don't border the Atlantic could also be impacted, such as monsoon regions in Asia and Africa, he said.

Wopke Hoekstra, the European commissioner for climate, net zero, and clean growth, described the findings as a "serious climate wake-up call" in a social media post. "This new study says that the Gulf Stream could collapse in our lifetime," he warned.

However, the effects won't be felt immediately after the AMOC starts to collapse, according to the study. The authors estimate that it would take more than 100 years for the AMOC to weaken significantly and for new weather patterns to emerge.

But Drijfhout thinks the collapse could happen over just 50 years. The AMOC is like a campfire with a dwindling amount of fuel, he said. "If we stop throwing new wooden blocks on the fire, the fire does not immediately die, but it keeps smoldering for some time," Drijfhout said. "For the AMOC this 'smoldering time' is [about] 50 years."

Source: <https://www.livescience.com/planet-earth/climate-change/key-atlantic-current-could-start-collapsing-as-early-as-2055-new-study-finds>

Massive system of rotating ocean currents in the North Atlantic is behaving strangely – and it may be reaching a tipping point.

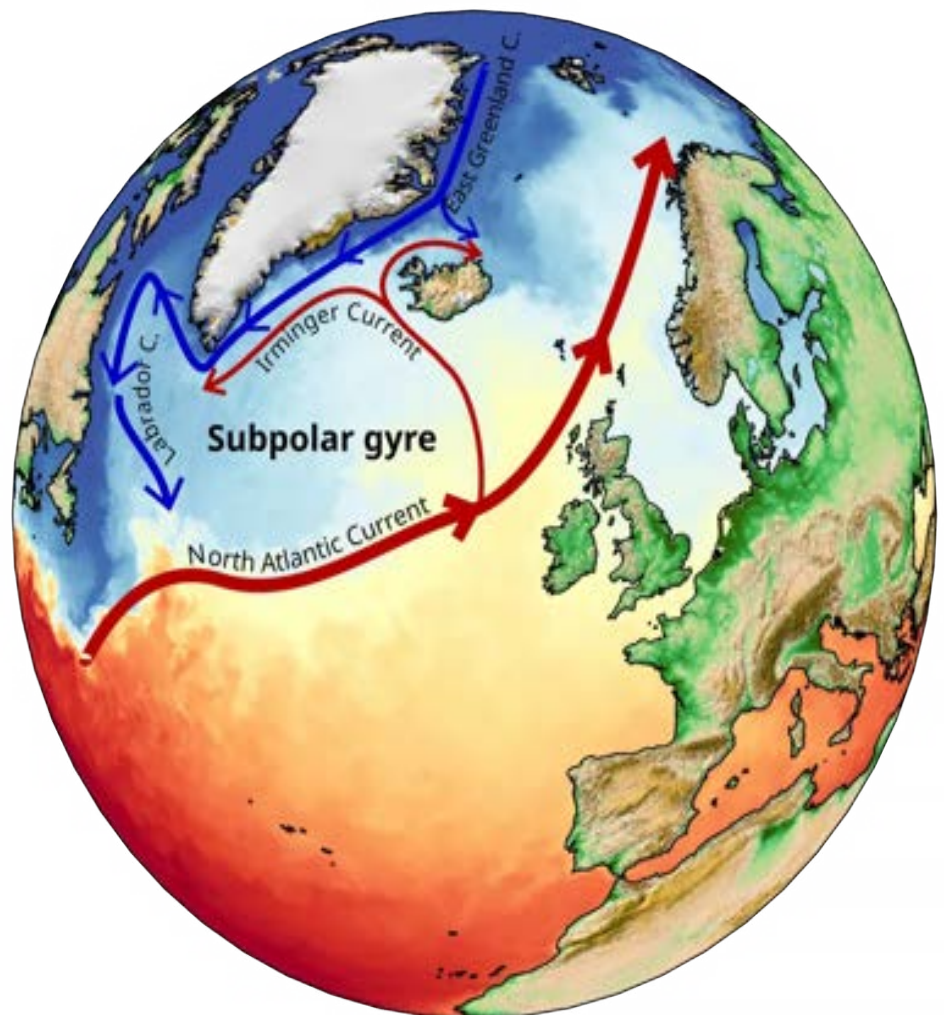
By Sascha Pare (excerpt)
LiveScience: October 3, 2025

An analysis of clam shells suggests the North Atlantic **subpolar gyre** has had two periods of destabilization over the past 150 years: one around 1920 and the other from 1950 through present.

....The North Atlantic subpolar gyre is a limb of the AMOC, but it can cross a tipping point independently from the giant network of currents. The climate outcomes for Europe, in particular, would be similar to those that would be triggered by a collapse of the AMOC, although they may be less intense because the AMOC is so much bigger, Arellano Nava said. However, “[E]ven if the consequences are not as catastrophic as for an AMOC collapse, a subpolar gyre weakening can bring substantial climate impacts,” she warned.

Previous research suggests the AMOC could collapse in the near future because its main engine – a cascade of dense water from the surface of the North Atlantic and Arctic oceans to the seabed – is failing. This cascade, which until now was made of extremely cold and salty water, is being diluted by meltwater and warmed by rising global temperatures, meaning the water in some places is no longer dense enough to sink properly. (Cold, salty water is denser than warmer, less-salty water.)

A similar fate is expected for the North Atlantic subpolar gyre, which also relies on surface water sinking to the ocean floor. A cascade of dense water at the core of the gyre keeps the rotating currents moving, Arellano Nava said. But the system is also partly driven by wind, so a



Currents in the North Atlantic subpolar gyre are also part of the AMOC, but the subpolar gyre can destabilize and cross tipping points independently of the AMOC. Image: Beatriz Arellano Nava

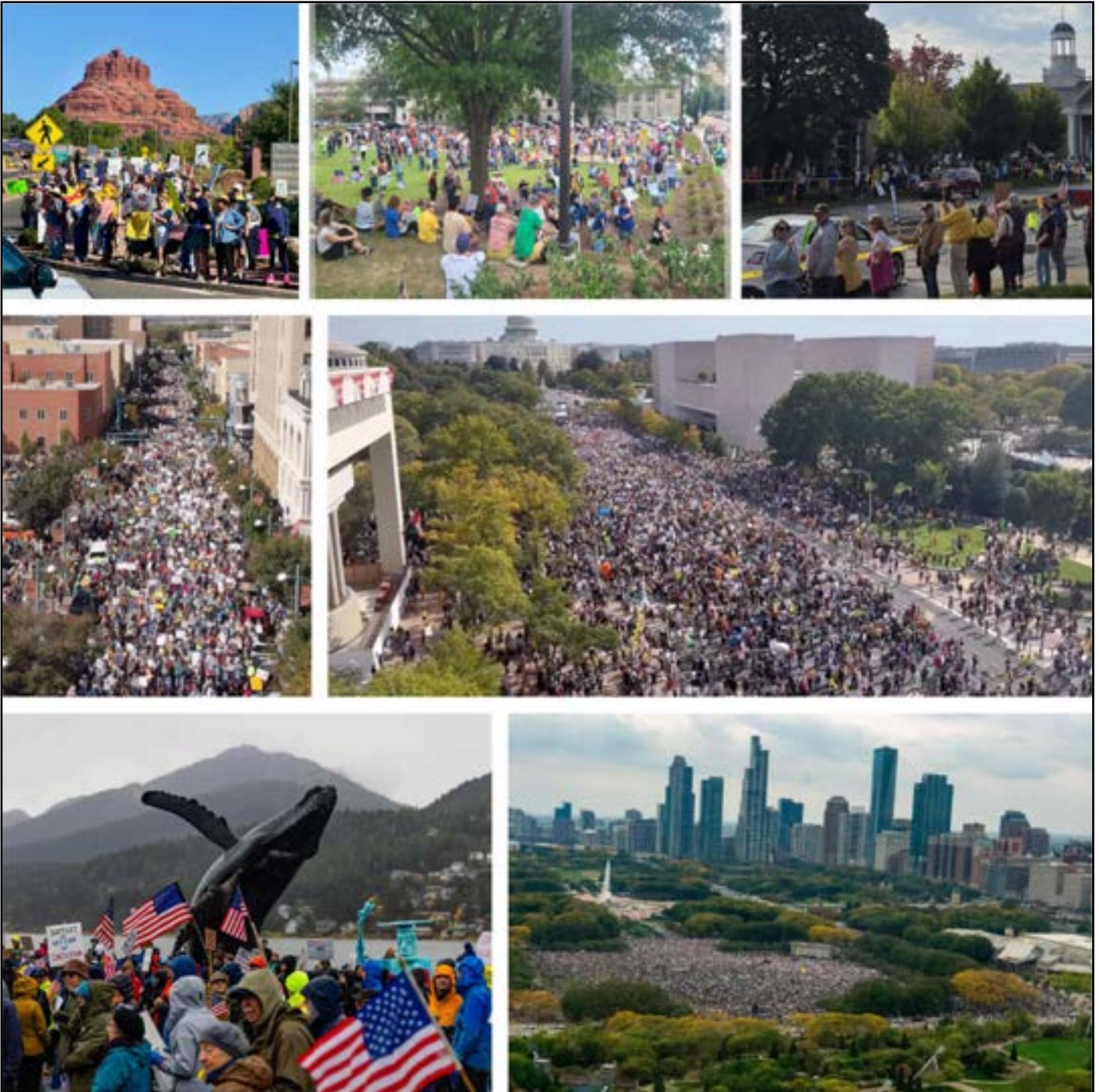
complete collapse is unlikely, she said.

