



**STARLIGHT
OVER
SÁPMI
Marja
Heikkinen**

**LAND
BACK IN
PRACTICE
Maddison
Pearce**

**SLEDS ON
THIN ICE
Tanis
Kalkan**

**GUARD-
IANS
OF THE
EARTH
Brea Willis**



INDIGENOUS SOVEREIGNTY THE FOURTH WORLD



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editorial

The 34th issue of the Thematic Ovi eMagazine centers on an urgent and frequently overlooked global discourse: Indigenous Sovereignty and the concept of the Fourth World. Coined in 1974 by George Manuel, a prominent Shuswap Nation leader and the first president of the World Council of Indigenous Peoples, the term “Fourth World” describes distinct nations and peoples who live within dominant nation-states but remain separate from them. Manuel described this reality as a “nation within a nation,” where sovereignty has been denied by the state but has never been extinguished by its inhabitants. Fifty years after Manuel introduced this paradigm, the 34th issue of the Ovi eMagazine assesses how society struggles to reconcile these fundamental truths.

The editorial highlights that contemporary society frequently reduces Indigenous realities, histories, and epistemologies to fit comfortably within non-Indigenous narratives. While there are gestures toward reconciliation, these often stop short of implementing true structural change.

Institutions frequently promote policies like “co-management” and consultation as the ultimate goals of Indigenous-state relations. However, the magazine argues that co-management is neither the final destination nor the primary objective. Instead, the deeper struggle requires the global community to dismantle the assumption that the Western nation-state is the sole legitimate form of political authority and territorial governance.

To grasp the scale of the issue, the editorial presents compelling demographic and environmental statistics:

Global Population: There are approximately 476 million Indigenous people living across 90 countries, which makes up about 6.2 percent of the global population.

Land Use: Indigenous peoples hold, occupy, or use a full quarter (25 percent) of the world's surface area.

Environmental Stewardship: Indigenous communities safeguard an estimated 80 percent of the world's biodiversity.

These figures are not mere data points; they stand as a testament to deep, inherent sovereignty over lands and ecosystems. Yet, this is a sovereignty that nation-states have historically sought to exploit, fragment, or erase for resource extraction and economic gain.

Sadly and despite apparent civilizational evolution, conditions have not universally improved for Indigenous populations. In many parts of the world, human rights abuses and the erosion of autonomy continue unabated.

The United States serves as a prime example of a tragic paradox. Native Americans, the original stewards of the land, find themselves navigating a hostile era where some are detained by immigration authorities like Immigration and Customs Enforcement (ICE) and treated as “illegal immigrants” within the boundaries of the United States. It is not uncommon for Native individuals to face daily discrimination, being told by citizens to “go home,” oblivious to the bitter irony of using such language in a land where non-Indigenous people are immigrants.

Remember that we are talking about a Native American Population that reaches approximately 9.7 million people in the U.S. identify as Native American (alone or in combination with other groups), which represents about 2.9 percent of the total population.

Poverty Rates: Over 22 percent of Native Americans live below the poverty line, compared to the national average of around 11.5 percent.

This 34th issue of the Thematic Ovi eMagazine seeks to challenge

the status quo. Through a wide variety of articles, news, narratives, and poems, the magazine explores what it means to reclaim the Fourth World.

The collection features thought-provoking analyses of how Indigenous knowledge systems can guide humanity through modern ecological crises, as well as deeply personal narratives that capture the emotional and cultural toll of systemic displacement. The publication also explores specific regional struggles, such as the legal battles in Latin America, the struggles for land rights in the Arctic, and the cultural revitalization movements among the First Nations of Canada. Furthermore, poetry from various contributors weaves words of resistance, memory, and hope into the fabric of the issue.

The magazine's editors assert that these issues can no longer be relegated to the margins of history or current discourse. The Fourth World is not merely a relic of the past; it is a vibrant, living, and breathing political entity that demands recognition in the twenty-first century. As readers, we are invited to engage with the compelling narratives, rigorous analysis, and poignant poetry compiled in this issue. The goal is to open our minds to perspectives that have been historically silenced and to consider what it means to share a world where sovereignty takes many forms.

Thanos Kalamidas
Chef Editor





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Indigenous Sovereignty

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THE ERASURE WE STILL DO NOT TEACH

BY AIMEE INGRAM

In 1839, a British colonial administrator in present-day South Australia wrote: “The native race is fast disappearing. It is the duty of the civilised to record their customs before extinction.” That administrator then filled notebooks with sketches of Aboriginal tools, kinship terms and burial rites, all framed as an obituary. Two centuries later, those same notebooks sit in the State Library of South Australia. But the Adnyamathanha and Ngarrindjeri peoples never disappeared. Their counter-memory held in songlines, rock art and oral law, tells a different story, not of vanishing, but of survival despite systematic erasure.

The colonial archive is a weapon disguised as a gift. From the Andes to the Arctic, European and settler-state institutions collected Indigenous material culture, languages, and bodily remains with the explicit assumption that Indigenous peoples were “vanishing races.” This was not passive documentation; it was active prophecy. By declaring Indigenous peoples doomed, colonial governments

justified land theft, child removal, and the suppression of sovereign governance structures. The archive became a tool of dispossession: you can only steal land from people you have already pronounced dead. To catalog a culture as a “relic” is to strip it of its contemporary political agency.

Yet Indigenous communities worldwide have spent the last fifty years reclaiming those archives, not as curiosities of a lost past, but as evidence of illegal acts and as raw material for cultural renewal. The Return of Cultural Heritage movement, led by Māori, Sámi, and Native American nations, has repatriated thousands of ancestral remains and sacred objects from museums in London, Berlin, and Chicago. In 2022, the University of Cambridge returned 18th-century Aboriginal bark spears taken by Captain Cook’s expedition. To the museum, these were “artifacts.” To the Gweagal people, they were legal testimony of first contact, stolen property, and evidence of ongoing sovereignty that was never ceded.

The deeper conflict, however, is epistemological, a clash between fundamentally different ways of knowing. Colonial archives organise knowledge by rigid categories that did not exist in Indigenous societies: “religion” separate from “law,” “art” separate from “ceremony,” “history” separate from “myth.” This compartmentalisation is itself a form of violence. When a Quechua elder describes a mountain as an ancestor, the archive files that under “folklore.” When a Māori wharenui (meeting house) is built as a living genealogy, the museum labels it “architecture.” Indigenous counter-memory does not ask to be added as a footnote to the colonial archive. It demands a different way of knowing—one where time is cyclical, where land is a witness, and where the dead are not past but present.

Consider the Guna people of Panama and Colombia. For centuries, colonial historians asserted that Guna society had no written history, rendering their claims to territory “unverifiable” in Western courts. In reality, Guna women have preserved history for generations in *molos*, intricate textile panels that encode migration routes, treaty boundaries, and records of resistance battles. The colonial archive dismissed these as “decorative craft.” Guna counter-memory asserts: our history is sewn, not scribed. When the Guna General Congress successfully negotiated semi-autonomous *comarcas* (indigenous regions) in the 20th century, they did not rely on Spanish legal documents. They cited the *molos*.

In Northern British Columbia, a similar clash exists between the written deed and the lived record. When a Canadian student learns that the British Crown “ceded” territory via treaties, the map shows lines, signatures, and colonial boundaries. When a Wet’suwet’en student learns the history of the same territory, she learns the *kungax*, a spiritual song and oral map and the importance of the ceremonial poles that record the names of every house territory along the river. One archive says: we bought this land. The other says: you cannot sell what you do not own. In the landmark *Delgamuukw v British Columbia* case, the Canadian Supreme Court was forced to reckon with the fact that oral histories (the *Adaawk* and *Kungax*) constitute a valid legal archive, yet the struggle to have this recognized in day-to-day governance remains uphill.

The educational system remains the primary battlefield for this erasure. Most national curricula in the Americas, Scandinavia, and Oceania still teach Indigenous history as a three-act tragedy: a pre-contact “golden age,” followed by a tragic “decline” and concluding with a redemptive, state-sanctioned “revival.” This is a colonial narrative in progressive disguise. It flattens thousands

of years of dynamic political evolution and positions Indigenous peoples as perpetually reacting to colonial power rather than generating their own futures. It suggests that Indigenous history ended when the “frontier” closed.

Indigenous-led curriculum reforms are rejecting this structure entirely. Programs like Mātauranga Māori in Aotearoa New Zealand, Inuit Qaujimajatuqangit in Nunavut, and the initiatives of the Sámi Parliaments (through the Sámi allaskuvla) do not teach history as a timeline of invasion. Instead, they teach it as a geography of relationships, between clans, between species, and between generations. In these frameworks, a river is not a “resource” to be managed by a department; it is a relative with legal standing and a history that predates the crown.

One of the most powerful counter-memory tools today is digital. The Mukurtu Content Management System, developed by Indigenous archivists in Australia and North America, allows communities to set their own access protocols. This is a radical departure from Western archival practice. In a traditional library,





“open access” is the highest virtue. But for many Indigenous nations, knowledge is relational and earned. Under Mukurtu, a sacred song may be viewable only by initiated elders, while a treaty document is public. This reverses the colonial archive’s logic of universal (and therefore extractive) access, asserting that the community, not the institution, owns the right to the information.

Similarly, the Māori Atlas (Te Kōau Whakaata) layers oral histories onto GPS maps. By clicking on a specific ridge line, a user can hear the story of a battle or a peace treaty that occurred there 400 years ago. This technology proves that every river bend and every ridge holds a legal and spiritual story that no deed of sale ever erased. It turns the landscape itself into a living archive that is inaccessible to the colonial gaze but vibrantly alive to those who know how to read it.

What would it mean for non-Indigenous readers and educators to truly absorb this? It would mean accepting that the history we were taught is not merely incomplete, it is fraudulent. It was

not accidentally thin; it was structurally designed to erase jurisdiction and moralise theft. To “decolonise” the curriculum is not simply to add a few Indigenous names to a list of explorers. It is to acknowledge that there are competing legal systems and competing versions of truth co-existing on the same soil.

The erasure we still do not teach is not about dates or battles. It is about whose authority defines what counts as evidence. As long as classrooms teach that “history begins with writing,” they will continue to marginalise the majority of human experience and reinforce the “Great Silence” of the archive. Indigenous counter-memory is not a supplement to the colonial archive. It is a competing jurisdiction. Until our schools treat it as such, not as folklore, not as heritage, but as law, the erasure continues, one lesson plan at a time. The notebooks in the state libraries must be read not as the final word on a dying people, but as the stolen notes of a guest who failed to understand the house they were visiting.



Sometimes I find
a place to sleep

But I never dream



THE SILENT GENOCIDES

In 1830, George Augustus Robinson, a British “conciliator” sent to Tasmania, boasted that he had “collected the last of the Aborigines.” He had, in fact, orchestrated a surrender campaign, known as the “Black Line” that removed virtually every surviving Palawa person from their ancestral lands and relocated them to a desolate, wind-swept camp on Flinders Island. Within seventeen years, the population collapsed from disease, despair, and deliberate neglect. Robinson’s diary entry for 1835 reads with chilling bureaucratic calm: “The race is extinct.” Except it was not. Today, over 20,000 Tasmanian Aboriginal people identify as Palawa. The genocide was not completed, but it was attempted and the silence around that attempt is a second wound.

The Selk’nam of Tierra del Fuego suffered a similar fate in the late 19th and early 20th centuries. Sheep ranchers from Argentina and Chile, backed by national armies and private militias, launched what historian E. Lucas Bridges called “the slaugh-



ter of the innocent.” The Selk’nam, nomadic hunters who had inhabited the archipelago for nearly 7,000 years, found their hunting grounds fenced off for livestock. When they hunted sheep, viewing them as “white guanacos” the response was total war. Selk’nam men were hunted for bounties paid per ear or per pair of hands; women and children were captured as domestic slaves or sent to salesian missions. By 1930, an estimated population of 4,000 had been reduced to fewer than 100. Catholic missionaries and scientific expeditions documented the Selk’nam’s elaborate *Hain* initiation ceremony, taking photographs that would later become postcards, then stood silent while the ranchers finished the work. Today, the Selk’nam are often still referred to as “extinct” in Chilean textbooks, despite living descendants on both sides of the Strait of Magellan who continue to assert their presence.

Why do these particular genocides remain “silent” in mainstream history? Three reasons stand out. First, they occurred in remote island and archipelagic environments, far from metropolitan capitals. The London newspapers that covered the Opium Wars extensively gave Tasmania only occasional, dismissive paragraphs. These were “frontier” zones where the law was often whatever the man with the rifle decided it was.

Second, they were not carried out by fascist or obviously “monstrous” regimes but by liberal settler democracies, Britain in Tasmania, and post-independence Argentina and Chile in Tierra del Fuego. Liberal societies have an exceptionally difficult time acknowledging genocide because it fundamentally contradicts their self-image as the enlightened carriers of “civilisation,” “progress,” and the “rule of law.” To admit that the foundations of the state are built upon intentional extermination is to delegitimise the very legal and moral framework those states provide.

Third, the victims were hunter-gatherer societies without centralised political structures. To the 19th-century European mind, the absence of a king, a parliament, or a tilled field meant the absence of a “nation.” This made the Palawa and Selk’nam easier to dismiss as “pre-political” or even “pre-historic” entities, and thus not deserving of the same protections or sovereign status as agricultural or industrial nations.

To understand the scale of these events, one must look at the stark demographic shifts. In Tasmania, the pre-1803 Palawa population is estimated to have been between **7,000 and 10,000**. By 1835, fewer than **300** remained to be sent to Flinders Island. This represents a population collapse of approximately **97%**. In Tierra del Fuego, the Selk’nam population plummeted from roughly **4,000** in 1880 to just **279** by 1919.

Group	Pre-Contact Est.	Lowest Point (Year)	Current Pop. (Self-ID)
Palawa (Tasmania)	7,000–10,000	~47 (1847)	20,000+
Selk'nam (Fuego)	4,000	<100 (1930)	~1,100 (Arg/Chile)

The consequences of this silence are not merely academic. In Tasmania, the denial of genocide has been official policy for over a century. As recently as the 2002 Australian federal court case *Coe v. Commonwealth*, the government argued that no “genocidal intent” could be proven because the Palawa population decline was “incidental” to settlement. This legal argument, that killing people for their land is not genocide if you also kill them with introduced disease and heartbreak, has been used to block reparations, land returns and truth commissions. Similarly, in Chile, the state did not formally recognise the Selk'nam as a living ethnic group until 2023, following decades of being told they were ghosts of the past.

Yet the silence is breaking, often against fierce institutional resistance. In 1997, the Tasmanian Aboriginal Centre launched a campaign to repatriate Palawa ancestral remains from the British Natural History Museum. For years, the museum resisted, arguing that the remains were “of scientific value” for the study of human evolution. When the bones were finally returned in 2007, a Palawa elder remarked, “They called us extinct. But we were just waiting.” This repatriation was more than a funeral; it was a political assertion that the Palawa were still here to claim their dead.

In Argentina, Selk'nam descendants have formed the *Rafaela Ishton* community, named after a Selk'nam woman who survived the massacres and testified before an Argentine parliamentary

commission in 1924. Her testimony, which detailed the brutality of the sheep barons, was ignored at the time. Now, it is becoming a cornerstone of regional education in Tierra del Fuego—often over the vocal objections of local ranching families whose ancestors participated in the killings and whose names still grace the streets of Ushuaia and Punta Arenas.

The most difficult question these silent genocides raise concerns historical responsibility. Should contemporary Australians, Argentines, and Chileans feel guilt for acts committed by previous generations? Many conservative politicians argue that “the sins of the father” should not be visited upon the sons. However, Indigenous activists counter that the present-day state continues to benefit from the stolen land, and that the same legal frameworks that enabled the genocide, *terra nullius*, assimilation policies, and the denial of collective rights, remain largely unreformed.

In Tasmania, the state government has historically been slow to negotiate treaties, sometimes using the very success of Robinson’s removal campaign as an excuse: if the “distinct political entity” was broken in 1835, they argue, who is there left to sign a treaty with? This is a circular logic of erasure.

The silent genocides of Tasmania and Tierra del Fuego are not ancient history. The last Tasmanian Aboriginal person born in full traditional lifeways, Truganini, died in 1876. The last Selk’nam known to have lived entirely outside settler society, Lola Kiepja, died in 1966. There are people alive today who spoke to survivors. The refusal to teach these histories as genocide is a political choice, not a factual gap.

As climate change, resource extraction, and new waves of settler migration pressure Indigenous lands from the Amazon to the Arctic, the pattern is repeating, this time with different la-

bels: “Development,” “Conservation,” or “Economic necessity.” The names change, but the mechanisms of removing people from their geography remain remarkably consistent. To speak the word “genocide” is to refuse the comfort of the silence and to acknowledge that for the Palawa and the Selk’nam, the war for existence never truly ended.

Is there a particular region or historical period within these narratives you would like to explore in more detail?



SETTLER COLONIALISM AND THE COMPLEXITIES OF INDIGENOUS PEOPLES

BY MOHAMMAD MOMIN KHAWAJA

How European Settlers Colonized
the Indigenous People, Lands and Cultures?

The rulers of the lands occupied by Canada, Australia, the U.S., and many other lands had a unique approach to how they colonized these lands and their people. This type of colonization and approach was used and is found in North America and throughout Australasia. A consequence of the approach taken by colonialists was dependency on the social welfare system of the state as a project of colonization. Canada was structured as a settler colonial country. Many European nations, including the new government of Canada, imposed their own laws, institutions and culture on the Indigenous Peoples (HIST2616, 2023). Alongside this settler coloni-

al policy, they occupied the lands of the Indigenous Peoples and established themselves as a new country for new people.

This new country's policy of assimilation was driven by racist attitudes. The new government and its settler colonial policy sought in many ways to eliminate the Indigenous Peoples or at least eradicate their old ways. As such, thousands of Indigenous women, girls and boys, and others were lost to genocide, eradication, and the processes of assimilation

(Khawaja, 2023). Despite that First Nations, Inuit, the Metis, and other Indigenous Peoples are here today does not discount the horrors of genocide or the resilience of the Indigenous Peoples in contending with the traumatic processes of eradication and assimilation. Historic and contemporary actions contributed to the endemic violence against Indigenous Peoples. Ultimately, the unjust deaths and downtrodden place in society of the Indigenous Peoples is linked to colonial violence, racism, and oppression (Khawaja, 2023).



Anti-colonial methodologies and practices for settler colonial studies speak to the efforts made by indigenous and contemporary scholars calling on settler people to engage in the process of decolonization and social cohesion. In studies and academia, this happens by way of articulation, grounding, and the deployment of anti-colonial research methodology in the context of specific



projects. This also demonstrates the values and practices of anti-colonial research methodology while contributing to settler colonial studies in general (Carlson, 2017).

The Hawthorn Report for a New Insight and Recommendations

The Hawthorn Report was a report by an anthropologist named Harry Hawthorn. The report was about Indigenous social, educational and economic conditions, in this report, Hawthorn criticized the existing policies of assimilation and in fact presented a new view of Indigenous Peoples as citizens. Hawthorn was an expert who was appointed by the federal government to investigate and lead an inquiry into the social, educational, and economic conditions of the Indigenous Peoples (Dickason and Newbigging, 2019). Indigenous Peoples held a marginalized position in social

and political representation and in recognition. When Hawthorn's report came out, it made numerous recommendations that sought to give Indigenous Peoples human rights. These rights included that an Indigenous person should not be forced to acquire the social values of the majority in society (Dickason and Newbigging, 2019). This also meant that an indigenous person did not have to hold or acquire values that the person did not wish to. It was also recommended that the federal government play an active role in advocating for Indigenous Peoples. Although the report supported the Indian Act, there were changes recommended to the act. Important economic considerations from the report were that the average per capita income for the Indigenous Peoples was far less than others. Another issue was that the education of Indigenous Peoples was far below the national average. Hawthorn recommended that Indigenous People be allowed and given the opportunity to learn and study their own languages. Books used to teach about Indigenous Peoples were often inaccurate and discriminatory. Hawthorn's report sought to recommend policies that would help deal with the result and consequences of settler colonialism (Dickason and Newbigging, 2019).

Many experts in Indigenous Studies hold the opinion that Indigenous organizations leaders received the Hawthorn Report well. This means that the outcome of the project was greater awareness and help for the cause of the Indigenous Peoples. Recommendations made in the report also sought to give Indigenous Peoples human rights. These rights included policies that would provide social, educational, and economic opportunities and betterment.



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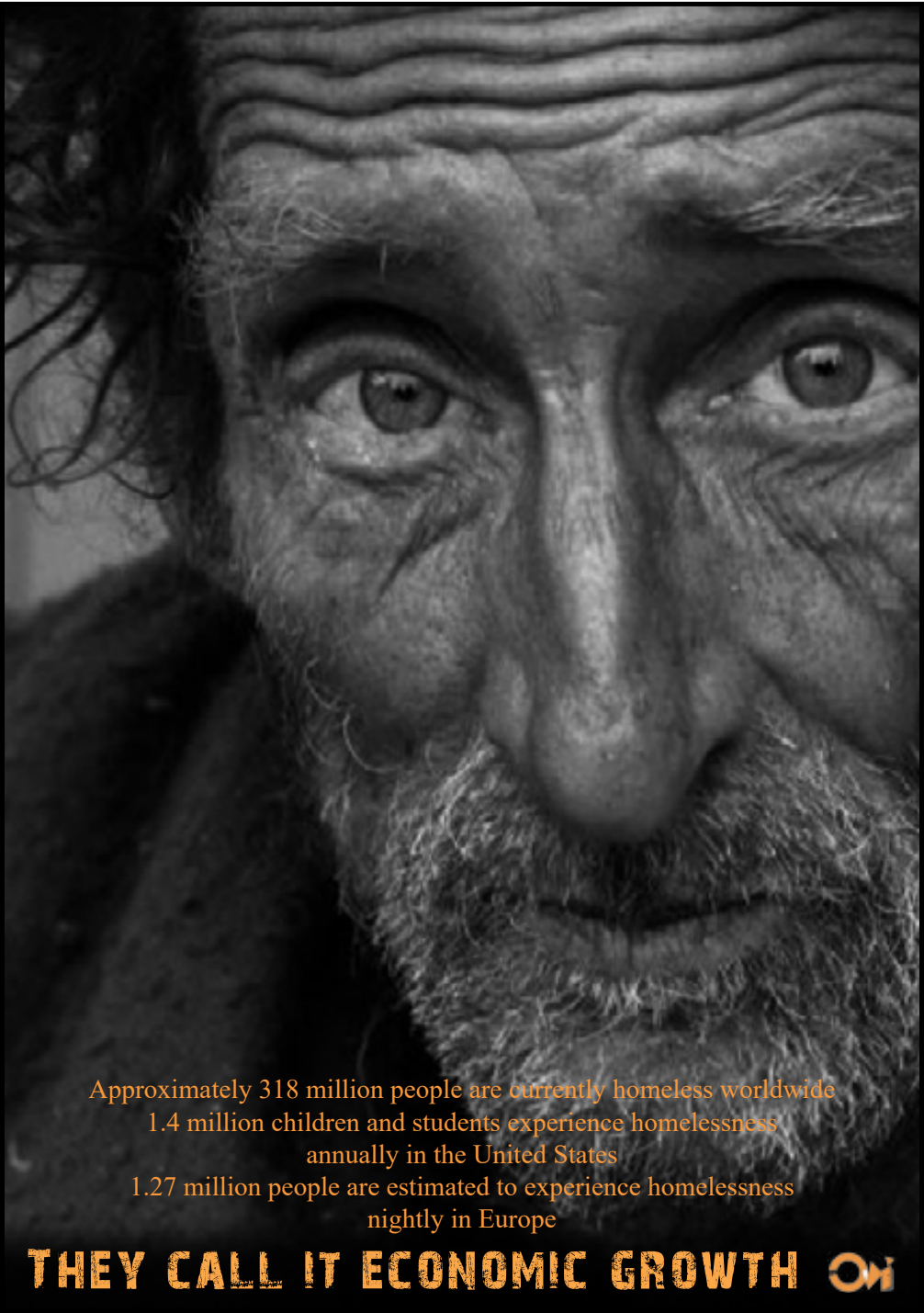
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Approximately 318 million people are currently homeless worldwide
1.4 million children and students experience homelessness
annually in the United States
1.27 million people are estimated to experience homelessness
nightly in Europe

THEY CALL IT ECONOMIC GROWTH 

LAND BACK IN PRACTICE

BY MADDISON PEARCE

In 2021, the K'ómoks First Nation on Vancouver Island reacquired a 185-hectare parcel of land known as Puntledge. The site had been seized by the Canadian government in the 1880s to facilitate the construction of a sawmill. For 140 years, this geography generated millions in revenue for non-Indigenous logging corporations while the original stewards were sidelined. When the land was finally returned—not purchased through a commercial transaction, but restored as a matter of right, Chief Nicole Rempel did not host a celebration. Instead, she performed a quiet ceremony of fire and water. “We are not celebrating,” she remarked. “We are correcting. And correction is not joy. It is exhaustion and relief together.”

“Land Back” has emerged as one of the most polarizing political movements of the current decade, yet its practical manifestations are often less dramatic and more strategically effective—than the brevity of its slogan suggests. From Aotearoa New

Zealand to Norway and Brazil, Indigenous nations are not waiting for paternalistic governments to grant them territory. They are leveraging treaties, international courts, direct action, and sophisticated co-management agreements to reassert jurisdiction, one acre at a time. These results are reshaping not only property maps but also fundamental understandings of conservation, economic development, and intergenerational healing.

New Zealand's Treaty of Waitangi settlements offer perhaps the most comprehensive global model for Land Back in a parliamentary democracy. Since 1975, the Waitangi Tribunal has investigated claims from Māori iwi (tribes) regarding Crown breaches of the 1840 treaty. Crucially, unlike most settler states that rely solely on financial payouts to "extinguish" aboriginal title, New Zealand has facilitated the physical return of land.

The Ngāi Tahu settlement of 1998 serves as a primary case study. It included a NZ\$170 million capital injection and a formal apology from Prime Minister Jenny Shipley. However, the more transformative elements involved the return of mahinga kai (traditional food-gathering sites) and the legal requirement for Ngāi Tahu representatives to sit on co-management boards for national parks.



Today, Ngāi Tahu manages one of the most robust Indigenous economies globally. With assets exceeding NZ\$1.5 billion, their portfolio spans fisheries, high-end tourism, and large-scale real estate. In this context, Land Back did not destabilise the regional economy; it diversified it, shifting the focus from short-term extraction to long-term multi-generational investment. This “Māori economy” is now a vital pillar of New Zealand’s national GDP, proving that Indigenous sovereignty and fiscal stability are not mutually exclusive.

In Canada, the Land Back movement is often more confrontational, largely because the Crown never signed treaties with the vast majority of First Nations in provinces like British Columbia. The Unist’ot’en Camp of the Wet’suwet’en Nation, which has blockaded the Coastal GasLink pipeline construction since 2010, represents the frontline of this friction. This resistance is rooted in the 1997 Delgamuukw Supreme Court ruling, which confirmed that Indigenous title had never been extinguished, yet the state continues to issue permits for industrial activity on that same land.