The North Atlantic subpolar gyre is a branch of the AMOC, so an AMOC collapse necessarily involves a dramatic weakening of the gyre. Conversely, a weakening of the subpolar gyre doesn't automatically mean that the AMOC has collapsed, Arellano Nava said. . . .

Sascha Pare is a U.K.-based staff writer at *Live Science*. She holds a bachelor's degree in biology from the University of

Southampton in England and a master's degree in science communication from Imperial College London. Her work has appeared in *The Guardian* and the health website *Zoe*. Besides writing, she enjoys playing tennis, bread-making, and browsing second-hand shops for hidden gems.

Source: <https://www.livescience.com/planet-earth/rivers-oceans/massive-system-of-rotating-ocean-currents-in-the-north-atlantic-is-behaving-strangely-and-it-may-be-reaching-a-tipping-point>



History Won't Remember the Crowd: It Will Remember What the Crowd Built

By Thom Hartmann

Common Dreams: October 20, 2025

The No Kings Day protests last weekend were breathtaking. Seven million or more Americans filled streets across the country explicitly condemning the way Trump has

been running our country. They carried handmade signs, sang freedom songs, and for one afternoon reminded the nation that resistance still burns hot.

But here's the hard truth: that energy, that passion, that righteousness means very little if it

doesn't translate into structure and leadership. Movements that fail to coalesce around leaders and build institutions typically die in the glare of their own moral light or fail to produce results.

We've seen it before. The Wom-

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No King protesters in Ocean County, New Jersey. Iona's sister is standing left of the highest flag.

en's March drew millions. Occupy Wall Street electrified a generation. Black Lives Matter shook the conscience of the nation. But without leadership, durable organizations, funding networks, and consistent strategy, these movements faded from the political field as quickly as they filled it.

Protests without public faces and follow-through are like fireworks. Beautiful, brief, and gone before the smoke clears.

Real change doesn't happen on the screen or even in the streets. It happens in the precincts, in the county offices, in the long nights where volunteers count ballots or knock on doors. With education, spokespeople, and specific demands.

The last time I saw my late buddy Tom Hayden was when we were both speaking in Dubrovnik, Croatia some years ago. I was doing my radio program live from there

and we reminisced on the air about Students for a Democratic Society (SDS), the organization he helped start with the Port Huron Statement and I was a member of in East Lansing.

Like the American Revolution, the Civil Rights movement, the union movement, and the women's suffrage movements before it, SDS' success in helping end the war in Vietnam didn't just come from mass mobilizations (although they helped), but flowed out of an organizational structure and local and national leaders who could articulate a single specific demand to end the war.

As Frederick Douglass famously said in 1857, "Power concedes nothing without a demand." That demand must be loud, specific, recurrent, and backed by organization and leadership.

When the Occupy movement, for example, was taken over by a

group of well-intentioned people who insisted that no leaders or institutions emerge within it, they doomed it to obscurity.

Trump's neofascist administration understands this dynamic; it's why they came down so brutally on student leaders in the campus anti-genocide protests. They succeeded in preventing either institution or leadership from emerging in a meaningful way.

Modern protests often reward attention, not action. Social media loves the march, the chant, the sign, and the photo that goes viral. Trump's people complain and mutter about "hate America marches" but generally tolerate them, assuming they'll fizzle out like Occupy did. The click feels like participation.

But power never bends to viral content. While the George Floyd protests did produce some chang-

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es, those (particularly diversity, equity, and inclusion) are aggressively being rolled back by Republicans with little protest because there's no institution or leadership to lead the protest against their retrograde actions.

Authoritarian politicians understand this better than anyone. They know that a protest can be permitted because as long as it limits itself to protest it burns itself out. A million tweets feel like movement, but they evaporate by morning. The noise is cathartic, and the system stays the same.

The campaign of Zohran Mamdani for New York City mayor is a great example; here we're seeing

real leadership and an effective organization that he's built around his candidacy. It'll be an inspiration for an entire new generation.

That's the difference between the America that not just marched in movements but also created organizations with structure, leadership, and a specific vision of the future they're fighting for.

The movements of the 1960s, for example, changed America because they had leadership, structure, and strategy. The civil rights, labor, and anti-war movements were powered by organizations like the Southern Christian Leadership Conference, Student Nonviolent Coordinating Committee, SDS, and

the United Farm Workers. Leaders such as Martin Luther King Jr., John Lewis, Tom Hayden, and Dolores Huerta trained others, built networks, and turned protest into policy.

Those marches were not spontaneous. They were the culmination of years of organizing in churches, union halls, on campuses, and in living rooms. King's March on Washington was not the movement; it was the exclamation point on a decade of strategy.

Today, our movements are broader, younger, and more diverse, but also largely fragmented and leaderless. Social media

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spreads outrage faster than ever, but it can't replace the disciplined institutions that have historically held movements together. If we're to save American democracy, we can't only have bursts of energy without long-term direction.

It is not that people lack courage; they lack coordination. The right-wing oligarchs intent on destroying our democracy built their empire from the ground up with the Powell Memo and, more recently, Project 2025 as specific blueprints.

For more than 40 years, the Republican Party has been playing a long game. While Democrats chased the next election cycle, conservatives built a media empire.

They invested in talk radio, cable news, think tanks, and local media outlets. They funded the Heritage Foundation, the Federalist Society, the American Legislative Exchange

Council, and a constellation of dark-money groups that shape laws before most people even hear about them. They worked the school boards, city councils, and state legislatures. They didn't just build candidates. They built infrastructure.

And it paid off.

When a bought-off, well-bribed Clarence Thomas delivered the deciding vote in *Citizens United v. FEC* in 2010 to legalize bribery of judges and politicians, that decision's infrastructure became their weapon of choice. Suddenly billionaires and corporations could pour unlimited, even anonymous, money into the political bloodstream. And, most significantly, the right already had the arteries and veins in place.

While progressives held rallies, conservatives bought the mega-

phones, built the institutions, and found, elevated, and empowered leaders and spokespeople. The result is a minority right-wing movement that dominates America through structure and leadership, not popularity or protest.

Democrats have good people, good policies, and good intentions but lack a unified strategy and clear leadership. Too often, the party reacts instead of leads. It posts instead of plans. It wins headlines and loses legislatures. It's most senior people often dither rather than project power and leadership.

Right now, when the right pushes disinformation and chaos, the left too often offers silence or even confusion. We need a structure that says: Here is the America we would govern, and here are the

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people ready to govern it.

Money is speech, the court told us. But that was a lie designed to cement oligarchy. Citizens United allowed the wealthy to flood elections with cash, to buy influence, to capture regulators, and to shape policy without accountability.

The result is an American political economy that serves the powerful and distracts the rest. Billionaires fund propaganda networks that pretend to be news. They back think tanks that write laws to protect monopolies and suppress wages. They fill campaign coffers so thoroughly that elected officials become their employees.

This is not a conspiracy theory: It's an accounting statement. Follow the money and you'll find the fingerprints of the same handful of billionaire and corporate donors behind almost every regressive policy of the last two decades.

The GOP didn't just accept this system. They engineered it. And they exploit it to this day.

If democracy is to survive, Democrats – and small-d democrats – must build an infrastructure that competes on a similar footing. That means fundraising systems that depend on millions of small donors instead of a few billionaires. It means community-level leadership development. It means institutions that outlast elections. And it

requires specific demands.

Real resistance begins with message discipline. Every Democrat, every progressive organization, every citizen who believes in democracy must be part of a single, steady chorus: Defend democracy, restore the middle class, protect the planet, guarantee healthcare and education for all, and – most important – get big money out of politics while establishing a legal right to vote.

The right repeats its talking points until they become accepted truth. We must do the same, only with facts, compassion, and moral clarity.

Endurance is just as essential, and in that sense **Indivisible** – the one organization that's really emerged so far to lead this movement – has gotten us off to a great start.

The movement, however, can't fade when the crowds disperse or when social media moves on. It has to grow in the offseason, in county offices, at organizing meetings, in living rooms, and in campaign trainings that prepare the next generation of leaders.

Change starts locally, which is where you can volunteer and show up. Conservatives understood long ago that power begins on school boards, city councils, and election commissions. They built from the

ground up while progressives often looked to Washington. If we're serious about reclaiming democracy, it must start in those same local arenas where laws are written and values are taught.

We must also be clear about what we stand for. Protest is not policy.

Real policy means repealing Schedule F, protecting voting rights, restoring oversight, enforcing antitrust laws, taxing concentrated wealth, defending reproductive freedom, guaranteeing healthcare and education for every American, making it as hard to take away your vote as it is to take away your gun, and finally removing the corrupting influence of money from our political system.

These are not slogans: They're the foundation of a functioning democracy, which has been dismantled bit by bit over the years by the billionaires who own the GOP.

And none of this will succeed long-term without strong progressive media. We need to restore and support newsrooms and platforms that report truth, tell stories that matter, and counter the billionaires' propaganda networks. If we fail to shape the narrative, those who profit from lies will continue to shape it for us.

Finally, real resistance requires

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action with purpose. Outrage alone changes nothing. When the powerful refuse to listen, we must act with the same courage that fueled the labor movement and the fight for civil rights. Strikes, boycotts, confronting violence with nonviolence, and coordinated economic pressure are how ordinary people force extraordinary change.