However, quieter successes exist alongside these flashpoints. The Tla-o-qui-aht Nation on Vancouver Island has implemented a “Tribal Parks” system, Indigenous-led protected areas that operate parallel to, rather than under, Canadian national park legislation. Visitors to Tla-o-qui-aht territory are encouraged to purchase a Tribal Parks Pass. The revenue generated does not disappear into a federal treasury; it directly funds language immersion programmes and community housing. No Canadian legislation authorised this initiative initially. The Nation simply declared its jurisdiction, and after years of diplomatic negotiation, the province of British Columbia formally recognised the

framework in 2020. This represents a “de facto” Land Back strategy where Indigenous law is applied regardless of state permission.



The Sámi of Scandinavia offer a third model that prioritises land governance over absolute private ownership. The Finnmark Act of 2005 transferred 95% of Finnmark County (Norway’s northernmost region, roughly the size of Denmark) to a new entity called the Finnmark Estate (Finnmárkkueana). The board of this estate is split equally, with half its members elected by the Sámi Parliament and half by the Finnmark County Council.

While this is not “Full Land Back” in the sense of exclusive ethnic ownership, the land remains a collective resource for all residents, it represents a radical departure from traditional state-centric models. For the first time in European history, an Indigenous people has formal co-decision-making power over an entire administrative territory. The Sámi have utilised this leverage to veto extractive mining projects, protect reindeer migration corridors from infrastructure development, and integrate traditional eco-

logical knowledge into climate change adaptation planning. It is a model of shared sovereignty that challenges the Westphalian notion of the “nation-state.”

Perhaps the most controversial Land Back experiments are occurring in densely populated urban centres. The city of Vancouver has moved toward what activists call “land acknowledgments with teeth.” In 2022, the city council oversaw the transfer of 11 acres of prime waterfront property, a former industrial site, to the Musqueam, Squamish, and Tsleil-Waututh Nations without conditions.

The nations intend to develop the site into high-density affordable housing and cultural hubs. While some non-Indigenous residents argued that “public land” should remain in the hands of the municipality, Squamish Councillor Khelsilem provided a sharp rebuttal: “It was never public. It was stolen. We are not taking your park; we are taking back what was never yours to give.” This shift in urban planning acknowledges that the very ground upon which modern skyscrapers sit is often unceded territory, and that restorative justice requires a physical footprint in the city, not just a remote wilderness.

The Four Pillars of Resistance

Despite the momentum, Land Back faces four persistent structural obstacles:

1. **Administrative Preference for Cash:** Governments prefer one-time cash settlements because they are politically invisible and do not cede ongoing jurisdictional authority. Land return, by contrast, creates a permanent “state-within-a-state” dynamic that many bureaucrats find untidy.

2. The “Green” Conflict: Some environmental NGOs oppose Land Back because they fear Indigenous nations might choose to develop land for timber or mining to escape poverty. This ignores data showing that Indigenous-led conservation is statistically more effective at protecting biodiversity than state-managed parks.

3. Real Estate Anxiety: Non-Indigenous property owners often experience a “fear of the unknown,” worrying that nearby Indigenous jurisdiction will tank home values, a concern driven largely by historical prejudice rather than economic evidence.

4. Internal Fractures: Land Back forces nations to navigate painful internal disputes. Deciding who has a “say” in the land—whether it is based on blood quantum, cultural affiliation, or traditional vs. elected leadership, can reopen wounds inflicted by decades of colonial “divide and conquer” policies.



Yet, the tide is turning. A 2023 poll in Canada revealed that 58% of non-Indigenous respondents supported the transfer of Crown land to First Nations, a significant leap from just 34% in 2015. In New Zealand, the process is so institutionalised that conservative governments now routinely continue treaty settlements initiated by their liberal predecessors. In the United States, the movement has shifted from a grassroots slogan to a policy demand formally endorsed by the National Congress of American Indians.

Ultimately, Land Back reveals that Indigenous sovereignty is not a rhetorical abstraction. It is a road, a river, a sawmill, and a school board. It is the exhausting, unglamorous work of proving that when Indigenous peoples govern land, the ecology does not collapse; it breathes. Settler governments have resisted this movement not because it would destroy society, but because it exposes the fragility of a prosperity built on the myth of Indigenous absence. The land was always there, and the people never left. Recognition is simply the final, necessary step in coming home.



HOW SAMI ART SHAPES POLITICAL POWER

BY THANOS KALAMIDAS

In the vast, windswept landscapes of northern Scandinavia, where birch trees scrape against the sky and the aurora swirls like an ethereal banner, culture and politics are not separate spheres, they are entangled threads of survival and assertion. For the Sami, the Indigenous people of Norway, Sweden, Finland, and Russia's Kola Peninsula, art and poetry are more than aesthetic endeavours; they are instruments of political life. The Sami parliaments—institutions created to represent Sami interests in national governance, cannot operate in a vacuum of law and bureaucracy alone. Their negotiations, particularly around contentious issues like land rights, resource extraction, and cultural preservation are sustained and legitimized by a rich cultural tapestry woven by poets, writers, musicians and visual artists.

Sami literature and poetry have long served as both archive and manifesto. In verse, artists recount the histories of displacement, environmental degradation and state assimilation, crafting narra-

tives that resist erasure. These narratives are not merely historical; they are alive with ethical and emotional weight. When a poet writes of reindeer herding disrupted by mining concessions or hydroelectric dams, the lines become more than words, they are political pressure, a framing device that shapes public perception and compels policymakers to consider the human cost behind abstract policy decisions. The Sami parliaments, in turn, wield these cultural productions not as embellishments but as frameworks for negotiation. A well-circulated poem or song can crystallize public sentiment, making a legal claim legible not just in courtrooms but in the court of public opinion.



The interplay between art and political activism operates on multiple levels. On one hand, it is strategic. Parliamentarians draw on the cultural cachet of artists to bolster claims in arenas where moral persuasion carries weight, think of environmental impact hearings, intergovernmental consultations, or UN forums on Indigenous rights. A photograph capturing the subtle devastation of the tundra, or a song lamenting the loss of ancestral

grazing lands, can function as evidence as compelling as any survey or legal report. On the other hand, this relationship is deeply symbiotic. Artists rely on the institutional support of Sami parliaments to protect intellectual property, fund cultural initiatives, and amplify their work beyond local communities. Without this infrastructural backing, the cultural expressions might remain marginal, their political impact muted.

Crucially, this symbiosis is not unidirectional. The parliaments themselves are shaped by the very narratives they seek to champion. In internal debates about policy, committees often confront more than statutes, they confront stories of survival and continuity. These stories inject nuance into political calculus; a land-use decision is not only about economic gain or legal precedent, but also about sustaining a way of life embedded in language, ritual, and memory. It is here that philosophy meets pragmatism. The Sami experience illustrates a rarely acknowledged truth in geopolitics, that legitimacy is as much performative and cultural as it is legal or administrative. By embracing the perspectives articulated in poetry and art, parliaments reinforce a collective identity that strengthens their negotiating position. A government negotiating land claims is negotiating not merely with a people, but with a moral and cultural narrative.

This dynamic is especially visible in contemporary land rights disputes. Across Scandinavia, natural resource extraction, mining, hydropower and forest industries, collides with traditional reindeer herding territories. Sami artists, through exhibitions, installations and digital media, have translated these abstract conflicts into intimate human experiences. A painting of a reindeer calf lost in a flooded pasture, or a poem tracing the footsteps of herders across diminishing ice fields, converts statistics into emotional truth. By the time the issue reaches parliamentary cham-

bers, these works have already shaped public consciousness, creating a moral economy that lawmakers cannot ignore. In essence, cultural production functions as the scaffolding upon which legal and political arguments are built.



Yet the relationship is not without tension. Sami art is a space of autonomy, and not all cultural expressions are easily harnessed for political ends. Radical poets may critique the parliaments themselves, highlighting bureaucratic compromises or perceived failures. This friction, however, is part of the system's strength. It ensures that political action is responsive and accountable, grounded in lived experience rather than technocratic abstraction. In Scandinavian Indigenous politics, art is both a sword and a mirror: it confronts and reflects, shaping negotiation strategies while holding institutions to account.

One could argue that the Sami model offers lessons far beyond the Arctic Circle. In an era where Indigenous voices increasingly intersect with global environmental and human rights movements, the Sami demonstrate that political leverage is often inseparable from cultural expression. Parliaments and artists together create what might be called a “moral infrastructure”: an

ecosystem where storytelling, aesthetic insight, and civic action reinforce one another. Where the law stops, culture continues, reminding governments and citizens alike that rights are not only codified but lived, felt, and narrated.

In practical terms, the symbiosis is clear: poets give parliamentarians a narrative lens, while parliaments give poets a platform. Together, they form a political ecology that is uniquely resilient. The Sami are not merely defending territory; they are asserting a worldview, one in which human and ecological interdependence is recognized, and in which culture is inseparable from sovereignty. In this light, the Northern Lights are more than a natural phenomenon; they are a metaphor for the radiant, interconnected force of Sami expression and activism.

Ultimately, the Sami example challenges conventional assumptions about the boundaries of politics. Far from being ornamental, art and literature are central to negotiation strategy, moral authority, and collective identity. Political battles over land rights, autonomy, and resource management are fought not only in parliaments and courts, but also in galleries, poetry readings, and community halls. By attending to the creative output of a people, one understands the stakes of their political struggle in dimensions that legal briefs alone cannot capture. In Scandinavia's far north, the pen, the brush, and the camera are not just instruments of expression, they are instruments of survival and sovereignty, guiding the work of governance in ways both subtle and profound.



HOW CALIFORNIA'S INDIGENOUS PEOPLES PERSISTED

BY SHANNA SHEPARD

In the tidy narratives of California history, missions often serve as convenient bookends. The story follows a predictable script, Spanish missionaries arrived, Indigenous peoples were converted, and by the time Mexico and then the United States took the reins, Native communities had supposedly vanished, assimilated or faded into a quiet, dusty past. It's a comfortable story for a textbook, neat enough for a timeline and morally soothing because it suggests colonial conquest was a historical inevitability.

But history isn't a clean line. In reality California's Indigenous peoples didn't disappear when the mission bells stopped ringing. They endured, adapted and resisted, sometimes through quiet subversion, other times through overt defiance,

navigating decades of upheaval and dispossession under shifting colonial orders.

Look at the Muwekma Ohlone of the San Francisco Bay area. Mission records might check them off as baptized, married under Catholic rites, or assigned to agricultural labor, but these ink-and-paper notes hide a vibrant, gritty reality. Archaeological digs at former mission sites tell a different story: Indigenous families kept building traditional homes, maintaining ritual spaces, and following ancestral diets long after the missions were technically “closed.” They scavenged, farmed, and hunted, skillfully blending mission crops with the ancient knowledge of the land. This wasn’t a simple return to the life they had before, but it certainly wasn’t the passive absorption colonial historians imagined. Indigenous agency lived in the muscle memory of daily survival, kinship and cultural practice.



When Mexican ranchos arrived in the 19th century, they brought a new brand of pressure, and new cracks for maneuvering. While land grants favored the Californio elite, Indigenous peoples didn’t just step aside. Some became the backbone of the labor force; others used their deep knowledge of the terrain to

maintain access to sacred resources. Resistance here wasn't always a battlefield charge; it was tactical, everyday, and adaptive. The simple, stubborn act of keeping their language, identity, and social bonds alive under a changing legal system was a profound act of defiance against a world trying to erase them.



The 1848 Gold Rush and U.S. statehood turned up the heat. A wave of settlers arrived, armed with laws designed to dispossess Native people and turn the earth into a commodity. On paper, Indigenous people were made invisible, erased from property records and censuses. Yet, they found ways to persist. Families tucked themselves into hidden pockets of land, sometimes purchasing plots under Euro-American aliases or occupying “marginal” hillsides and floodplains that settlers overlooked. Their intimacy with the land became a tool for survival. The Muwekma Ohlone and their neighbors didn't vanish; they wove their lives invisibly through a society that preferred to look the other way.

This history breaks the easy binaries of “freedom” versus “subjugation.” While missions were cages, they also inadvertently forged new networks and skill sets that Indigenous people later

weaponized for survival. The act of staying alive, of keeping a culture's heartbeat steady, was an exercise in sovereignty.

Indigenous strategies weren't just about fighting back; they were about choice. They chose when to comply, when to hide, when to negotiate and when to reclaim. Every step they took outside the mission walls was a strategic move on a high-stakes chessboard.

This isn't just an academic debate; it's a modern geopolitical reality. The assumption that Indigenous presence ended with the missions is a narrative that justifies modern-day dispossession. When we frame treaties and land claims as "restitution for a lost people," we miss the truth, these people never left.

Archaeology and the archives prove that "post-mission" never meant "post-Indigenous." Every fragment of pottery and every informal dwelling is a testament to a refusal to be absorbed. These communities negotiated three different colonial empires and came out the other side.

In today's fights over land and recognition, we have to listen to this history. Policy based on the idea of "historic absence" is built on a lie. Indigenous presence is a continuous, living thread. The Muwekma Ohlone and others are not ghosts haunting the past; they are active architects of their own future.

History is messier than a timeline and freedom isn't an all-or-nothing game. It's a spectrum that Indigenous peoples have navigated with incredible grit. To ignore their survival is to repeat the old crime of erasure. To acknowledge it is to finally see the people who never truly left.



MISSING AND INDIGENOUS WOMEN AND RELATIVES

BY JENNIFER STEPHENSON

When 22-year-old Yalitza Pérez disappeared from her village in the Peruvian Andes in 2019, the local police filed a report that read, in full: “Young Indigenous woman left voluntarily. No evidence of crime.” Her family, Quechua-speaking potato farmers, knew otherwise. Two weeks earlier, Yalitza had told her mother about men in a white truck offering “cleaning jobs” in the city. When her mother asked the police to investigate the truck, an officer laughed and said, “Your daughters should not talk to strange men if they don’t want trouble.” Yalitza has not been found. Her case is one of thousands that illustrate a terrifying global indifference.