As Thomas Jefferson, Abraham Lincoln, Douglass, Jane Addams, King, Cesar Chavez, Huey Newton, and Hayden (among others) taught us, history moves when citizens organize, persist, and make injustice impossible to ignore.

The right has been building its machine since the Powell Memo in 1971. The left must start today. We must be as disciplined, organized, and relentless as they are, but with a moral compass that points toward democracy to counter their fascist project.

The No King Day protesters reminded the world that America still has a conscience. But a conscience without a plan is a sermon without a church.

The next phase of this movement must be structural. We need



think tanks, training programs, legal defense funds, local newspapers, coordinated communication networks, and candidates ready to lead at every level. We need to replace despair with design and get inside and animate the Democratic Party.

Democracy is not defended by hashtags. It's defended by hands, millions of them, building, voting, organizing, and refusing to quit when the cameras are gone.

The No King Day marches were righteous and inspiring. But history will not remember the crowd: it will remember what the crowd built.

If we want a nation of citizens

and not subjects, we must do the slow, steady, unglamorous work of taking back our republic, one precinct, one institution, and one election at a time.

Volunteer for your local Democratic Party and become a precinct committeeperson. **Join Indivisible.** Run for local office and participate with local pro-democracy organizations. Show up.

That is the revolution worth marching for.

Source: <https://www.common-dreams.org/opinion/history-remember-what-crowd-built>

OUR FRIENDS IN ACTION



Audu Liberty Oseni is the man with a notebook on his knee, working with Dota community members in Gwagwada Area Council of Abuja, Nigeria, discussing sustainable development. Photo: Queen Nelly James

Building Development From the Ground Up In Nigeria

*By Audu Liberty Oseni
Director, Centre for Development
Communication, Nigeria*

Field Note: Deepening Local Ownership: How Community-Based Organizations and Participatory Communication Are Driving Change in Federal Capital Territory, Nigeria

The Centre for Development Communication (CDC), in partner-

ship with the International Union for Land Value Taxation, led a participatory communication initiative to promote Land Value Development (LVD) as a sustainable model for urban infrastructure in the Federal Capital Territory (FCT), Nigeria.

Recognizing that sustainable change begins at the grassroots, CDC engaged Community-Based Organizations (CBOs) across all six Area Councils of FCT through participatory communication sessions.

The communities engaged included:

- Zuma
- Kawu
- Igu
- Dota
- Kaida
- Dobi
-

Though these CBOs are not formally registered, their influence,

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OUR FRIENDS IN ACTION

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credibility, and acceptance within their communities made them ideal partners for mobilizing collective action and ensuring local ownership.

Shifting from Facilitation to Partnership

Through these engagements, communities – working alongside local change agents – have embraced the LVD project with a renewed sense of ownership. CDC's role has evolved from that of a conventional facilitator to a true partner.

As one local participant observed, "This approach is different from what we have seen over time. You did not come and tell us what you want to do – you came so that we can join hands to co-create solutions and pursue development together."

Visible Impact and Expressions of Local Support

Local commitment was immediate and tangible. A son of a community chief generously offered the village palace as a free venue for project meetings – a gesture demonstrating deep trust and belief in the project's potential.

Addressing Community Concerns with Long-Term Commitment

Many communities expressed concerns about previous development interventions that raised expectations but disappeared prematurely. CDC responded by reaffirming a long-term presence, emphasizing that this initiative is part of a sustained, participatory development process rooted in local contexts and needs.

The Path to Sustainable Development

This grassroots-centered phase underscores a fundamental principle: sustainable development is built through listening, co-creation, and trust. With CBOs taking leadership and community members actively participating through Participatory Learning and Action processes, the foundation for long-term success is firmly in place – by the people, with the people, and for the people.

Contact Audu Liberty Oseni, Director, Centre for Development Communication (CDC) – formerly MAWA Foundation at:

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LinkedIn: <https://www.linkedin.com/company/media-advocacy-west-africa-foundation->

Phone: +234 803 089 9992



OUR FRIENDS IN ACTION

Anam Cara, Soul Friend

By Surnai Molloy, Aran Islands,
Galway, Ireland

The world burst into color, all at once. Dull tones of winter transformed, overnight, to the brightness of hawthorn and gorse, the world ringing in white, yellow, and green. I was braving for butterflies.

K and I wrote down our dreams, sketching out budgets and plans. K asked me how much I had in my account.

'Fifty,' I said. 'You?'

'Twenty.'

'Perfect.'

We decided to focus on all that we did have. We decided to confirm it, celebrate it. We decided to get married.

And our friends and families burst into color. Joy blossomed in everyone we told. We were stunned by how happy our happiness made others. And all the doors opened. We registered our intention to marry on equinox (the only appointment available). We would get married over the summer solstice.

It was easy. It all came easy. There was the dress, there were the invitations, there was the venue. There was the bow-tie for the puppy. Willing to make do, we didn't need to, we were so gifted by everyone we loved. The wedding came together from generosity, a collection of gifts bound by our intention. In celebrating the love we had for each other, we were so powerfully reminded of the love surrounding us.

"The more love you give away, the more love you will have." —



John O'Donohue, 'Anam Cara'

On the day, there were no strangers. In the fields where I played as a child, below my home, everyone we loved gathered. Hand in hand, K and I walked barefoot up the field, dodging cowpats, to meet our friends and family at the top. Our big bow-tied puppy, in the excitement of seeing us, howled, trumpeting the beginning of the ceremony.

K and I walked barefoot. We held onto each other. We treasured each other. We moved from the holy well, where I was blessed, to the standing stone where K was blessed, to the altar where we made our promises, and to the sundial, where the marriage was blessed. The rings were blessed by each hand (and paw) that was there. And our friends and family, like the ocean around us, were blessed, too.

"When we love and allow our-

selves to be loved, we begin more and more to inhabit the kingdom of the eternal. Fear changes into courage, emptiness becomes plentitude, and distance becomes intimacy." — John O'Donohue, 'Anam Cara'

Music, laughter, magic. My father, the wedding celebrant, fastened our hands together. Around my shoulders was a shawl borrowed from my mother, on my neck was a necklace given by my twin sister, and in my hands was a wild-flower bouquet made by my younger sister. My brother played guitar. Each friend, each family member, had a presence. At every stage, someone we loved read, or sang, or made a wish for us. Everyone was their brightest selves. A great cheer rang up as we took our first steps as a married couple.

For the rest of the day, we swam, we sang, we toasted and feasted. Made rich by love, K and I, husband and wife, rejoiced in abundance.

Source: <https://www.surnaimolloy.com/homebird/anam-cara>

Anam Cara is a phrase that refers to the Celtic concept of the "soul friend" in religion and spirituality. The phrase is an anglicization of the Irish word *anamchara*, *anam* meaning "soul" and *cara* meaning "friend". The term was popularized by Irish author John O'Donohue in his 1997 book *Anam Cara: A Book of Celtic Wisdom* about Celtic spirituality. In the Celtic tradition "soul friends" are considered an essential and integral part of spiritual development. Wikipedia

OUR FRIENDS IN ACTION



Amazing Programs and Progress in Kenyan Refugee Camp With 200,000 People from Multiple Countries and Cultures

*By Feruzi Juma Kikuni
Environmental activist.
Founder and Executive Director at
Refugee Alliance for Development
and Innovation (RADI)*

In many years ago, the world has been hitting by serious disastrous events ranging from the natural and human made calamities which have seen widespread loss of properties and lives, social amenities, hunger, poverty, disabilities, increased environmental degradation, and insecurities, citing a few examples in Kenya where there have been many terror attacks from terrorists. In Democratic Republic of the Congo (DRC), especially in Eastern Congo, the multiple violence, war, insecurity cases, persecution, etc., and multiple army groups non stopped.

The project operates in Kakuma Refugee camp, Kalubeyei settlement and Host community. Kakuma Refugee camp is located in Kenya

specifically in Turkana County, Western Kenya; it involved members from different backgrounds from DR Congo, Rwanda, Burundi, Somalia, Sudan, South Sudan, Ethiopia, Uganda, Eritrea... The population is almost 200,000 refugees and asylum seekers in both Kakuma and Kalubeyei it is the largest camp in Africa. The project started operating in the year 2020, it involves the Vulnerables (Children, Youths, and Adults) such as Children both girls and boys, Youths and Adults both men and women, Orphans, Widows, Disabled people. The project was interrupted from its activities by the dangerous Covid 19 virus in March 2020 and restarted its activities on year 2021.

Refugee Alliance for Development and Innovation (RADI) is a project working as humanitarians nonprofit Community Based Organization (CBOs). It is a great deal and experience to grow professionally and development of the well-

being of the people.

It all started as dream of action that had no fame or something, all of what was needed to do the service of the community (fellow refugees). RADI work has really exposed us to the humanitarian working environment and taught us important lessons such as the values of hard work, perseverance, resilience, empathy, sustainability, trust, respect, sacrifice, among others, which have evenly increased our courage and motivation.

Working with Children, Youths and Adults (CYA) in education for all projects that can help us to know the importance of hard work and the values of life and especially what brings back hope in life, working with CYA has made us realize that the bitterness of the vulnerable can be transformed to joy, peace, and hopes. Everyone relies on the Children, Youths and Women, especially the disabled people so

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RADI team working on a community garden project. Our aim is to provide inclusive educational support and environmental training, and empower marginalized refugee and host communities with agricultural skills such as cricket, black soldiers, bee, meal worms, poultry, duck, and fish farming. Also planting fruit trees plants in arid areas like the Kakuma refugee and Kalobeyei settlement camps in Kenya for food security and sustainability food forest in abundance. Photo taken by one of our dedicated volunteers, Pascal Feruzi.

their joy, peace of heart, and hopes make us see the beauty of life.

We learned how to treat our beneficiaries with great care and discovered their dignity. Our daily activities have helped everyone involved in (RADI) grow and develop professionally. With the knowledge, skills, experience, and Innovation gained so far, we now are ready for further community development and making the impact we want in the lives of the most marginalized people.

As a result of our continuous improvement work in terms of combatting against hunger, poverty, malnutrition, climate change, and food insecurity in the camps, RADI CBO/RLO aims to help and train vulnerable communities such as youth, women, and children in Kakuma refugee camp and Kalubeyei integrated settlement through educational programs, sustainable livelihoods, and environmental sustainability, etc.

You can observe the work above

and spread to your friends, well-wishers, and donors to support this initiative as well and make lasting impacts and brighter futures together.

I will remain in touch with you for transforming lives of thousands of vulnerable refugees and asylum seekers who have forcibly been displaced from their countries due to insecurity, persecution, disaster, and violence, etc.

Thank you for your understanding and continued support.

Best wishes.

Feruzi Juma Kikuni
Environmental activist.

Founder and Executive Director at Refugee Alliance for Development and Innovation (RADI)

Watch an amazing video, "Marking the 6-month training on peace building, agriculture and English course," at [https://www.](https://www.linkedin.com/posts/refugee-alliance-for-development-and-innovation_marking-the-6-month-training-on-peace-building-activity-7383553459351973888-lsap/)

[linkedin.com/posts/refugee-alliance-for-development-and-innovation_marking-the-6-month-training-on-peace-building-activity-7383553459351973888-lsap/](https://www.linkedin.com/posts/refugee-alliance-for-development-and-innovation_marking-the-6-month-training-on-peace-building-activity-7383553459351973888-lsap/)

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The Concept of Ubuntu: Pan-Africanism and Welfare for Africans

By Sengo Alinanuswe Kesheni, CEO
and Founder UPAWA, Tanzania

Abstract

There is nothing that can really define a true son and daughter of Africa apart from love to others. A true African has the unique features that can be used to elaborate who is he or she.

Despite the fact that Africa had been affected negatively for over centuries, still there are some elements that can show you to be in a different destination whenever you step on the soil of Africa, particularly the southern part of Saharan Desert.

Arguably speaking, it is so pride to be an African as others proud to be who they are, but it is more pride to have the sense of loving your fellow regardless of ethnicity, race, religion, nationality, or gender, knowing that the only difference between you and others is just individuality, but our humanism should bind us together and open a chance for us to enjoy the love of togetherness, unity, equality, fraternity, comradeship, which demand no salutation to anyone as we are all humans breathing the same oxygen.

What would you benefit if you have everything and others are dying due to lack of what you have? You have money to attend medication but there are those who have no money, you have food that you can eat at anytime, but there is a group of people who do not know when the next meal will be. Would you be happy realizing that there are those who are dying in the war zone for the interest of someone else? Ubuntu denies all the elements of salutation to someone

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Here is Sengo's collegua Adam Singogo (in green T-Shirt). He is a Program Officer. He attended several meetings with Sengo in the past. He is with Maria Nchimbi, an unemployed lady who was inspired by LET'S RISE UP TOGETHER and started a vegetable garden with the use of locally available materials like chicken droppings. She earns \$150 in a week, while in the past she was not able to obtain even that amount in a monthly basis. Ubuntu is now turning from just a philosophy into reality by touching the lives of marginalized communities indeed. This picture shows success of what we have been doing to inspire youths and marginalized population; they have the right option of earning their living. Photo: UPAWA

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while preaching equalitarianism and humanism everywhere deliberately 'Your presence is fulfilled with the presence of others, or your humanity is because of others' humanities, or in a very broader concept, your happiness will be null and void until others around you are happy, too.'

Introduction

Africa as the continent has its history, Africans as the people who are in the continent have their history that defines them. It will be unfair to talk about Africa and Africans without linking this story with life before colonialism. It has to be bolded wherever it is written or spoken, **that humanism had been at the heart of Africa and its operation for over number of years and will always be.** Life with humanism was fair and equal to all members of the society. Those who could produce were used to produce; elders were used for counseling purpose only. That means fair distribution of duties were maintained; this is where humanism rooted deep down in the ground and grew up and eventually it died some years later unknowingly (Ibbott, 2014).

Humanism existed in different forms. I will cite few of them; Self Reliance existed in Tanzania under the Late Mwalimu Julius Kambarage Nyerere, Nkrumahism in Ghana under the leadership of Osagyefo (*The Redeemer*) Francis Nkwame Nkrumah of Ghana, Negritude movement in Senegal under the leadership of Leopold Sedar Senghor, Humanism in Zambia under the founding father of the nation Dr. Kenneth Kaunda, Sankrarisim in Burkina Faso under the leadership of Thomas Isidore Noel Sankara, and my focus will be centered around Ubuntu as among of these African ideologies of humanism which practiced in the southern tip of the Saharan desert which has its roots in different languages includ-



ing Zulu and Xhosa of South Africa.

Nevertheless, it will be unfair to discuss anything about Ubuntu without acknowledgment to the Anglican Bishop Father Desmond Mpilo Tutu who was a theologian who stood against apartheid policy which was the living poison that killed many people in South Africa, may His Soul Rest in Eternal Peace; also, Tata Madiba Nelson Rolihlahla Mandela who was the first black president of South Africa. He is the champion of justice and equality that has to be spoken bravely wherever his name is mentioned, may His Soul Rest in Eternal Peace. Also, Mwalimu Julius Kambarage Nyerere has to be placed at the center of anything relating to humanism and its spheres of influence in the southern countries of Africa; he played a great role in the fighting for freedom in many countries in South Africa including Mozambique and Zambia just to

mention few. There might be many figures to acknowledge, but due to time and space, let me end up by acknowledging these three only in the debate about Ubuntu.

Meaning of Ubuntu

The term Ubuntu literary is defined as "*I am Because we Are*" meaning that, my presence depends on the presence of others in everything or the presence of others depend on my presence. Broadly speaking, the concept has the roots in the Zulu language where it is known as *Umntu ugumuntu ngabantu*, which implies *Persons depend on persons to be persons*. The same concept is expressed in Shona Language of Zimbabwe as *Munhu munhu nevanhu*, implying the same. Basically every tribe in Sub-Saharan Africa has the way of expressing the term Ubuntu (Beight, 2007). This is the concept

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of humanity that calls for all people in the community to come together and share whatever comes ahead in an equal manner. The concept of Ubuntu preaches about wearing the shoes of others in all situations. When you are happy, just wear the shoes of those who are sad; when you are laughing, wear the shoes of those who are crying; when you have food, wear the shoes of those without food. By having those feelings of others induced in you, finally you will agree with me that, *"It is meaningless to be happy while others are sad; it is pointless to celebrate while others are mourning."* This means when someone is crying the whole society should turn and support him or her, when someone doesn't have food it is the duty of others to support him or her and supply food for him so as to have a fully concept of Ubuntu I am because We are. Paying critical and analytical eyes on the concept of Ubuntu, it is no doubt that there are things that should be given emphasis, including dependability.

History of Ubuntu

The popularity of Ubuntu in the ears of the universe started when one anthropologist proposed a game to African children. He placed a basket of sweets near a tree and made the children to stand 100 meters away from the basket. Then he announced that whoever reaches first would get all the sweets in the basket. Surprisingly when he told them ready to start they all held together each other's hands, ran together towards the basket, divided the sweets equally among themselves, ate the sweets, and enjoyed it. When the anthropologist asked them why they did so, all of them answered **Ubuntu**, which meant *"How can one be happy when others are sad?"* in their language the term **Ubuntu means I am because**

we Are. If you look at this concept it implies inter-connectedness in daily life to have meaningful life. The concept calls to be linked not ranked in the life situation.

The Relationship between the term '*Ubuntu*' and our charity Ubuntu Pan-Africanism and Welfare for Africans (UPAWA)

There is an intergenerational bond between Ubuntu as the term and UPAWA as the charity that has to be understood throughout the continent and the globe in general. This comes from the way founders of UPAWA decided to express the reality of Africanism in the modern era whereby youths deny their being as the offspring of Africa. It has reached a point in life whereby a young boy or girl strives to be identified with any identity apart from African identity, something contrary from what Africanism should be. If you read the concept of Negritude under the leadership of Leopold Sedar Senghor, the main concept in it was to make Africans accept that they are black race and acknowledge that, through acknowledgement then all Africans should come together and fight for common point of stand.

The charity has laid its foundation on the shoulders of Ubuntu as the philosophy of African socialism that calls for equal share of opportunity and resources available in the society. The charity has waged a war towards all elements of inequality in education sector, sports and games, economic opportunities, gender issues, and far most disabilities holding a view that disability is not inability and it can happen at a blink of an eye. Anyone can become physically or mentally disabled at any time. In one voice the charity stands against all elements of inequalities from family level to the institutional level, this implies that the way charity works in con-

nection to what the term means it is like twins who cannot be separated.