The crisis of Missing and Murdered Indigenous Women and Relatives (MMIWR) is most famously documented in Canada and the United States. In North America, the 2019 National Inquiry into Missing and Murdered Indigenous Women and Girls found that Indigenous women are killed at rates twelve times higher than non-Indigenous

women. Furthermore, it revealed that police misclassify, ignore, or delay investigations in over 50% of cases. However, MMIWR is not a uniquely North American phenomenon. From the Russian Arctic to the Australian outback and the highlands of Papua New Guinea, Indigenous women and girls face a catastrophic convergence of colonial violence, state neglect, and extractive industry exploitation.



In Australia, the statistics are equally staggering. Aboriginal and Torres Strait Islander women are 11 times more likely to be murdered than non-Indigenous women. Despite this, their disappearances are far less likely to receive media attention or political intervention. The 2022 Wiyi Yani U Thangani report (meaning “Women’s Voices” in the Bunuba language) documented hundreds of unresolved cases. In these instances, police frequently assumed Indigenous women were “transient” or “alcohol-affected,” concluding they were not worth the resources required for a search.

Consider the case of 28-year-old Noongar woman Jody Gore, who disappeared from a remote Western Australian roadhouse in 2013. Despite the high-risk nature of the area, police waited three weeks to begin a formal search. In the harsh environment of the Kimberley, three weeks is an eternity; by the time the authorities mobilised, the desert winds and shifting sands had erased any potential forensic evidence. This “investigative delay” functions as a form of state-sanctioned disappearance.



In Russia’s Arctic regions, the situation is even more opaque due to deliberate state obfuscation. Indigenous Nenets, Evenki, and Chukchi women face epidemic rates of gender-based violence, but the Russian government does not disaggregate crime data by ethnicity. This makes the true scale of the crisis impossible to quantify officially, a tactic used to deny the existence of systemic racism.

Human rights groups, however, estimate that Nenets women are killed at rates up to 15 times the national average. Most of these murders occur along the “resource roads” that cut through the tundra. These roads, built by oil and gas conglomerates to service remote refineries, are patrolled by no one and exist in a legal vacuum. When a Nenets woman disappears, local authorities often weaponise her culture against her, blaming a “nomadic lifestyle” to justify their own inaction. In 2020, the body of 31-year-old Nenets mother Svetlana Yaptik was found in a shallow grave near a gas compressor station. Despite visible trauma, police ruled the death as “exposure.” Her family continues to insist she was beaten to death, yet no autopsy was ever shared with them.

Papua New Guinea presents perhaps the most extreme intersection of corporate greed and gendered violence. Indigenous Highland women are subjected to sorcery accusation-related violence, which frequently leads to torture and murder. However, they also face routine kidnapping and forced marriage by workers in the extractive industries.

The Panguna mine on Bougainville Island, operated by Rio Tinto for decades, created what sociologists call a “shadow economy” of sex trafficking. Local leaders report that hundreds of Naisioi women disappeared during the mine’s peak operation years. When the Bougainville Civil War ended in 1998, truth commissioners discovered mass graves containing women’s remains, yet no mining executives were ever questioned regarding the disappearance of their “service staff.” Today, the same pattern repeats at the Porgera gold mine. Women who protest against mining pollution are threatened with sexual violence, while those who go missing are dismissed by officials as “sex workers” who simply moved on.

Why does this crisis persist globally with such consistency? Four structural factors appear across every continent, forming a foundation for impunity.

1. Colonial Legal Frameworks and Jurisdictional “Grey Zones”

Colonial legal systems were designed to protect property, not Indigenous bodies. In Peru, the penal code long defined “honour crimes” more leniently than other murders—a category disproportionately applied to the killings of Indigenous women. In North America and Australia, the “jurisdictional maze” between federal, state, and tribal lands creates “grey zones” where perpetrators know they can commit crimes without fear of prosecution because no single agency claims responsibility.

2. The Rise of “Man Camps” and Extractive Impunity

From the Canadian tar sands to the Russian oil fields, the influx of thousands of temporary male workers into “man camps” is a primary driver of violence. These camps bring an explosion of disposable income and a demand for “entertainment” into impoverished Indigenous communities. Because these companies often operate above local law, using private security guards who are not subject to police oversight, they become zones of total impunity. When Indigenous women disappear near these sites, companies frequently invoke “commercial confidentiality” or “site security” to block investigators from accessing worker logs or CCTV footage.

The disparity in media coverage is so consistent that Indigenous activists coined the term “Missing White Woman Syndrome.” A missing white woman in a wealthy suburb will generate national headlines, satellite links, and immense political pressure. A miss-

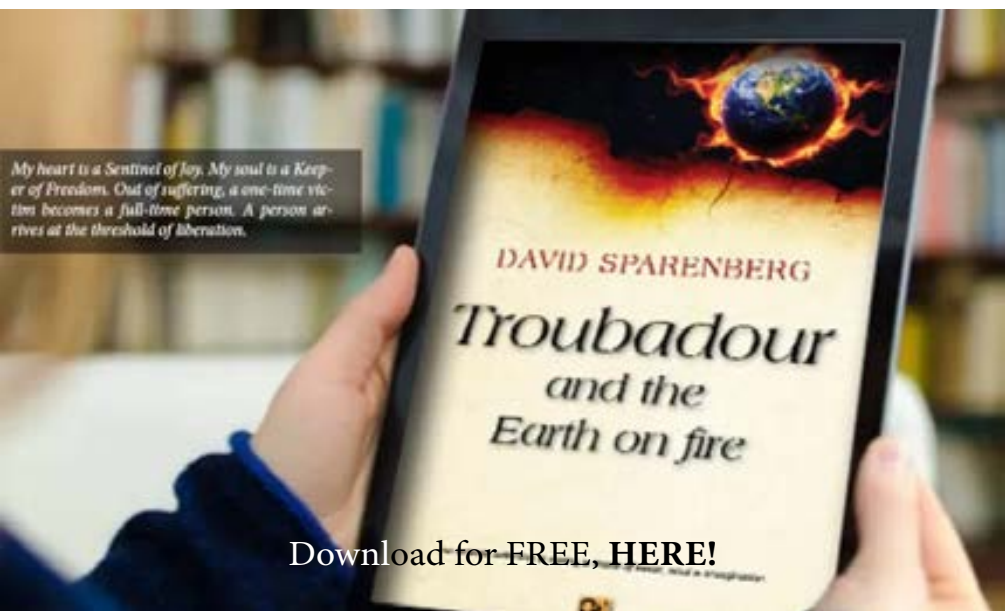
ing Indigenous woman generates, at best, a one-paragraph police bulletin. This is not an accidental oversight; it is a reflection of a deep-seated social hierarchy that determines whose lives are deemed “grievable.” By framing Indigenous victims as “high-risk” or “transient,” the media subtly signals to the public that their disappearance is an inevitability rather than a tragedy.



Because states fail to track these deaths, Indigenous women have taken up the mantle of data collection themselves. In Canada, the Native Women’s Association of Canada (NWAC) documented over 1,200 cases long before the federal government admitted there was a problem. In Russia, the NGO Women of the Arctic has maintained an unofficial database for 15 years, yet the Kremlin refuses to acknowledge it. In Peru, the Quechua-led collective Warmi Sayasun (“Women, We Rise”) uses community testimony and GPS mapping to track disappearances. The national prosecutor’s office has repeatedly declined to cross-reference their official records with this grassroots data, effectively silencing the voices of the survivors.

The present reality of MMIWR is not a failure of law enforcement; it is a feature of the modern state. For nations built on the extraction of wealth from Indigenous lands, the Indigenous woman represents the ultimate barrier to “progress.” Her body is the site where the struggle for land, sovereignty, and human rights meets.

The Canadian inquiry’s final report stated bluntly: “The violence Indigenous women face is a direct result of historical and ongoing colonial policies.” This conclusion is a mirror held up to the world. It applies to the scrublands of Australia, the frozen wastes of Siberia, and the mountains of Peru. Until international bodies and sovereign states accept that Indigenous women are not collateral damage to extraction and that their lives are not “voluntarily wandered” away, this silent genocide will continue. The names will keep being added to lists that those in power simply refuse to read.



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INDIGENOUS LIFEWAYS

The Sámi (Norway, Sweden, Finland, Russia)

Europe's only recognized Indigenous people, the Sámi, have traditionally lived in Sápmi, an area spanning the Arctic regions of four countries. Their semi-nomadic livelihood centers on reindeer herding, fishing, and duodji (traditional crafts). The Sámi possess their own parliaments, flags, and languages, but face ongoing challenges from climate change disrupting migration patterns of reindeer, as well as mining, wind energy, and logging encroaching on their lands. A growing cultural revival, especially in film (e.g., *Sami Blood*) and music (yoik singing), is strengthening their identity among younger generations.

The Māori (Aotearoa New Zealand)

Arriving from East Polynesia around 1300 CE, the Māori developed a rich warrior and maritime culture centered on iwi (tribes) and marae (communal meeting grounds). Since the 1840 Treaty of Waitangi, they have fought for sovereignty and

redress for colonial land confiscations. Today, key achievements include the Kōhanga Reo (language nests), which revived a once-endangered Māori language, and the Kaitiakitanga framework—an Indigenous-led conservation model. However, systemic disparities in health, housing, and justice remain urgent issues, alongside debates over co-governance of natural resources.

The Quechua and Aymara (Andes, Peru, Bolivia, Ecuador)

Descendants of the Inca Empire, Quechua and Aymara peoples form the largest Indigenous population in South America. Their worldview (Buen Vivir) emphasizes reciprocity with nature (Pachamama – Earth Mother). Terraced farming, llama herding, and textile weaving are vital traditions. While Bolivia (under Evo Morales) and Ecuador have constitutionally recognized Indigenous rights and plurinational states, mining, oil extraction, and large-scale agriculture constantly threaten their territories. Today, grassroots radio stations and Indigenous universities are powerful tools for preserving their languages and legal autonomy.

The Adivasi (India)

The term Adivasi (“original inhabitants”) refers to over 700 distinct tribal communities (e.g., Gonds, Santhals, Bhils) across India, many living in forested central and northeastern regions. They have deep ecological knowledge and practice shifting cultivation (jhum) and forest foraging. Despite legal protections under the Scheduled Tribes status and the Forest Rights Act (2006), they face massive displacement due to mining (coal, bauxite), dams, and industrial corridors. The Narmada Bachao Andolan movement became an icon of Adivasi resistance. Many commu-

nities are now threatened by Maoist-Naxalite conflicts, which cause state military crackdowns in their homelands.

The Kayapó (Brazilian Amazon)

The Kayapó are renowned for their fierce defense of a vast territory (over 10 million hectares) in the eastern Amazon. They use body paint, feather headdresses, and distinctive beehive-shaped hairstyles to signify social status. Their warriors successfully blocked the Belo Monte dam's initial plans and have used GPS and video documentation to monitor illegal gold mining and logging. Leader Chief Raoni Metuktire has become a global icon for rainforest protection. However, renewed threats from agribusiness expansion and weakened environmental policies under recent governments have increased invasions and mercury poisoning from wildcat mines.

The Pitjantjatjara (Central Australia)

Living in the remote deserts of the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in South Australia, these Aboriginal Australian people maintain strong connections to Tjukurpa (ancestral law) and country. Art, especially dot painting from the community of Papunya, has become both a cultural expression and economic pillar. Health challenges include high rates of trachoma (easily preventable blindness) and rheumatic heart disease due to poor housing and clinic access. The 2019 “Uluru Statement from the Heart,” drafted with Pitjantjatjara elders, called for a constitutionally enshrined Indigenous Voice to Parliament, leading to a failed 2023 referendum, a deep disappointment for the community.

The Hmong (Southeast Asia & Diaspora)

Originally from the mountainous regions of China, the Hmong migrated south into Laos, Vietnam, Thailand, and Myanmar over centuries. Historically practicing swidden agriculture and possessing a deep spiritual tradition centered on ancestral spirits and shamanic healing, they are distinguished by their elaborate embroidered textiles (paj ntaub) and clan-based social structure (surnames like Vang, Lee, and Xiong). During the Secret War in Laos (1960s–70s), the Hmong were recruited by the U.S. CIA to fight communist forces, leading to devastating retaliation after the U.S. withdrawal. Tens of thousands were killed or fled across the Mekong River to refugee camps in Thailand. Today, over 300,000 Hmong live in the United States (especially Wisconsin, Minnesota, and California), alongside communities in France, Australia, and Canada. While diaspora youth navigate dual identities, major challenges persist: higher poverty rates, mental health trauma from war and displacement, and ongoing human rights concerns for those who remained in Laos, where they face restrictions on religious and cultural practices. Yet, a vibrant renaissance in Hmong-language literature, hip-hop, and traditional story cloths continues to strengthen global Hmong identity.





WHEN RITUALS CHALLENGE STATE LEGAL SYSTEMS

BY JEROME WEISS

In 2018, a federal judge in New Mexico dismissed drug trafficking charges against a Navajo man caught transporting peyote. The man was not a dealer; he was a roadman, a ceremonial leader of the Native American Church and the peyote was destined for a healing ceremony. The prosecution argued that the federal Controlled Substances Act provided no exception for Indigenous religion. The judge disagreed, citing the American Indian Religious Freedom Act (1978) and a 1994 amendment specifically protecting peyote use. However, the judge's reasoning went further: "This court is not granting an exception," he wrote. "This court is recognising that the Navajo Nation has its own drug laws, and that those laws do not criminalise peyote. The United States has no jurisdiction to override Navajo law on this matter."

This concept, ceremony as jurisdiction, represents one of the most powerful and least under-

stood dimensions of the Indigenous cultural role in contemporary society. Across the globe, Indigenous peoples are not merely asking states to tolerate their rituals. They are asserting that state laws simply do not apply to certain ceremonies because those ceremonies are governed by Indigenous legal orders that predate and supersede colonial law. This is not a claim about religious freedom. Religious freedom is a gift the state can grant or revoke; jurisdiction is a fact that the state must either recognise or violate.

To understand this tension, one must distinguish between Individual Rights and Inherent Sovereignty. Most Western legal systems view Indigenous practices through the lens of “human rights” or “freedom of belief.” Under this model, the state remains the supreme authority, occasionally carving out “exemptions” for minority groups. From an Indigenous perspective, this is a category error. Their ceremonies are not “hobbies” or “beliefs” protected by a constitution; they are the literal enactment of Indigenous law.

Consider the use of ayahuasca. The plant is restricted in Brazil, Peru, and the United States under various drug laws. In 2006, Brazil’s Supreme Court ruled that the União do Vegetal (a Christian-Indigenous ayahuasca church) could use the sacrament because it was “an essential practice of a religious tradition.” This was a religious freedom argument, a permission slip from the state.

In contrast, the Colombian Constitutional Court offered a more radical interpretation in 2019. It ruled that ayahuasca use by Indigenous communities is not a religious practice at all, but a medical and legal one. The visions induced by ayahuasca are considered valid testimony in Indigenous customary courts, admissible as evidence for land disputes, criminal investigations,



and healing diagnoses. Colombia did not “allow” ayahuasca; it recognised that it lacked the authority to forbid something that existed before the Republic of Colombia itself.

The same principle applies to the use of eagle feathers. In the United States, the Bald and Golden Eagle Protection Act prohibits the possession of eagle parts. The Act includes an exception for “federally recognised” Native Americans for religious use. While this appears progressive, it is deeply problematic from a jurisdictional standpoint. By creating this “carve-out,” the state positions itself as the ultimate arbiter of who is “really” Indigenous (federal recognition) and what is “really” religious (feathers used in ceremonies but not for daily regalia).

This creates a system of state supervision rather than jurisdiction. A Native American who wears an eagle feather to a political protest can, theoretically, be arrested, while the same feather worn to a powwow is deemed legal. The state decides the context, the meaning, and the validity of the spirit.

In Canada, the situation is even more restrictive. The Migratory Birds Convention Act prohibits the possession of eagle feathers entirely, with no inherent Indigenous exemption. First Nations have repeatedly challenged this in court and repeatedly lost. The Canadian government's solution was the creation of a "feather repository" a government-run warehouse that collects naturally moulted feathers and distributes them to registered First Nations. Many First Nations refuse to use it. "I will not ask the Queen's permission to pray," one Haudenosaunee faithkeeper told a reporter. "The eagle does not ask the Queen where to die."



Perhaps the most dramatic clash between ceremony and state law is occurring in Scandinavia regarding Sámi drum trials. In the 17th and 18th centuries, Danish-Norwegian authorities confiscated and burned thousands of Sámi drums (*goavddis*), which were used for divination, healing, and community governance. Today, the surviving drums are held in museums as historical artefacts.

Sámi ceremonial leaders have demanded the return of these drums, not as museum pieces, but as active ritual objects. The Norwegian government has frequently refused, citing "preserva-

tion requirements.” In 2020, a Sámi ájtte (shaman) conducted a ceremony outside the Norwegian Museum of Cultural History using a replica drum. Police arrested him for violating the Cultural Heritage Act, which prohibits the unauthorised use of “objects of national significance.” The ájtte’s defence was a direct challenge to the state’s claim of ownership: “This drum was never Norwegian. It was Sámi. You cannot preserve something you stole.”

These conflicts share a common structure. The state maintains that it has a law that applies to everyone equally. Indigenous peoples respond that state law applies to state people, whereas Indigenous ceremonies are governed by their own laws, which are not subordinate. The state often hears this as separatism or lawlessness. Indigenous legal scholars, however, define it as pluralism, the recognition that multiple legal orders can coexist on the same land.

The future of ceremony as jurisdiction depends on a concept called “interlegality” the space where Indigenous and state legal orders meet, conflict, and negotiate. In Aotearoa New Zealand, this transition is already underway. The Waitangi Tribunal has ruled that Māori customary law (tikanga) is not a relic but a living body of rules that operates alongside common law.

In several landmark cases, New Zealand courts have deferred to Māori ceremonial jurisdiction:

- **Tangi (Funerals):** A tangi cannot be interrupted by police serving a warrant without significant consultation.
- **Rāhui (Ritual Prohibitions):** A rāhui placed on a river or forest for spiritual reasons is increasingly respected by the state, even if it contradicts fisheries or land-use laws.

- Legal Personhood: By granting legal personhood to the Whanganui River and the Te Urewera forest, the New Zealand state has effectively acknowledged that these entities are governed by their own ancestral laws, mediated by Māori guardians.

For those accustomed to the absolute sovereignty of the nation-state, the idea of ceremony as jurisdiction is deeply unsettling. It implies that on certain lands, or within certain contexts, your rights as a citizen may be different than they are elsewhere. It suggests that a ceremony you may not understand or value can override a statute you take for granted. It suggests that the state is not the only sovereign.

That discomfort is real, but as the New Mexico judge noted, discomfort is not a legal argument. The question is not whether ceremony as jurisdiction feels strange to the modern ear; the question is whether it is true. If Indigenous legal orders predate colonial ones, if they never consented to being extinguished, and if they continue to govern the lives of millions of people today, then the “strange” thing is not the assertion of Indigenous jurisdiction. The strange thing is the historical assumption that the state’s permission was ever required in the first place.

As we move further into the 21st century, the reclamation of the drum, the feather, and the vine is not just a cultural revival, it is a legal revolution. It is the insistence that the sacred is not a subset of the legal, but the very foundation of it.





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THE FAR RIGHT'S STRATEGIC USE OF INDIGENOUS RIGHTS RHETORIC

BY ROBERT PEREZ

In 2019, a French far-right politician stood before the European Parliament and declared: “We must protect the Sámi people from mass migration. Just as we protect European culture from Islamisation, we must protect Indigenous cultures from dilution.” The Sámi Parliament’s response was immediate and furious: “You have no right to speak for us. Your party’s members have called for the abolition of Sámi language rights. You are not our ally. You are using us.”

The far right’s strategic co-optation of Indigenous rights rhetoric is one of the most cynical and dangerous political developments of the past decade. Across Europe, North America, and Australia, populist and nationalist parties have discov-

ered that Indigenous peoples make useful props: their grievances can be weaponised against immigration, against environmental regulation, against federal overreach, and against international bodies like the UN. This phenomenon creates a “political ventriloquism” where the struggles of the colonised are spoken through the mouths of those who traditionally champion the legacy of the coloniser. However, the moment Indigenous peoples assert their own political agendas, land back, self-governance or reparations, the same far-right politicians denounce them as “special interests” or “anti-national.”

The pattern operates through four primary rhetorical moves that seek to rewrite the social contract to the benefit of ethno-nationalism.



Far-right politicians highlight Indigenous opposition to specific policies that align with their own goals, while ignoring or opposing Indigenous demands that conflict with those goals. In

Norway, the far-right Progress Party has championed Sámi opposition to wind farms, not because they care about reindeer herding, but because wind farms are associated with the EU's Green Deal, which they oppose. This creates a surface-level alliance based on a shared enemy: the “globalist” environmental agenda. Yet, when Sámi leaders point out that they also oppose oil drilling in the Arctic (which the Progress Party supports), the party falls silent. This selective hearing reduces Indigenous sovereignty to a tactical tool, to be picked up when fighting Brussels and discarded when defending the fossil fuel industry.

Far-right politicians claim that mass immigration threatens Indigenous cultures in the same way that colonialism did. This argument is wildly ahistorical, colonialism was a project of European state expansion and resource extraction, not the movement of displaced people, but it is politically effective. In Australia, the far-right One Nation party has argued that Indigenous languages should receive government funding because “Aboriginal culture is the original Australian culture, and we must protect it from Asian and Middle Eastern immigration.” Indigenous linguists have responded that One Nation's own voting record shows they have consistently opposed Indigenous language funding. The party is not protecting Indigenous culture; it is protecting white nativism by using the “first-come” status of Indigenous people to justify the exclusion of “later-comers.”

In Canada, the Conservative Party has courted Indigenous votes by promising to “respect Indigenous consent” on pipeline projects, while opposing Indigenous consent on almost everything else. The pattern is simple: when Indigenous nations approve a pipeline (often because the company has offered substantial equity or employment guarantees to alleviate state-imposed

poverty), conservatives celebrate “Indigenous economic freedom.” When the same Indigenous nations oppose a mine or logging project, conservatives call them “radical environmentalists” or “puppets of foreign NGOs.” The measure of Indigenous rights, in this framework, is not sovereignty but alignment with extractive industry. By framing resource development as a “right,” the far right attempts to bypass the more complex, legal requirements of Free, Prior and Informed Consent (FPIC) that might actually halt a project.

This is the most insidious move. Far-right politicians in Europe have begun calling Sámi parliaments, Canadian First Nations self-government agreements, and Māori co-management boards “ethnic apartheid” or “reverse discrimination.” In Sweden, the Sweden Democrats have proposed abolishing the Sámi Parliament, arguing that “special political rights based on ethnicity are incompatible with democracy.” This rhetoric deliberately ignores the fact that these bodies were created as a minimum standard to address historical dispossession. The Sweden Democrats argue for a “colorblind” equality that would effectively erase the unique legal status of the Sámi as a people. The far right’s demand is not for equality, it is for the elimination of any political structure that is not majoritarian and state-controlled.

Indigenous responses to far-right co-optation have been remarkably unified: rejection, exposure, and the construction of alternative political alliances. The Sámi Parliament’s 2019 statement was clear: “We will not be the fig leaf for racism.” This sentiment is echoed globally. In Australia, the National Aboriginal and Torres Strait Islander Legal Service has publicly named One Nation as a “hostile actor” and refuses to engage with any of their policy proposals.

The data suggests that these far-right overtures are largely failing to shift voting patterns. For instance, in jurisdictions with high Indigenous populations, support for far-right parties remains significantly lower than the national average.

Region	Far-Right Support (General Pop.)	Indigenous Community Support (Est.)
Northern Sweden (Sámi Areas)	~20%	< 5%
Western Canada (First Nations)	~34% (Conservative)	~12% (Conservative)
Northern Territory (Australia)	~10% (One Nation)	< 2%

The most powerful response is the construction of Indigenous-led, cross-racial political coalitions that explicitly reject the far right's ethnic nationalism. These movements recognise that the far right's "protection" is a poisoned chalice.

- **Idle No More (Canada):** This movement explicitly linked Indigenous sovereignty to immigrant justice and anti-Islamophobia, arguing that the same state power used to marginalise Indigenous people is used to surveil migrant communities.

- **The Māori Party (Aotearoa New Zealand):** They have formed alliances with Pacific Islander and Asian community organisations, arguing that “decolonisation is not ethnic purity, it is the end of all ethnic hierarchies, including white supremacy.”
- **The Coalition for Indigenous Rights (Brazil):** Under the leadership of figures like Sonia Guajajara, Indigenous movements have built a broad front including Afro-Brazilian “quilombolas” and LGBTQ+ activists. Guajajara’s slogan, “Our ancestors did not fight for a future where we fight each other,” serves as a direct rebuttal to the “divide and conquer” tactics of the far right.

The far right’s use of Indigenous rights rhetoric is dangerous not because it convinces Indigenous voters, who are acutely aware of who votes against their healthcare and land rights but because it confuses non-Indigenous audiences.

A settler who hears a far-right politician say “protect Indigenous cultures” may fail to realise that the same politician is simultaneously campaigning to strip away the legal protections that make those cultures viable. Conversely, a liberal who hears the far right using Indigenous rhetoric may conclude that Indigenous rights are inherently “reactionary” or susceptible to bad-faith co-optation, leading them to withdraw their support for Indigenous causes.

Neither conclusion is correct. Indigenous rights are not a subset of the traditional left-right spectrum. They represent a “third term” a challenge to the very foundation of the Westphalian nation-state. To counter this co-optation, one must listen to Indige-

nous peoples themselves, not as props or symbols, but as sophisticated political actors. They are warning us, a politician who uses your ancestors' suffering to attack your neighbours today will inevitably attack your ancestors tomorrow. It is a lesson written in the history of every continent, yet it is one that the rest of the world seems determined to forget.



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We are living in an age of political illusions. The old binaries, democracy versus dictatorship, the free world versus authoritarianism, have blurred.

The rise of illiberal democracies
by Thanos Kalamidas

MINING, EXTRACTION AND THE INDIGENOUS VOTE

BY JOHN KATO

On 2022, the Brazilian Amazon bore witness to the most dramatic Indigenous political shift in a generation. For decades, the majority of Indigenous leaders had staunchly supported the leftist Workers' Party (PT), which had established the Indigenous health subsystem, ratified the UN Declaration on the Rights of Indigenous Peoples, and significantly expanded protected territories. However, during the 2022 presidential election, a surprising number of Indigenous voters, particularly those residing in mineral-rich regions, seriously considered voting for the far-right incumbent, Jair Bolsonaro. Their motivation was not a sudden alignment with his record of environmental deregulation or his rhetoric against forest conservation. Instead, it was driven by a pragmatic, if desperate, calculation: Bolsonaro had promised to legalise wildcat mining on Indigenous lands.

For communities pushed to the absolute periphery of the global economy and mired in systemic poverty, mining was perceived by some not as an intrusion, but as the only available escape hatch.



The politics of extraction has carved deep and painful divisions within Indigenous communities across the globe. On one side are leaders and activists who argue that any extractive industry on traditional lands constitutes a fundamental violation of sovereignty, a continuation of colonial resource theft, and an irreparable ecological catastrophe. On the other side are Indigenous leaders, often from the same families and clans, who argue that mining, oil, and gas can serve as essential tools for economic self-determination if they are properly regulated, owned, and managed by Indigenous nations themselves. Neither side holds a monopoly on principle, and neither is purely driven by corruption. Both are responding to the same brutal set of constraints: generational poverty, a total lack of alternative employment, state neglect, and the sheer geological reality that many Indigenous territories sit atop the world's most coveted mineral deposits.