UPAWA works with marginalized communities which are mostly forgotten in numerous aspects of life to accelerate equality in all fields of life including education and economic aspects. The charity launches different interventions which are geared to acceleration of principles of Ubuntu which will be discussed below. This means within the charity it is against the truth to celebrate someone's challenge, the whole charity will stand together in the time of difficultness for an individual and will stand in the same platform during the time of happiness. The charity will stand with the school or community in looking for solution of the pressing problem, the charity will stand with the community in celebrating the solution that has been devised in a collective way.

However it is not such simple to have a society that is singing the same song of equality among all members at once but step-by-step the community will have this song into their mindsets and know the value of others in connection to their daily struggles. Your struggles will always be tough when others are suffering, but your struggles might be simple when others are at ease, too. The society that loves other human beings, the society that values the dignity of others while celebrating commonness in addressing community challenges is what the organization is envisioned. There is nothing that cannot be done in the community when unity and solidarity are the guiding principles of the community members....

These are pages 1-6; to get the 19-page document, contact Sengo at keshenisengo@yahoo.com or WhatsApp: +255 767 596 242

<https://www.givengain.com/cc/borehole-drilli/>

Derrick Jensen's Talk at World Adaptation Forum on Collapse

Conclusion

Second, cities require force, because requiring the importation of a resource means trade will never be sufficiently reliable. If the people in the next watershed over won't trade you for it, you'll take it. The problem is functional: it doesn't matter what peaceful attitudes individuals within your group hold, if your economy needs oil, you're going to take it.

The good news, from the perspective of those at the center of empire, is that if you've destroyed your landbase to convert it to weapons of war, and you've converted your land into raising food only for humans, and thus raised your population beyond carrying capacity, you have a competitive advantage over your neighbors who have not.

No one willingly gives up their land, their water, their trees. But since the city has used up its own, it has to go out and get those from somewhere else. Over and over and over, the pattern is a bloated power center surrounded by conquered colonies, from which the center extracts what it wants. Until eventually it collapses. As the brilliant Lierre Keith puts it: That's the last 10,000 years in a few sentences.

So where does this leave us?

On a world being killed.

The next question: what are we going to do about it? And we have to do something, because if there's anyone left alive 100 years from now, they're going to wonder what was wrong with us that we didn't fight like hell when the world was going down. Those who come after will only care about whether they can breathe the air, drink the water, whether there are fish in the rivers, whether the land will feed them.

But maybe before we ask what

we're going to do, we need to talk about why we don't do it.

More than 60 years ago the great philosopher of technology Lewis Mumford asked why we do not effectively resist, and his answer rings truer with each passing day. It has to do with what he called a "magnificent bribe" in which "each member of the community may claim every material advantage, every intellectual and emotional stimulus he may desire, in quantities hardly available hitherto even for a restricted minority: food, housing, swift transportation, instantaneous communication, medical care, entertainment, education. [Honestly, we have luxuries today unthinkable to emperors even 100 years ago] But on one condition: that one must not merely ask for nothing that the system does not provide, but likewise agree to take everything offered, duly processed and fabricated, homogenized and equalized, in the precise quantities that the system, rather than the person, requires. Once one opts for the system no further choice remains. In a word, if one surrenders one's life at source . . . [society] will give back as much of it as can be mechanically graded, quantitatively multiplied, collectively manipulated and magnified. . . . Once [this bribe is accepted], and with the aid of its new forms of mass control, its panoply of tranquilizers and sedatives and aphrodisiacs, could democracy in any form survive? That question is absurd: Life itself will not survive."

#

Most talks on social or ecological problems end one or more of four ways, each of which has its own problems.

The first is by suggesting the solution is simply to limit one's personal

participation in the destructive system, either by reducing one's consumption or walking away. I'm not a fan of this approach, primarily since it does nothing to stop the horrors. One can feel better about oneself for having reduced one's participation, and there are cases where for moral reasons one shouldn't participate (I don't, for example, visit zoos or use pornography). But these actions don't create social change. Me not going to zoos or using porn won't shut down those industries.

There are no personal solutions to social problems.

Another standard end is to suggest a form of acceptance, or accommodation to the horror of it all, so we can maintain inner peace as the world crumbles around us. I've seen books that present the murder of the planet as an opportunity for spiritual growth. That repulses me. Any spiritual growth that doesn't lead us to fight for life on this planet isn't spiritual growth. It's another excuse for inaction, once again using nature as a resource, in this case a spiritual resource.

Again, there are no personal solutions to social problems.

A third option is to provide a checklist of actions, things like call a representative, vote, donate to or volunteer at this or that organization.

My response to this is complicated. My work is about sparking a resistance movement to stop this culture from killing the planet. And that resistance movement doesn't happen on its own. We need to work to bring it into being. So yes, I want for people to act.

My concern is two-fold. The first is that the suggestions are always incommensurate with the threats. A great example is Al Gore's "An Inconvenient Truth."

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For 90 minutes he discussed (and understated) the danger of global warming. Then his solutions? Inflate your tires, change your light bulbs. Nothing about questioning corporate power (of course). Nothing about questioning a growth economy. Nothing about power at all. Nothing about removing critical infrastructure. Nothing about protecting wild nature.

I'd want for my suggestions to be more meaningful than consumer and personal choices.

And I always hesitate to make suggestions to people I don't know. How do I know what another person's strengths are, or weaknesses? How do I know what that person loves to do?

When people I don't know ask what they should do to protect the earth, I always respond by asking them a series of questions.

First, what do you love? Whatever it is, it's under assault. Defend it. Everyone loves some place or some creature. Everyone has some atrocity they yearn and burn to end. So do it.

The good thing about everything being so messed up is that no matter where you look there's good work to be done.

The next is: What are your gifts, and how can you use them in the service of the land? We all have different gifts. I can write books. I can't write good press releases. I can't do accounting. Small organizations are starved for accountants, or people who can work with computers. I can barely do email. Some people have gifts for organizing. I don't. So, find out what are your gifts, and then use them.

What are the largest, most pressing problems you can help to solve using the gifts that are unique to you in all the universe? One reason I write my books is that no one else is doing it. I know people

doing great work, saving pangolins, saving prairie dogs, saving beavers, wolves, buffalo, migratory songbirds, protecting land, restoring habitat, simply because no one else is doing it.

Find what you love, and fight like hell, using every gift you've got, to defend your beloved.

The fourth typical ending I've seen in talks or books on social or ecological problems – and I have to admit I'm guilty of all four of these, including with this talk – consists of, having spent the talk describing the horrors we face, then expressing with as much optimism and sincerity as one can muster a vague hope that somehow good will triumph over evil, and that somehow this culture won't kill the planet.

Note the passive voice.

But given that every biological indicator is going the wrong direction, given that this culture has been able to pollute every part of the planet, given that it violates even the deepest folds of the oceans, given that human supremacism is not only not going away but is in ascendancy, not only is a vague hope insufficient – especially given what's at stake – but I see no evidence it's warranted.

When I think of environmentalism, I picture a body wheeled into an emergency room, bleeding from a thousand cuts. Doctors and nurses work feverishly to stop the bleeding, to give infusions. They do everything but the most important thing of all: they don't stop the madman continuing to stab the patient.

#

All that said, I have one thing I'd like you to do, right now, and every day. I'm begging you to transfer your loyalty away from the dominant economic and social system, and to wild nature.

Two examples may make clear

the merest beginnings of what I'm getting at. One is that a few years ago George Monbiot expressed the moment he realized small scale wind and solar won't effectively power a large-scale economy, which is true, and realized he needed to support nuclear energy, which is absurd. He asked, "How do we drive our textile mills, brick kilns, blast furnaces and electric railways – not to mention advanced industrial processes?"

Let's change a few words, and see how different it sounds. "How do the industrialists drive their textile mills, brick kilns, blast furnaces, and electric railways – not to mention advanced industrial processes?"

They're not mine, and they're not ours, and we don't need to power them. The Earth especially doesn't need them. The last **thing** the Earth needs is another blast furnace.

The next way to make this clear is: If space aliens were coming down from outer space, and doing to this planet what industrial civilization is doing do it, bathing the world in endocrine disruptors, changing the climate, cutting down forests, wiping out biodiversity, vacuuming the oceans, bringing vertebrate evolution to an end, putting microplastics and flame retardant in every mother's breast milk, I think we would all know exactly what needs to be done, and we would do it.

If you change your loyalty away from this economic and social system, and to wild nature, everything changes. What you do next becomes merely a matter of strategy and tactics, not one of divided loyalty as you fight to protect the beings you love while you try to maintain a system that has been destroying the Earth from the

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beginning.

My friend the doctor and environmentalist John Osborn says the reason he protects wild nature is that "As things become increasingly chaotic, I want to make sure that some evolutionary doors remain open. If bull trout are around in ten years, they may be around in 1000. But if they're gone in ten years, they are gone forever. If a patch of old growth forest is standing in ten years, it may be standing in 1000. If it's gone in ten years, it is, in human terms, gone forever."

We need to say, and mean, "Extinction? Not on my watch."

To take us back to the beginning, we are like my friends and comrades when I was a baby activist, holding on by our fingernails protecting this or that creature, this or that piece of land, until civilization collapses, and life can return. But we are doing it in public, asking others of the sane to join us.

Always ask, if Danube sturgeon could take on human manifestation, and act in the interest of their species, what would they do? What gifts of yours would they use in defense of themselves and others of their species? Same for pond bats, brown bears, or timber wolves. If they could take on human manifestation, what would they do to protect their homes?