This tension was famously highlighted during the Standing Rock Sioux's fight against the Dakota Access Pipeline (2016–2017), which became a global symbol of Indigenous resistance. Yet, a less publicised reality was that other Native American nations, including the Mandan, Hidatsa and Arikara (MHA) Nation, supported the pipeline. Their reservation had been promised jobs, royalties, and vital infrastructure upgrades. Mark Fox, the MHA Nation's chairman at the time, succinctly captured the nuance “We are not anti-energy. We are anti-being excluded from energy decisions.” While international media often framed the conflict as a binary between “Indigenous resistance” and “collaboration,” both nations were, in fact, exercising their sovereignty. They simply arrived at different conclusions based on their specific communal needs and historical contexts.

In Canada, these internal divisions are arguably even sharper and more legally complex. The Wet'suwet'en Nation provides a poignant example: while the hereditary chiefs have remained steadfast in their opposition to the Coastal GasLink pipeline, the elected band councils of the nation's five clans have expressed support for the project. The Canadian federal government has frequently exploited this internal friction to argue that “Indigenous consent is impossible to determine” a convenient rhetorical shield for proceeding with projects without a unified mandate. However, the division is far from manufactured; it is a genuine reflection of internal debate. Some Wet'suwet'en families have received millions of dollars through pipeline impact benefit agreements, which have funded new housing, Indigenous language revitalisation programmes, and elder care. Others view these funds as “blood money” that trades the long-term health of the land for short-term financial gain. Neither faction is “inauthentic”; they are simply interpreting the same pipeline through different lenses of clan obligation and survival.

The situation in Brazil is perhaps the most brutal iteration of this conflict. The Yanomami people have suffered a humanitarian crisis due to illegal gold mining (garimpo) on their lands, an activity actively encouraged by the previous administration. The consequences, mercury poisoning of water supplies, malaria outbreaks, sexual violence, and massive deforestation, have been catastrophic. Davi Kopenawa, a prominent Yanomami leader, has become a global icon for his resistance to this encroachment. However, a less publicised internal rift has emerged: some Yanomami communities have begun exploring small-scale, community-managed mining. Their argument is rooted in a bleak realism: if mining is inevitable due to state failure to protect the borders, it should at least be Indigenous-controlled to ensure some benefit reaches the locals. Kopenawa has condemned this as a “disease” of the mind, yet the community miners counter that those living in the capital with NGO support cannot dictate how those in the deep forest should survive when they have nothing.



Elsewhere in the Amazon, the Kayapó people have pioneered a middle path. They have opted to lease portions of their land to mining companies, but only under strict environmental and labour conditions. Critically, they use the resulting royalties to fund a massive, Indigenous-led monitoring programme. Utilising satellite imagery and drone surveillance, they detect and evict illegal miners themselves, effectively using the profits from “legal” extraction to defend the rest of their territory. This is not an anti-extraction stance; it is extraction on Indigenous terms. Whether these terms are sufficient or whether “responsible” mining is even possible in a primary rainforest, remains a source of fierce debate among Kayapó villages. Some argue the programme has successfully reduced the total footprint of mining by outcompeting more destructive illegal operations, while others fear that legalising any form of extraction merely normalises the practice and invites further state encroachment.

This polarisation is unlikely to dissipate because the underlying material conditions are intensifying. Indigenous territories are estimated to contain roughly 20% of the world’s remaining oil and gas reserves and, more crucially for the future, 30% of the world’s critical minerals like lithium, cobalt, and copper. As the global “green energy” transition accelerates the demand for battery components, the pressure on Indigenous lands will only increase. Simultaneously, Indigenous unemployment rates in most developed and developing nations remain two to four times higher than national averages, and basic services like healthcare and education are chronically underfunded. In this context, a mining company offering modern schools, paved roads, and stable jobs is not an abstract environmental threat; it is a concrete lifeline for a community’s youth.



The solution proposed by many Indigenous intellectuals and leaders is not to oppose extraction in an absolute sense, but to demand that Indigenous nations be accorded the same jurisdictional rights as sovereign states. This includes the right to tax extraction, the power to regulate it according to local ecological standards, the right to say “no” without facing state-sponsored retaliation, and the option to own the equity in these projects outright. Models for this exist: the Navajo Nation’s former ownership of coal mines, the Māori’s substantial share in national fisheries, and the Sámi Parliament’s (contested) veto power over reindeer herding lands in Scandinavia. These examples point toward a future where the goal is not necessarily a world without extraction, but a world where extraction never occurs on Indigenous lands without “Free, Prior, and Informed Consent” (FPIC) consent that is not coerced by poverty but given from a position of economic strength.

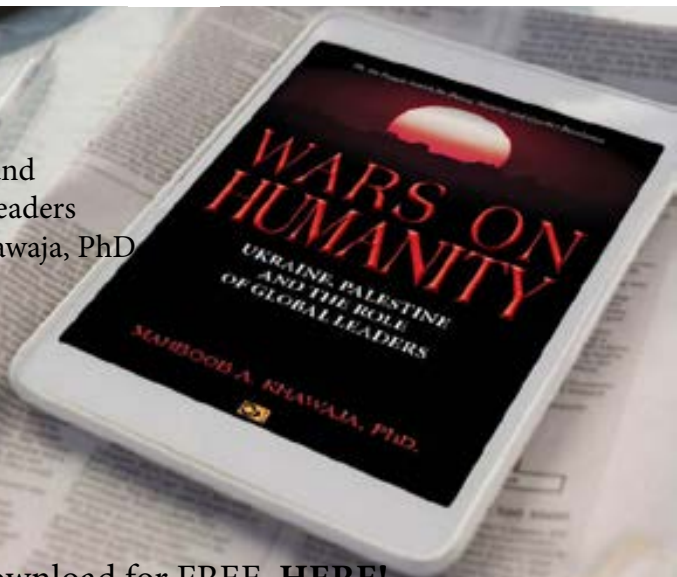
This objective is inherently polarising because it challenges the ideological purity of both the left and the right. The left often seeks a total moratorium on extraction, which can inadvertently infantilise Indigenous communities by denying them the right to

develop their own resources. Conversely, the right often opposes Indigenous “veto” powers as an obstacle to national development. To truly respect Indigenous sovereignty, non-Indigenous observers must confront a difficult truth, Indigenous peoples do not hold a single, monolithic position on mining. They possess as many nuanced perspectives as there are nations, clans, and families. Respecting their sovereignty means allowing them to debate these life-altering choices among themselves, without outside commentators deciding which faction is the most “authentic” or “traditional.” Mining companies will always court the faction that says yes, and environmentalists will champion the faction that says no. The true test of sovereignty is whether Indigenous peoples are granted the right to choose for themselves, even when that choice is difficult, even when it results in internal division, and even when it fails to satisfy the expectations of the outside world.



Wars on Humanity:
Ukraine, Palestine and
the role of Global Leaders
by Mahboob A. Khawaja, PhD

This book is a must-read for all, regardless of ideology and politics, a vital work about humanity's present and future, and that is what makes it so valuable.



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GUARDIANS OF THE EARTH

BY BREA WILLIS

A world increasingly defined by environmental fever it is easy to deafen ourselves to the voices that have listened to the land's pulse long before climate summits or net-zero pledges. Indigenous communities have stood as the heartbeat of the planet's most resilient ecosystems for millennia. Yet their wisdom, born of deep observation, whispered oral histories and centuries of adaptive grace, is still treated as a quiet footnote in the loud halls of contemporary science. As governments scramble to heal the dual wounds of biodiversity loss and a warming atmosphere, we are finally realising that Indigenous stewardship is not merely a nostalgic relic; it is the planet's own immune system.

Consider the Amazon. For decades, the story was told as a tragedy of industrial greed and illegal scars on the earth. But this misses a vital truth: the lands cradled by Indigenous hands consistently

boast the lowest rates of forest loss. Their techniques, rotational farming, gentle controlled burns and the protection of sacred groves, are not primitive; they are a sophisticated dialogue with the soil. These methods allow human life to flourish without suffocating the ecology, offering a blueprint for balance that modern policy, in its haste, often overlooks.

This isn't just a story of the tropics. From the shivering boreal forests of Canada to the sun-drenched savannahs of East Africa, Indigenous management has proven its worth. In Australia, traditional fire-stick farming coaxes the bush into life, reducing the rage of wildfires while inviting biodiversity back to the table. In the Arctic, Inuit communities read the shifting mood of the ice with a precision that satellites can only hope to mimic. Scientists are beginning to see these knowledge systems for what they truly are: Earth's own early warning systems, local and lived-in, which global policy ignores at its peril.



Despite the evidence, these voices are often left waiting in the corridor while international negotiators trade carbon like currency. There is a profound injustice here: the very people who have kept the planet breathing are sidelined by external “saviours” whose technical fixes sometimes aggravate the very ills they intend to cure. It is a strange paradox to undervalue centuries of success in favour of experimental strategies that lack roots.

Geopolitically, this oversight is a gamble we cannot afford. Protecting Indigenous land is not just a moral duty; it is a defensive wall for global climate security. The forests, wetlands, and grasslands kept healthy by these communities act as the world’s lungs, exhaling stability and inhaling our excess carbon. When these lands are bruised by encroachment, the entire planet feels the breathlessness. Ignoring Indigenous leadership is, quite simply, a self-inflicted wound to planetary stability.

There is a logic here that even the coldest economist should admire. Traditional practices embrace regeneration rather than exhaustion. In the Pacific, Indigenous fisheries have kept the seas bountiful for generations, contrasted sharply with industrial methods that leave the oceans hollow. In an economy increasingly haunted by the costs of ecological decay, following Indigenous wisdom isn’t just “green” it’s common sense.

The challenge now is to move past “consultation” which is often just a polite way of staying the course and embrace true sovereignty. This is about justice as much as it is about biology. Stewardship cannot be harvested from a community like a crop; it must be led by them.

The lesson is clear: our environmental crises cannot be solved by gadgets and markets alone. We need a change of heart, a rec-

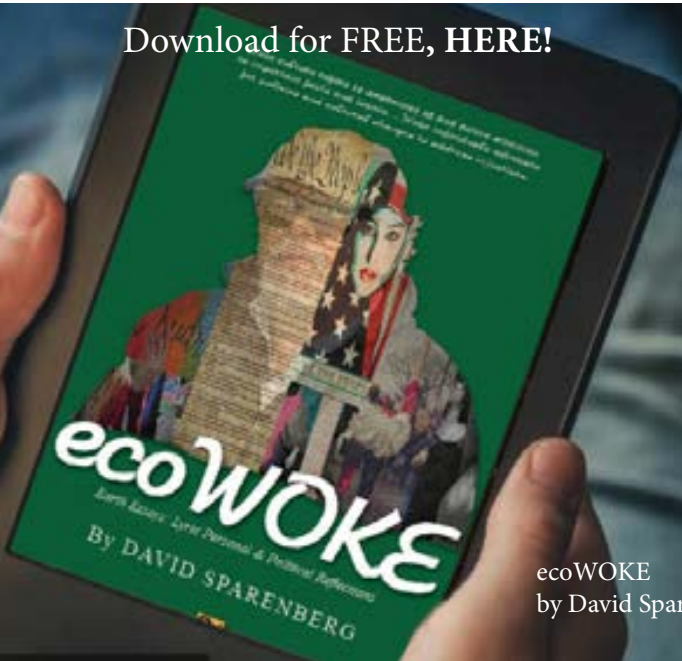
ognition that we are not the masters of nature but a part of its fabric. Indigenous knowledge has held this truth for aeons.

The stakes are higher than any border. Whether it is the ancient water paths of the Andes or the vast grasslands of the Serengeti, these communities hold the keys to a resilience that modern science is only just beginning to decode. To ignore them is a strategic blunder that will echo through the generations.

The fight for the living world is inseparable from the fight for Indigenous rights. They are the same struggle. If we are serious about our future, we must do more than listen to Indigenous voices, we must be humble enough to follow them. In their hands lies the map to help us navigate our way home to a planet we have nearly lost.



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ecoWOKE
by David Sparenberg



STARLIGHT OVER SÁPMI

BY MARJA HEIKKINEN

For centuries, the world insisted on writing the story of the Arctic's Indigenous people in the dusty pages of the past tense. The Sámi, whose heartbeat pulses across northern Norway, Sweden, Finland, and Russia's Kola Peninsula, were trapped in literature and politics as mere echoes of another age. They were cast as the weary keepers of reindeer, the silent guardians of snowbound ghosts and the stoic survivors of assimilation. Their identity was dressed in the mourning clothes of a “vanishing world,” framed as something fragile, endangered, and brittle.

But a curious, electric shift is shivering through the North. In recent years, a small but defiant choir of Sámi writers has turned its gaze toward science fiction. Their stories don't just dream; they command starships to cross cosmic tundras and teach artificial intelligences to speak ancient, weathered languages. On distant planets, they imagine herds moving under the watchful eyes of alien constellations. In doing so, these authors are performing

a feat of literary soul-retrieval, they are reclaiming a future that tried to leave without them.

For Indigenous peoples, “Tomorrow” has often been a gated community. In Western science fiction, a genre obsessed with the mechanics of the future, Indigenous societies are usually invited only as metaphors or curiosities. Yet, Sámi writers are flipping the script. Their speculative fiction yanks Sápmi (the Sámi homeland) from the frozen margins of progress and seats it firmly at the captain’s controls. The result is a genre where Arctic memory dances with cosmic imagination.

At first glance, the two seem like awkward dance partners. Science fiction usually wears the cold chrome of megacities and the sterile white of laboratories. Sámi culture by contrast, wears the breath of snowfields and the rustle of birch forests. Yet, this friction is exactly where the magic happens. These writers aren’t discarding their ancestors to board a rocket; they are bringing their ancestors into the cockpit.

Consider the reindeer. In the real world, herding is a visible pillar of Sámi life, even if only a minority still walk that path professionally. In these stories, however, the reindeer refuses to stay a relic. It evolves into a symbol of sheer, stubborn survival, a creature of mobility perfectly suited for the vacuum of space. To these writers, a herd navigating a frozen plain is the spiritual twin of a fleet weaving through an asteroid belt.

Some tales imagine reindeer biologically whispering to extraterrestrial ecosystems. Others transform the herding tradition into a high-stakes interplanetary life, where families guide adapted herds across the low-gravity sighs of moons. The logic is elegant: while traditional sci-fi dreams of “conquering” frontiers



with iron and industry, Sámi stories dream of “navigating” them with ecological wisdom.

“The Arctic, it seems, was merely a training ground for the cosmos.”

If the reindeer represents the body’s movement, then joik represents the soul’s memory. Joik is more than a song; it is a summons. To joik a person or a mountain is to call their essence into the room. It is a living, breathing archive. In the hands of science fiction writers, joik sheds its “folklore” label and puts on the mantle of advanced technology.

Imagine a spacecraft whose navigation system isn’t fed by coordinates, but by the rhythmic, sonic patterns of a joik. Imagine an AI that treats ancestral melodies as complex data structures or star maps. This suggests a provocative truth: that “ancient” knowledge might just be a form of intelligence that modern silicon is only now beginning to catch up with.

In these worlds, joik also becomes the ultimate diplomat. While mainstream sci-fi often draws alien encounters as a prelude to war, Sámi stories approach the “Other” with recognition. If a song can evoke the spirit of a mountain, it can surely find a common frequency with an extraterrestrial mind. Here, singing is the highest form of diplomacy.

The third pillar of this movement is kinship. Traditional Sámi life is a web of extended family and a reciprocal romance with the land. In the stars, this web stretches even further. Aliens aren’t invaders; they are potential relatives.

This shifts the very “geopolitics” of the galaxy. Instead of a battlefield for competing empires, space becomes a landscape of relationships. It’s a quiet, powerful rebellion against the colonial “frontier” mentality.

This storytelling has a sharp, political edge. In the Nordic region today, the Sámi are still locked in battles over mining, energy, and the right to their own soil. By projecting Sámi society centuries into the future, authors are making a bold declaration: “We are not going anywhere.” If Sámi communities can thrive among the stars, then their claims in the present aren’t just “tradition” they are blueprints for survival. It is a form of cultural strategy, using the “What If?” of fiction to demand a “What Must Be” in reality.

The Arctic’s extreme character, its months of bruising darkness and its vast, lonely distances, has always demanded a specific kind of grit. Space is simply another frontier of that same cold. As the Arctic becomes a global focal point for climate change and resources, the question of who gets to imagine its future is vital.

Sámi science fiction reminds us that “progress” doesn’t have to mean erasure. A starship crew navigating by song isn’t turning its back on the past; it is carrying the past forward to keep them warm in the dark.

Under alien skies, the old songs still matter. And somewhere, on a world made of ice and light, a human voice is singing to the stars, and the stars are finally listening.



WHEN IDENTITY POLITICS DIVIDES

BY MIA RODRÍGUEZ

In 2020, the Navajo Nation held a referendum on whether to change its citizenship criteria. For decades, Navajo citizenship required a minimum “blood quantum” a mathematical measure of lineal descent, set at one-quarter Navajo ancestry. The referendum proposed moving to lineal descent (any person with a documented Navajo ancestor) plus cultural knowledge requirements (speaking some Navajo, participating in ceremonies, residing in the Nation for a minimum period). The debate was brutal. Elders argued that lowering the blood quantum would open the Nation to “outsiders.” Younger urban Navajos argued that blood quantum is a colonial invention, imposed by the Dawes Act of 1887 to break up Indigenous landholdings by ensuring that subsequent generations would “breed out.” The referendum narrowly failed. Blood quantum remained. But the wound did not heal.



Blood quantum is the most divisive internal issue in Indigenous politics worldwide, and it is almost entirely invisible to non-Indigenous observers. The concept originated not in Indigenous cultures, most of which defined membership through clan affiliation, residency, or ceremonial participation but in colonial policies. The United States, Canada, Australia, and New Zealand all imposed blood quantum or similar racial definitions to limit the number of Indigenous people eligible for treaties, land claims, or federal benefits. The logic was genocidal: over time, as Indigenous people married non-Indigenous people, blood quantum fractions would diminish, and the “Indian race” would legally disappear. The state would no longer owe any obligations.

Today, most Indigenous nations have retained blood quantum rules, but for the opposite reason: to protect limited resources (housing, health care, education) from being diluted by too many citizens. A tribe with federal recognition and a casino may have

a high blood quantum requirement (one-half or more) to keep the tribal roll small. A tribe without federal recognition may have no blood quantum requirement, accepting any documented descendant, because they need everybody to prove political continuity for recognition claims. The result is a crazy quilt of membership criteria that has nothing to do with traditional Indigenous governance and everything to do with the path-dependent logic of colonial law.

The consequences are devastating. Families are split, a sibling with 51% blood quantum is a citizen; a sibling with 49% is not. Urban Indigenous people, who make up over 70% of Indigenous populations in the US and Canada, are disproportionately disenrolled because their parents or grandparents married non-Indigenous partners in cities. Traditional knowledge holders who were adopted out during the Indian boarding school era often have no documented ancestry and cannot prove blood quantum even though they speak the language and know the ceremonies. Meanwhile, people with documented ancestry but no cultural connection can enroll based on blood alone.

Canada's Indian Act has produced even more absurd results. Until 1985, any Indigenous woman who married a non-Indigenous man lost her status, and her children lost status, and her grandchildren lost status, a policy called "sex-based status" or, more accurately, "patriarchal genocide." The 1985 Bill C-31 restored status to many of these women and children, but created two classes of status (Section 6(1) and 6(2)) with different inheritance rules. A 6(2) person who marries a non-status person produces children with no status at all. This is not traditional Indigenous kinship. It is a bureaucratic time bomb designed to eventually extinguish status through intermarriage. The Sámi have a different but equally painful system, Norway's Sámi Parlia-

ment requires both language and self-identification but Sweden's requires only self-identification and Finland's requires language plus a Sámi parent. A Sámi family moving across the border can lose citizenship overnight.



Urban Indigenous belonging adds another layer of polarization. In cities, Indigenous people from dozens of nations live alongside each other, often forming pan-Indigenous organizations and cultural centers. This has produced incredible solidarity, urban Indigenous health clinics, housing cooperatives, language tables, and political organizing. But it has also produced tensions with reservation-based or traditionally governed Indigenous nations. Some reservation leaders accuse urban Indigenous people of being “inauthentic” or “assimilated.” Urban Indigenous people accuse reservation leaders of “blood quantum gatekeeping” and ignoring the reality that most Indigenous people now live in cities, often because reservations lack economic opportunity or because their families were forced off by termination policies.

The debate over Indigenous identity has become so polarized that some communities are experimenting with radical alternatives. The Métis Nation in Canada uses a “citizenship code” based on ancestral connection to the historic Métis homeland, acceptance by the Métis community, and commitment to Métis culture—no blood quantum at all. The Chickasaw Nation in the US has moved toward lineal descent plus a cultural interview, administered by elders, not by bureaucrats. The Māori have largely avoided the blood quantum trap because Māori citizenship is based on whakapapa (genealogy) without fractional calculation, plus iwi (tribal) affiliation. A person can be 1/32 Māori by blood but fully Māori by whakapapa if they can trace an unbroken line to a specific ancestor.



The future of Indigenous identity politics will likely move away from blood quantum and toward what legal scholar Kristen Carpenter calls “consent-based citizenship”: membership determined not by race but by political affiliation by the consent of the Indig-

enous nation and the individual's commitment to its governance, language, and territory. This is closer to how citizenship works in non-Indigenous nations (you can naturalize without changing your DNA) and closer to how traditional Indigenous polities worked (you could marry in, be adopted, or earn membership through service). It is also more polarizing in the short term, because it requires Indigenous nations to decide, collectively, what kind of political communities they want to be: racial enclaves or national citizenships.

There is no consensus, and there may never be. But one thing is clear: non-Indigenous people have no right to weigh in on these debates. Blood quantum is an internal Indigenous matter, a painful inheritance of colonial law that Indigenous nations are trying to untangle on their own terms, in their own time. The role of non-Indigenous allies is not to pick a side, to champion “traditionalists” or “urbanists” or “abolitionists.” The role is to listen, to fund Indigenous-led research on membership models, and to accept that Indigenous nations have the sovereign right to define their own citizens, even when those definitions seem contradictory, unfair, or confusing to outsiders. After centuries of being defined by colonial law, Indigenous peoples have earned the right to disagree with each other in public. Let them.





STORIES AND NARRATIVES FROM TIME PAST



INDIGENOUS DESIGN AS COUNTER- HEGEMONY

BY FELIX LAURSEN

In 2015, the Metropolitan Museum of Art's Costume Institute held an exhibition titled *China: Through the Looking Glass*. It was both a critical and commercial success, celebrated for its opulent fusion of Eastern aesthetics and Western high fashion. However, in 2020, the same museum cancelled a planned exhibition of Native American fashion because, according to a leaked internal email, "the political context around Indigenous cultural appropriation is too volatile." The irony was lost on no one. A museum that happily displayed Chinese culture through Western eyes would not risk showing Indigenous designers on their own terms. This is not curation; it is colonialism in a gallery guide, a gatekeeping mechanism that prefers the "inspired" derivative over the authentic creator.

Indigenous design, spanning fashion, architecture, graphic arts and visual identity, has become one of the most powerful sites of contemporary cultural and political assertion. It is not merely “craft,” “heritage,” or “traditional art,” terms often used to relegate non-Western work to the past. Instead, it is counter-hegemony: the active, deliberate use of visual language to challenge the dominance of Euro-American aesthetics and the extractive economic structures that support them. When a Guna woman wears a mola blouse, she is not wearing a souvenir or a mere garment. She is wearing a map of her nation’s migration, a legal document of territorial rights, and a physical rejection of the global fast-fashion industry that seeks to reduce her ancestors’ labour to a flat print on a Zara shirt.

The most visible arena of this struggle is fashion. For decades, Indigenous designers were excluded from major fashion weeks, relegated to “ethnic” pavilions or “artisan” showcases that framed their work as curiosity rather than commerce. This hierarchy is being dismantled by Indigenous-led institutions that operate on entirely different ethical frameworks.

The annual Indigenous Fashion Arts (IFA) festival in Toronto (formerly Indigenous Fashion Week Toronto), founded by Anishinaabe designer Sage Paul, operates on rules that subvert the mainstream industry: no unpaid internship labour, no cultural appropriation, and a strict prohibition on designs that separate pattern from meaning. Every garment shown at IFA comes with a digital or physical “tag” explaining the nation, the clan, and the specific permission granted to use certain motifs. This is not gate-keeping; it is the antithesis of the colonial museum’s extraction model. It is design with attribution, ensuring that the intellectual property remains with the community of origin.



Furthermore, the economic impact is measurable. According to recent industry reports, the global market for authentic Indigenous arts and crafts is valued at approximately \$35 billion annually, yet a significant portion of this revenue is lost to counterfeit goods. By establishing sovereign fashion weeks, designers are reclaiming a market share that was previously siphoned off by non-Indigenous corporations.

Architecture represents a second frontier of counter-hegemony. Indigenous architects are increasingly rejecting both the “traditional” the static replication of pre-contact building methods and the “modern,” characterized by glass-and-steel boxes that ignore site, climate, and soul. Instead, they are developing what Māori architect Rau Hoskins calls “culturally responsive architecture” buildings whose form, orientation, and materials are dictated by Indigenous legal and spiritual principles.

The Te Pūkenga Whakaata (Māori design studio) has pioneered the creation of marae (communal meeting houses) that

integrate ancestral wisdom with cutting-edge engineering. These structures use:

- Passive ventilation systems derived from traditional knowledge of wind patterns.
- Orientation systems aligned with ancestral star compasses rather than the colonial grid.
- Structural timbers that are ritually blessed and harvested according to lunar cycles.

In North America, the firm of Douglas Cardinal (Blackfoot/Anishinaabe) has pioneered “organic architecture”—buildings that curve and flow like the prairie landscape. His most famous work, the Canadian Museum of History in Gatineau, Quebec, is often labelled “postmodern” by critics. Cardinal rejects this. “It is not postmodern,” he has stated. “It is pre-colonial. I am not inventing new forms. I am remembering forms that were here before the surveyor’s grid.” His work serves as a reminder that the straight line is often a tool of land surveys and dispossession, while the curve represents the sovereignty of the natural world.

Visual identity and graphic design represent perhaps the most politically charged arena of contemporary design. Indigenous designers are refusing to create “pan-Indigenous” logos, the ubiquitous feathers, dreamcatchers, and tipis, that flatten hundreds of distinct nations into a single, tourist-friendly brand. Instead, they are developing nation-specific visual systems based on clan symbols, seasonal cycles, and treaty boundaries.

The Sámi Parliament’s visual identity, designed by Sámi graphic artist Máret Anne Sara, provides a masterclass in this approach. It utilises duodji (Sámi handcraft) motifs but arranges them in



asymmetric, “unsettled” compositions. This aesthetic choice is intentional; it conveys that Sámi sovereignty is not a settled historical fact but an ongoing, living struggle. It moves the viewer from a state of passive appreciation to one of active inquiry.

The backlash to Indigenous design has been fierce, particularly as non-Indigenous brands continue to “borrow” patterns without credit or compensation. The statistics are telling: a 2021 study indicated that over 60% of products marketed as “Native American” or “Indigenous style” in major online marketplaces were produced by non-Indigenous businesses.