#

My optimism, such as it is, comes from the fact that life wants to live. The body has tremendous capacity for self-healing, so long as it isn't pushed too far. So long as we stop the madman who is stabbing it. No one and nothing can survive infinite assault. At some point the body, the species, the biome, dies. But if we stop the damage soon enough, life may eventually recover. Chernobyl, one of the worst nuclear disasters in

history, ends up being less harmful than the day-to-day activities of agriculture and industry: that stabbing by the madman. Because extractive activities were stopped, wolves are back, beavers are back, Przewalski's horses are back.

If we push the Earth too far, we will effectively kill the planet, or at least all megafauna larger than rats. But if we stop civilization soon enough, there is a chance for life to recover.

Life wants to live.

#

Here's a tradition of the Cheyenne Dog Soldiers, called the picket pin and stake. Before a battle, a few of the bravest soldiers would be chosen to wear sashes of tanned skins called "dog ropes."

Attached to each dog rope was a picket-pin, normally used to tether horses. During battle, the pin would be driven into the ground as a mark of resolve. Once the pin was driven, the Dog Soldier would remain staked to that piece of ground, even to his death. Retreat was no longer an option. The pin could only be removed when everyone was again safe, or when another Dog Soldier relieved him of his duty.

It is time. I have driven my picket-pin. I am staked out, and willing to give in no more.

Where will you drive your own picket stake? Where will you choose to make your stand? Give me a threshold, a specific point at which you will finally stop running, at which you will finally fight

back.

#

Stand with me. Stand and fight. I am one. We would be two. Two more might join and we would be four. When four more join we will be eight. And we will be eight people fighting whom others will join. And then more people, and more.

Stand and fight.

#

The questions before each of us now are: What are your gifts and how can you use them in the service of your landbase? What can you do? What does your landbase most need from you? How can you achieve it? What do you want to do?

And right now, perhaps the most important of all: What are you willing to do?



Cheyenne dog soldier staked to the ground to do battle. Credit: E. St. Clair, Jr. [Note from Iona: I'm standing with Derrick, staked to Earth.]

ARCHANS IN ACTION

Possibility Management: Weaving Distinctions

By Sonia Maia Goncalves

Imagine that you go into a forest, the word forest has a meaning, you can read it in the dictionary and throughout your life you also created your own personal meaning of what a forest is.

When you enter the forest you see trees. You know that a tree is a tree because at some point you learned that a certain type of characteristics bundled together in a certain way are named as tree.

As you keep on walking, you come closer to the trees and you may be able to identify some – an oak, a pine tree, a willow tree. Your ability to hold that kind of knowledge allows you to engage with the forest in a different way than if they were all just trees.

You could keep on going and look at one of the trees and be able to tell if the trees are native or not, if a branch was cut by someone that knows how to do it in a way that does not hurt the tree and is actually supporting the tree to become stronger.

Each new thing that allows you to have more clarity about trees is called a distinction. When those distinctions come together they create a net where more distinctions are added. This net is called Matrix.

Distinctions and Matrix open up new fields of Possibility, in which ever field one may be interested in. In my case, I focus my research on Human Beings and how Human Beings relate with each other, themselves, and the type of results that are being created by the



The word in the image means “open” in English.

means of the distinctions that are available for them at each moment.

Distinctions make themselves available to anyone who is open and eager to receive them. I think that one of the purposes of Being Alive is to receive and integrate distinctions that create more awareness in how we Human Beings relate with one another, oneself, the Planet, and all living and non-living Beings.

I think that through that awareness, something else is possible than war, capitalism, consumerism, destruction of the soil, animal extinction, human trafficking, separation, revenge, child molesting, and all sorts of behaviors that are not Life sustainable.

Distinctions allow me to connect with the purpose behind my actions, even though at first sight they may seem harmless. My actions and their consequences unveil the type of intimacy that I

am able to sustain. War is an intimacy offer. Creation is an intimacy offer. Manipulating someone is an intimacy offer. Communicating from the intelligence of my conscious feelings is an intimacy offer. Gossiping is an intimacy offer. Holding space for someone to feel is an intimacy offer.

Each one of these offers creates different results, have different consequences and different purposes.

Yet, they are all intimacy offers. But there is a distinction between each of them: purpose.

There is a question that I ask myself that helps me to be more aware of how I am relating with myself and others:

are my actions sourcing more Love and Possibility?

If they are not, then there is a purpose that I am not yet aware of. And what I want is to create more Love and Possibility.

Being Alive and becoming more and more aware through experience, engages me in higher levels of responsibility.

The more responsible I am capable of Being, the less I can play the role of being a victim, a persecutor, or a rescuer. The more I am able to make intimacy offers that are not based on any of those roles, I stand for a world where more Responsibility can be taken, more Love happens, and more Possibility exists.

Contact Sonia at soniamaiagoncalves@gmail.com, Possibility Management at <https://possibility-management.mystrikingly.com/>

ARCHANS IN ACTION



Possibility Managers Use SPARK: Specific Practical Application of Radical Knowledge

By Clinton Callahan, July 2025

What really matters to you also happens to be your destiny.

NOTES: A strange trichotomy splits you in three pieces. You spend the hours of your days and nights doing:

1. First, the things that you are sure that you have to do,
2. Then trying to squeeze in the things that you think you are supposed to do,
3. And yet you dream of being involved with something ecstatic and completely inspirational, the things you truly want to do.

Ecstasy was outlawed in Western culture long ago, so you get lost in the first two parts of the trichotomy, doing what you have to do to survive and what you are socially expected to do to be accepted. Then back in your mind you may have vague memories or fantasies of being energetically on fire and inspired beyond reason, moments where life explodes in you like lightening and thunder. Somehow now there is a block to you having your life be about those inspiring things that really matter to you. You have been convinced that doing what you would really love to do is not permitted. You have concluded that what really turns you on and feeds and challenges your

soul to grow and flourish is somehow bad for you. However, when ecstasy is no longer forbidden from the equation but rather welcomed back into your life you discover that there is actually no trichotomy at all. The revelation is that all three aspects of life are actually the same thing.

Part of the block may come from the lack of clarity about what it is that really matters to you. The confusion may derive from you not making the distinction between your two inner kingdoms, the irresponsible kingdom and the responsible kingdom. Each person has two kingdoms inside of them. Each kingdom is ruled by a king or queen. The ruler of the irresponsible kingdom is the Gremlin. The ruler of the responsible kingdom is an archetypal adult man or woman serving as a true leader. We gave them the name Possibility Manager.

Sometimes you may be confused into thinking that the things that really matter to you are those things that feed the Gremlin because doing things that really matter to you can be ecstatic. Doing what really matters to you is not feeding the Gremlin. Doing the things that really matter to you feeds the Possibility Manager. It is easy to tell the difference between whether you are feeding the Gremlin or feeding the Possibility Manager.

The results are different, and also different principles are called into play. When the Gremlin is fed, irresponsible shadow principles are enacted. When the Possibility Manager is fed then responsible bright principles are enacted.

Each of the kings (or queens, as the case may be) serves their own unique motivating purpose. The Gremlin's purpose is a specific set of three to five shadow principles (greed, jealousy, win/lose, blaming, revenge, superiority, resentment, betrayal, justification, being right, control, manipulation, etc.), called the hidden purpose because you are generally not aware of Gremlin's purpose until you specifically extract it from your underworld through the rather archetypal hidden purpose process.

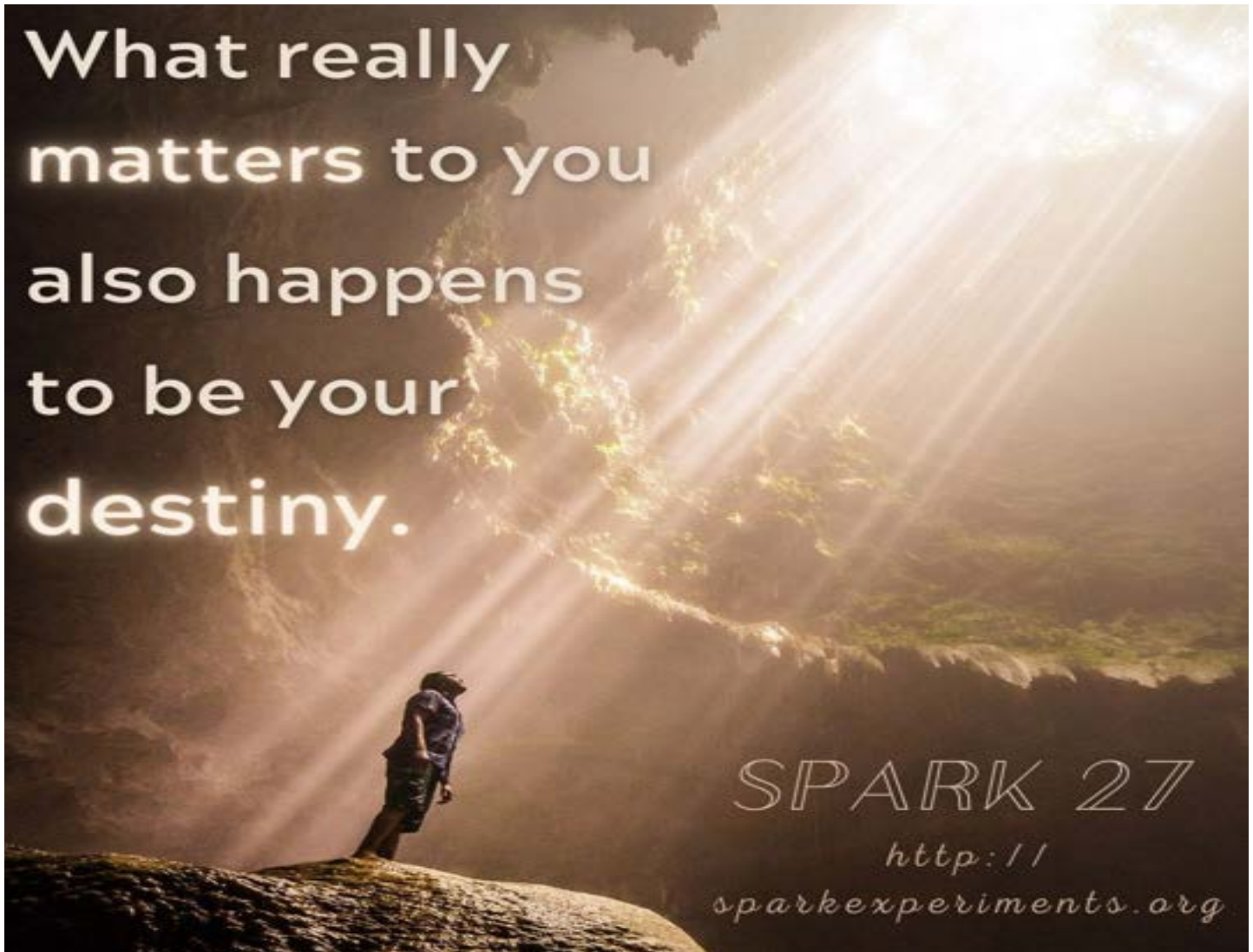
Likewise, the Possibility Manager's purpose is a unique set of three to five bright principles (clarity, generosity, integrity, acceptance, flexibility, openness, communication, creation, inclusion, kindness, dignity, collaboration, evolution, etc.), called true purpose because through the distilling destiny process you can extract the exact bright principles you entered this lifetime to serve.

Your true purpose is what you have to do, what you are supposed to do, and what really turns you on

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to do. Your true purpose is your destiny. Thinking that your destiny lies somewhere in the future is the Box's trick to avoid responsibility for you being the space through which your destiny principles can do their work in the world. But if you wish you can be your destiny in action right now.

EXPERIMENTS

SPARK027.01 In the Possibility Labs you use a process called distilling destiny to determine the principles that really matter to you. Without that process you can still get some idea of the principles of your destiny by writing out a

detailed answer to this question: What would you want your obituary to say about your life? After writing the answer to this question, look over it and extract the responsible principles that you have inferred. You may find three, four or five of these principles. List the principles that you find in your obituary on a separate paper. These principles are your destiny. When you stand back and separate from what really matters to you, what you are looking at is your destiny. The experiment is to think of your destiny principles as archetypal forces of nature, and two times during each day to consciously move in accor-

dance with their direction. Design some experiments for yourself to:

- 1.** Speak because your bright principles would have you speak.
- 2.** Move because your bright principles draw you forward from your physical center without figuring out exactly what you are going to do.
- 3.** Write because your bright principles demand that you write.
- 4.** Listen as if the bright principles themselves were listening. In this way you can be your destiny in action right now.

Download S.P.A.R.K's here:
<https://sparks.nextculture.org/>

ARCHANS IN ACTION



Group photo after the Expand The Box (ETB) Training three weeks ago in Poland.

Archiarchy Poland Trainings – Season 4

*By Clinton Callahan
and Anne-Chloé Destremau
September 8, 2025*

Dear Possibilitators,
Anne-Chloé is writing.

This was our fourth summer of Archiarchy creation trainings in Poland.

Even looking back at last year, the *Expand The Box* (ETB) training and Possibility Lab have remarkably evolved.

Mark Sundlie, a long time Possibilitator who came from the USA for these three weeks, came over

to me after the *ETB* and said, “*This ETB was so different from the ones I have been in before. I am so happy that you Gaias keep evolving the processes and the design of trainings to make them more powerful and clear. This was my favorite ETB yet!*”

We found out that starting the *Expand The Box* with clarity about feelings gives the whole team a chance to lower their Numbness Bar from the first session on. Then they can engage with the rest of the training from experiential reality instead of survival-based

resistance. In the 2025 Women of Earth Lab in Germany we distilled (without drawing it) the *Map of the Feelings Form*. In this *Expand The Box* it was the first time we drafted the 4-step feelings process in combination with the *Map of Feelings Sensations*.

[Find all Possibility Management Thoughtmaps here: pmthoughtmaps.mystrikingly.com/; find unusual Archiarchy terms defined here: <https://distinctionary.mystrikingly.com/>

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Anne-Chloé organizes *Women of Earth Labs*, intensive, in-person trainings for women in various places. To get a sense of what these trainings are like, watch a 5-minute, 25-second video at <https://youtu.be/0phOlog0H98>.

HOW TO USE THE 4-STEP FEELINGS FORM

STEP 1: Experientially sense which of your 4 Feelings is occurring with most intensity in your bodies right now (not in your head...). Let the strongest of your four feelings speak first, using the form, “I **feel mad / sad / glad / scared...**”

STEP 2: Shift your attention to the source of the feeling and let your feeling explain why it exists by saying “**because...**” Let the clear emotional information bubble up from the feeling itself (not grabbing it from your mind...). The information from your authentic feeling reveals the expression of your Being in the contact with the world.

One signal that confirms your emotional expression as authen-

tic is noticing that what you say is new, surprising, or refreshing. You express things that you have never said before, or never said them in that way.

Saying how you feel about how reality is right now (what you feel about ‘What-Is’) is where Phase 1 of feelings work ends. You distinguish your four feelings in your bodies and let their expression be spoken through words. StepS 3 and 4 are Phase 2 of feelings work where you apply your feelings as a creation-resource.

STEP 3: Driven by the clarity and power of the feeling you just spoke, declare what you want to exist. Say, “**I want...**” not from your mind but through the force that is your current feeling. Through your feelings, your Being’s care,

clarity, love, and simple middle world wishes come to light. This is not about claiming your unmet childhood needs, your Gremlin’s survival or revenge strategies, or your Fantasy Worlds. Those are all emotional reactivity. Your feelings tell you precisely you want to create now in the world now, even if it never existed before.

By letting your heart speak in this 4 Step Feelings Form you expose yourself, also to yourself. One woman said, “After practicing the Feelings Form, I found the deep connection I have been looking for outside of myself my whole life. I thought I needed someone else to experience connection. Now, I realize that it is knowing myself that I had been missing.”

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STEP 4: Use the energy of your feelings to CREATE what you want to see exist in the world. Say, “**I (take action to... so that... as... by...)**” Step 4 is the step you may be avoiding the most because if you use your feelings to create what you want, you can no longer be a victim of anyone else’s proposal or action. You can no longer avoid the responsibility of the awareness coming through your feelings. You already have everything that you need to shape the world into something you want to live in.

During Step 3 and Step 4 it may be tempting to slip back into irresponsibility by saying or implying, “*I want YOU to change*” or, “*I ask YOU to do this differently*” instead

of saying for example, “*I want to be closer to you, so I will make proposals to be closer to you.*”

Your feelings may be occurring because of something outside of yourself. **But ultimately your feelings are ABOUT you and FOR you to CREATE what you want.**

The energy in your feelings is the force to shape the rough diamond that is your Being.

If you try to use your feelings to shape the outside world without first using that force on yourself, you radiate your wishes as a Fantasy World in which other people must change without you going first. This trying to pressure yourself and the world around you to be different from what they are is taking you further away from

reality. You are placing unfulfillable expectations on the world, resulting in a load of resentments on your shoulders if the world does not bend to your fantasy.

By using the 4 Step Feelings Form you activate a direct contact with reality. This is the leverage point for creating what you want to exist. When you start getting skilled at applying the 4 Step Feelings Form, it may seem like you are doing magic.

We invite you to experiment wildly with the 4 Step Feelings Form and share it with your friends by using it yourself.

Will you then please let us know what you discover about it?

Love,

Anne-Chloé, Clinton, and Teams



If you wish to change the results but you cannot
change the circumstances,
then change what is possible.

-Clinton Callahan

ARCHANS IN ACTION

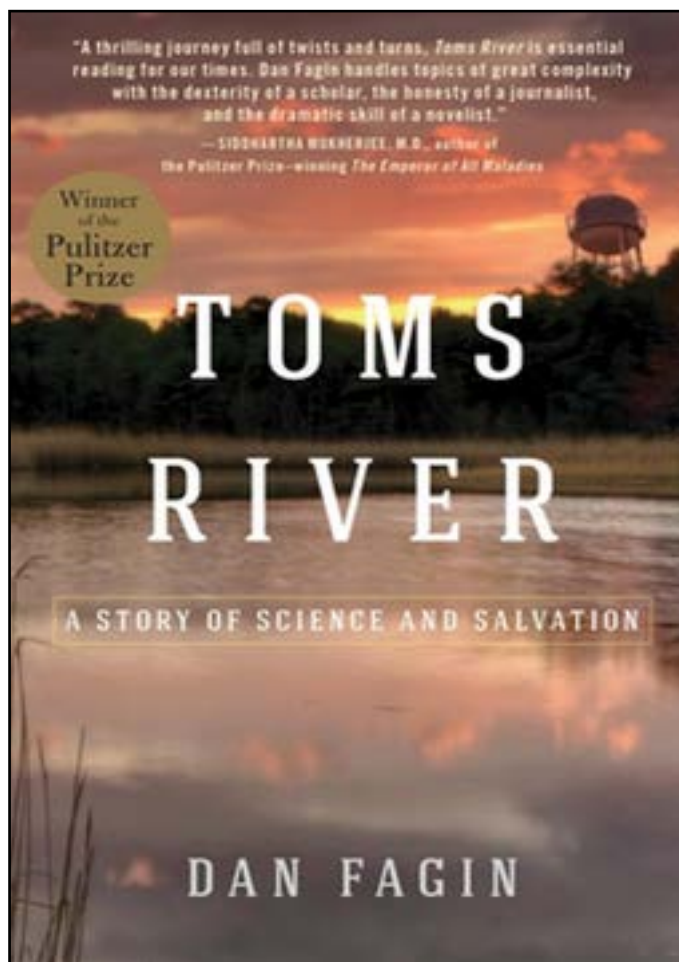
Part 1

By Iona, Archan in Training

I live in the town next to Toms River and my granddaughter sails on Toms River. Back in the days I worked at the NJDEP in the Superfund program, I knew all about the catastrophic pollution Ciba-Geigy had done and the outrageous expense of cleaning up the contaminated drinking water and soil. But I didn't know the whole story until I read Dan Fagin's book. He gave me premission to quote 1,000 words; here are a few hundred of them.

Over at the chemical factory, the few workers who remained were more worried than ever about cancer, as was the much larger group of retirees. Evidence was accumulating that their worries were well founded, though few employees knew it.

For his doctoral dissertation, one of Elizabeth Delzell's students at the University of Alabama at Birmingham, Fabio Barbone, undertook a more detailed analysis of her 1987 survey of cancer among long-term employees. Barbone completed his work in 1989, concluding that "six or seven" of the 11



cases of malignant central nervous system cancers Delzell found were likely caused by exposures at the factory and that workers in the

azo, vat dye, and epichlorohydrin production areas all faced elevated risks. He concluded that about 17 of the 51 lung cancer cases were probably due to exposure to chlorine, anthraquinone, and epichlorohydrin.

This time, employees were not briefed on the results of the new analysis, which Barbone did not publish until 1994. Still, relatives of workers who died of cancer knew enough to sure the company. There were three lawsuits in 1995 alone.

Ciba (the company dropped the

"Geigy" in 1995) settled them all out of court for undisclosed sums, without the public airing that would come at a trial. . . .

Part 2: Grassroots Coalition Organic Cotton, Non-Sweatshop Clothing Business

For several years, John and I bought and sold ethical clothes. We even started a small sewing cooperative and had an organic cotton label. We sold many items made **without dyes**, using color-grown cotton. Here are a few examples.



IONA IN ACTION



I (Iona) showed up about 45 minutes before the start time so I could talk with people and take a few photos. By the time this protest started, there were hundreds of people standing along Route 70 (a heavily traveled road) holding signs and waving as people drove by waving and honking with fingers almost always raised positively. It was very exciting to be back in a crowd with people who more or less share my values.

Messages from Our Global Family

What a week! Five days, two awards. I'm beyond grateful to be mentioned alongside some of the most dedicated members of a cleanup program you'll find anywhere in New Jersey. It truly takes a village, and together, we've proven it can be done. A huge shout-out to Jennifer Coffey and all the folks at ANJEC, who continuously inspire us to make a difference locally. Also, a special thank you to both Tanara Hall and the NJ Clean Communities Council for always supporting us!

Over the past five years, our team has organized more than 60 successful community cleanups with collaborative leadership from Mayor Lisa Crate, Tony Kono, and Raymond LeChein. Pick Up Brick is more than just a litter abatement initiative – it's about community building, public education, and making a lasting impact in our local environment.

Vin Palmeiri, New Jersey USA

Thank you so much, my heroine. I have seen the paper and compelling stories about what is taking place on Earth. We are very much concerned with the beauty of Mother Earth which is the only one; once it is fully destroyed there will be no one for replacement. I have also read my story of Ubuntu and other many lovely stories. I am sure we are going to reach a very good number of comrades around the world. Thank you so much.

When it comes the issue of environmental love, environmental conservation, you are my heroine.

Yours,

Sengo Kesheni, Tanzania (see pages 17-19)

Our hearts and our voices are with you Mrs. Iona.

Prince Timmy Olusanya Temi-tope, Nigeria

Dear Iona,

I'm so sorry for the (very) long delay in my response! I've added your email above to the subscriber's list, and I've pasted below the link to the 'Sunflowers' piece. Thank you so much, as always, for your wonderful support of my writing!

<https://www.surnaimolloy.com/homebird/sunflowers>

Le meas,
Surnai Malloy, Aran Islands, Galway, Ireland (see page 14)

I therefore hope your work will be greatly benefited and appreciated by all those who will be interested. This will make us better and connected with each other. The world needs us to create positive change.

I will remain in touch with you for transforming lives of thousands of vulnerable refugees and asylum seekers who have been forcibly displaced from their countries due to insecurity, persecution, disaster, and violence, etc.

Thank you for your understanding and continued support.

Best wishes.

Feruzi Juma Kikuni, Kenya
Environmental activist, Founder and Executive Director at Refugee Alliance for Development and Innovation (RADI), Kenya (see pages 15-16)

I resent you spreading the nonsense about a genocide in Gaza. Hope you're angry that Hamas

killed dozens of Palestinians in the last two days by execution in the street. Shame on you.

Could have been at the Green Fair [where we met] but regardless, one's love of the environment and the Earth shouldn't conflate that fact with blood libels against the Jewish homeland. I strongly urge you to read up on how the IDF took steps never taken before by any armed force, including spreading of pamphlets, roof knocking, as well as texts and phone calls to warn Gazans.

Genocide is a sexy tag to throw around for the Left I imagine, but losing 1% to 2% of a population does not equate with a genocide. Want to see the definition of genocide? Go to the Shoa websites where they list the victims of the Holocaust. You'll see page after page of persons with my surname. That's a genocide. By the way, you obviously accept the numbers provided by Hamas also dubbed the Gazan Health Ministry.

By the way, did you complain about the literally thousands of rockets and missiles that were fired at Israel? Can't be too good for the environment.

Eric Schnittman, New Jersey, USA

Iona – Oh my, you look like a glamorous beauty queen with that sash and tiara! Yes, a bit googly eyed with the glasses. You don't look a day over 50, good for you! So much in your **Next Culture News**, how to begin? So just two short notes will have to do.

You just read *Anna Karenina*! I will put that on my reading list.

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Messages from Our Global Family

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My favorite is Tolstoy's last, much shorter novel *Resurrection*, where the baron is giving his land to the peasants and reading to them from Henry George's masterwork *Progress and Poverty* about how to share the land.

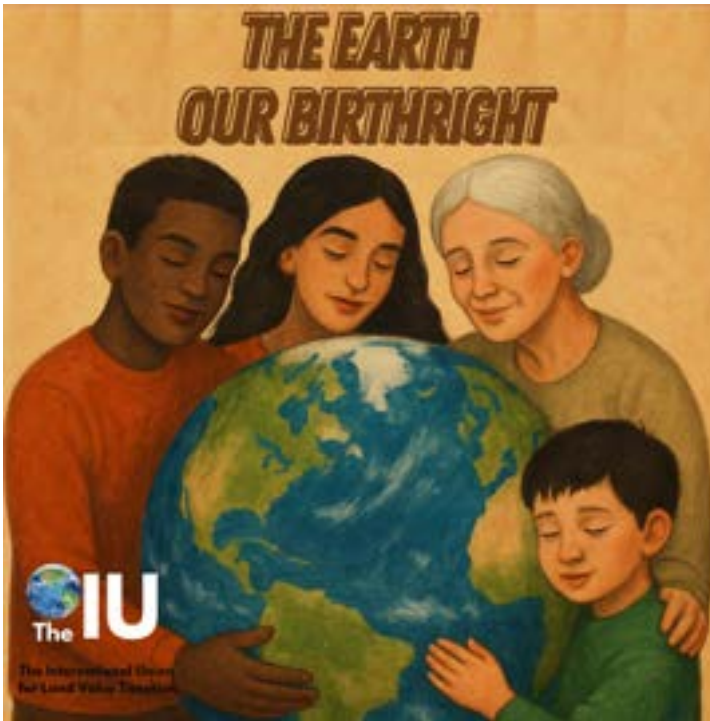
Which brings me to your article about the Southern African Development Community (SADC) and their theme, "Reclaiming Sovereign Economics, Advancing Debt Justice, and Amplifying People's Power

in the face of Climate Injustice and Neocolonialism." Which then brings me to one of my favorite insights from indigenous elder and scholar John Mohawk who said, "**The problem of the modern world began 500 years ago.**" He was talking about the Enclosures when the common people throughout Europe were thrown off the land, the commons, and had to beg for food and work to survive. This was the beginning of imperialism and colonialism

post-Roman Empire.

Reclaiming sovereign economics begins with the recognition that **The Earth is Our Birthright**. Our ability to care for the Earth has much to do with whether or not we even have access to Mother Earth! Note images below, you are welcome to publish. Both are AI generated from my concept input.

Blessed be, your friend,
Alanna Hartzok, Pennsylvania
USA



After 20 years of creating newspapers, I'm switching to public speaking because I feel that my overall impact will be stronger in person telling my own stories. Thank you for being on my team.

~ Iona ~