Recent high-profile conflicts include:

1. Yakampot (2019): The Mexican brand used Zapotec patterns without permission. Their apology was widely dismissed as performative because the collection remained on sale.
2. Zara (2021): The Spanish giant sold a jacket copying a Sámi gákti (traditional tunic). Their defence that the design was

“inspired by folklore” is a classic colonial erasure, suggesting that Indigenous creators exist only in a timeless, authorless past.

In response, Indigenous designers have moved beyond protest to legal and market strategies. The Maori Intellectual Property Office has successfully blocked non-Māori companies from trademarking Māori words and motifs, asserting that these are collective cultural assets, not “public domain” fodder. Similarly, a growing number of institutions, including the Smithsonian’s National Museum of the American Indian, have adopted Indigenous-led repatriation policies, returning historical garments and patterns to the nations that created them, thereby restoring the “design lineage” of those peoples.

The deeper cultural role of Indigenous design is not aesthetic, but jurisdictional. Every mola, every curved limestone wall, and every asymmetric Sámi logo is a statement that Indigenous peoples are not merely subjects of design but authors of it. They are asserting that visual culture is not a universal language available for any passerby to “speak,” but a collection of specific, governed, and defended territories.

When a settler viewer says, “I just like how it looks,” the Indigenous designer hears “You are ignoring the laws, the histories, and the ongoing political struggles that make this look possible.” That discomfort is not an accident; it is the point. Counter-hegemonic design does not ask for the consumer’s appreciation. It asks for their acknowledgment. And acknowledgment, unlike appreciation, requires giving up the perceived right to take what one does not own. In the world of Indigenous design, beauty is not a commodity, it is a form of resistance.





**POVERTY
HAS NO
AGE
GENDER
COLOUR
RELIGION
POLITICS
NO MERCY**



INDIGENOUS FUTURISM

BY TOBIAS KARLEN

In the final scene of the 2021 film *Night Raiders*, a Cree woman walks through a militarised urban checkpoint wearing a traditional hide dress. The soldiers do not stop her. She has placed a small bundle of sweetgrass on her daughter's chest, not a weapon but a declaration. The film's director, Danis Goulet (Cree/Métis), has explained that this image is not fantasy. "It is a prediction," she noted. "Indigenous peoples have already survived the apocalypse. Colonialism was our apocalypse. The future is what comes after."

Indigenous futurism is the fastest-growing movement in contemporary Indigenous arts, and it is fundamentally different from mainstream science fiction. Where mainstream sci-fi often imagines futures of technological transcendence or dystopian collapse through a Western lens of progress and decay, Indigenous futurism imagines futures of continuity. These are futures in which Indigenous peoples not only survive but govern; where

ancestral knowledge is not lost but upgraded; and where time is not a linear march from primitive to advanced, but a spiral that returns to old truths in new forms.

The term was coined by Anishinaabe scholar Grace Dillon in her 2012 anthology *Walking the Clouds: An Anthology of Indigenous Science Fiction*. Dillon argued that Indigenous peoples have always been futurists: creation stories, migration narratives, and prophecy traditions are all sophisticated forms of future-thinking. What changed in the 21st century is that Indigenous creators began explicitly using the tools of sci-fi, space travel, alternate histories, post-apocalyptic settings and artificial intelligence, to critique colonialism and imagine decolonised futures.

This movement is part of a broader global shift towards “Ethno-futurisms,” including Afrofuturism and Gulf Futurism. However, Indigenous futurism is uniquely rooted in the specific relationship between People and Land. It posits that the “alien invasion” of classic sci-fi is not a hypothetical fear but a historical fact of the colonial experience. By repurposing the tropes of the genre, Indigenous artists reclaim the narrative of the “frontier,” transforming it from a site of conquest into a space of reconnection.

One of the most celebrated examples is Rebecca Roanhorse’s *The Sixth World* series, set in a post-apocalyptic Navajo future where monsters from Diné mythology roam a climate-ravaged American Southwest. The protagonist, Maggie Hoskie, is a monster hunter and clanless outcast. The series rejects the typical “lone hero” trope by embedding Maggie in a web of clan obligations, ceremonial responsibilities, and land-based knowledge. *Star Trek* franchise has also often references and roles for Indigenous people. Indigenous representation in *Star Trek* has evolved from relying on “noble savage” tropes in early series to more central, character

roles. Notable examples include the Native American colony in TNG's "Journey's End", the inaccurate depictions in "The Paradise Syndrome", and the creation of Comader Chakotay in *Voyager*.

In Roanhorse's future, technology exists, solar-powered rifles and drone reconnaissance are commonplace but it does not replace Diné law; it serves it. This represents a core tenant of the movement, the refusal to view "tradition" and "technology" as opposites. In *The Sixth World*, the apocalypse has stripped away the colonial infrastructure, leaving the original inhabitants of the land to rebuild using both the remnants of high-tech gear and the enduring power of ancient prayers. This synthesis suggests that the most resilient "technology" is actually the cultural protocol that allows a community to survive in harmony with a harsh environment.

In film and television, Taika Waititi (Māori) has become Indigenous futurism's most visible ambassador, though he rarely uses the formal term. *Reservation Dogs* (co-created with Sterlin Harjo, Seminole/Creek) is a comedy about four Indigenous teenagers in rural Oklahoma who dream of escaping to California. Yet, the show constantly disrupts linear time: ancestors appear as ghosts, spirit guides drive pickup trucks, and the past is not a flashback but a simultaneous presence.

When one character meets a 19th-century warrior in a dream, the warrior gives him advice about cryptocurrency. It is absurd, and it is profound, indigenous futures, the show argues, will not be purely traditional or purely modern. They will be both, often at the same time. This reflects the concept of "Indigenous Sovereign Time," where the past, present, and future coexist. By depicting ancestors as active participants in the modern world, Waititi and Harjo dismantle the colonial "vanishing Indian" myth, which

insists that Indigenous people must remain frozen in the 1800s to be considered “authentic.”



Visual art has been equally transformative. Mohawk artist Skawennati’s TimeTraveller™ project (2008–2013) uses machinima, animation created inside video game engines, to imagine Indigenous characters navigating past, present, and future. In one episode, a Mohawk woman in the 22nd century uses a virtual reality headset to witness the 1990 Oka Crisis. In another, an Aboriginal astronaut on a space station hosts a round dance.

Skawennati’s work insists that Indigenous peoples belong not only in the past (museums) or present (reservations) but in every possible future, including outer space. This is a radical reclamation of digital space. By placing Mohawk figures in the high-tech aesthetics of the future, Skawennati counters centuries of erasure. Her work suggests that the digital realm is another territory where Indigenous sovereignty must be asserted, ensuring that the “virtual” frontier does not repeat the mistakes of the physical one.

Indigenous futurism is not just art; it is a rigorous political theory. The concept of “recuperation” rebuilding Indigenous governance after colonial destruction, is a fundamentally futurist act. It requires imagining a state of being that has not existed for centuries but is rooted in ancient principles.

- Kaitiakitanga: The Māori legal concept of stewardship is being applied to modern dilemmas like genetic engineering and AI.
- Digital Sovereignty: The Sámi Parliament’s work to ensure that Sámi language and data are not extracted or exploited by global tech companies is a futurist defence of the “data-self.”
- Environmental Law: Granting legal personhood to rivers, as seen with the Whanganui River in New Zealand, is a futurist restructuring of the legal system to reflect Indigenous ontologies.

Indigenous futurism refuses the coloniser’s binary: that tradition is backward and modernity is forward. Instead, it says, we will take what we need from the present, reject what harms us, and carry our ancestors into whatever comes next. It is a proactive stance that demands a seat at the table where the future of the planet and the technology that governs it, is being designed.

Critics sometimes argue that Indigenous futurism is escapist that focusing on spaceships and AI distracts from urgent material struggles for clean water, housing, and land. But Indigenous creators reject this critique. As Anishinaabe writer Cherie Dimaline (author of *The Marrow Thieves*) has said: “Imagining a future where we exist is not escapism. It is survival. The coloniser wants us to believe we have no future. Every story we tell about tomorrow is an act of war against that lie.”

In *The Marrow Thieves*, a future world has lost the ability to dream, and Indigenous people are hunted for their bone marrow, which contains the “cure” to this dreamlessness. This is a visceral metaphor for the ongoing extraction of Indigenous knowledge. By writing such stories, authors like Dimaline provide a roadmap for resistance, highlighting that the preservation of culture is the preservation of the soul of humanity.

The most radical claim of Indigenous futurism is that the future has already happened, for Indigenous peoples, the end of the world has come and gone. Colonialism was a mass extinction event, a total collapse of political orders, and a climate catastrophe. The fact that Indigenous communities are still here is not a miracle; it is a practiced, deliberate strategy.

Indigenous futurism is the name for that practice: the ongoing work of building worlds after the apocalypse, not by forgetting the destruction but by remembering every tool, story, and relationship that survived it. The sweetgrass bundle at the checkpoint in *Night Raiders* is not a nostalgic prop. It is a technology of presence, a signal that despite five centuries of attempted erasure, the original inhabitants of the land remain, armed with a future that the coloniser never saw coming. It is a reminder that while the Western world fears the “coming” collapse, Indigenous peoples are already experts in the art of the “after.”

How do you think mainstream science fiction would change if it more broadly adopted this idea that the “apocalypse” has already happened for many cultures?



NATIVE AMERICANS IN THE TRUMP ERA

BY HARRY S. TAYLOR

In the tumultuous years of Donald Trump's presidency the discourse around immigration has dominated by stark, often brutal rhetoric, yet one dimension of America's racial and geopolitical contradictions remained painfully underexamined, the treatment of Native Americans. While national attention often fixated on Latinx communities, caravans at the southern border or the fate of DREAMers, Indigenous peoples, those whose ancestors have lived on this land for millennia, were not spared the heavy hand of federal enforcement. In Trump's America, the word "illegal" became a cudgel applied with a shocking indiscrimination and Native communities found themselves caught in a liminal space between sovereignty and surveillance, heritage and criminalization.

The image is jarring, a tribal elder, whose lineage stretches back before the United States existed, arrested by Immigration and Customs Enforcement (ICE) under suspicion of being undocumented.

MAGA demonstrators, emboldened by campaign slogans and rallies, shout “Mexicans go home!” a phrase usually aimed at southern neighbors yet delivered in proximity to Native Americans, exposing a blinding ignorance of history. The irony is stark and unrelenting. The people most indigenous to this land, whose treaties were repeatedly broken and whose land was seized over centuries, are now being treated with the same rhetoric and enforcement tactics aimed at those who arrived more recently. It is a moment of national amnesia, a collective refusal to acknowledge that the United States’ first citizens were never “immigrants,” yet remain vulnerable to the same xenophobic machinery.

Trump’s policy initiatives, family separations, border walls, the expansion of ICE raids into interior communities, are presented under the banner of national security and law enforcement. In practice, however, they often disregarded context and history. Native reservations, especially those in remote areas or straddling state lines, became *de facto* border zones. Tribal IDs, long forms of verification for citizens within reservations, are often insufficient in encounters with federal authorities. Confusion over jurisdiction, federal, state and tribal, left Native individuals particularly exposed. An arrest under suspicion of being “illegal” was not merely a bureaucratic error; it was a statement about whose presence in America is legitimate and whose is up for debate.

The rhetoric surrounding these policies cannot be understated. MAGA supporters, frequently marshaled into rallies with chants that echoed across stadiums and social media feeds, normalized a public discourse in which humanity was measured against nationality and skin tone. When these chants intersected with the lived reality of Native Americans, they became something more insidious than a political slogan, they were an erasure of history, a denial of identity. For Indigenous communities, the spectacle was

both absurd and threatening, to be told, in essence, that you do not belong on the land your ancestors fought to protect is a moral and existential insult.



Yet this era was not only about overt hostility; it also revealed the fragility of the federal-tribal relationship. Treaties are the supposed backbone of Native sovereignty, yet they were frequently overlooked or ignored when they conflicted with immigration enforcement policies. Tribal leaders struggled to navigate these pressures, balancing the safety of their communities with the need to assert sovereignty in the face of encroaching federal authority. The result was a paradoxical position, Native Americans are citizens, treaty-protected nations within a nation, yet treated as outsiders in their own ancestral lands when federal enforcement crossed invisible lines of legitimacy.

The geopolitical implications are equally complex. Within North America, the United States has historically framed itself as a refuge for the oppressed while simultaneously displacing and marginalizing its Indigenous peoples. Trump-era policies merely amplify this contradiction. By conflating legal status with moral worth, the administration inadvertently or perhaps indifferently, reinforced centuries of dispossession. Native communities wit-

nessed, in real time, how policy could treat presence as a liability, heritage as irrelevant and identity as a bureaucratic footnote. The optics of arresting Indigenous people alongside Latinx migrants were not just a domestic failing; they projected a vision of the United States in which citizenship is conditional and history is negotiable.

Beyond policy there is a social dimension that cannot be ignored. The chants, the signage, the social media posts that demeaned non-white presence in America created a psychological landscape of hostility. Native Americans, already navigating systemic inequities in healthcare, education and economic opportunity, were now forced to reckon with a public discourse that refused to recognize them as Americans in the fullest sense. This is a subtle form of geopolitical violence, by denying Indigenous presence and agency, public rhetoric reinforces structural inequality and perpetuates exclusionary narratives that shape law, policy and culture.

Yet, within this climate of aggression and erasure, Native resilience persists. Tribal nations continue to assert sovereignty, challenge federal overreach and preserve cultural practices that predate the American experiment. Legal battles over land, water and treaty rights persist alongside grassroots organizing to protect communities from immigration raids and racialized harassment. It is a reminder that the United States' treatment of Indigenous peoples cannot be reduced to mere policy missteps; it is part of a long continuum of contested sovereignty and survival.

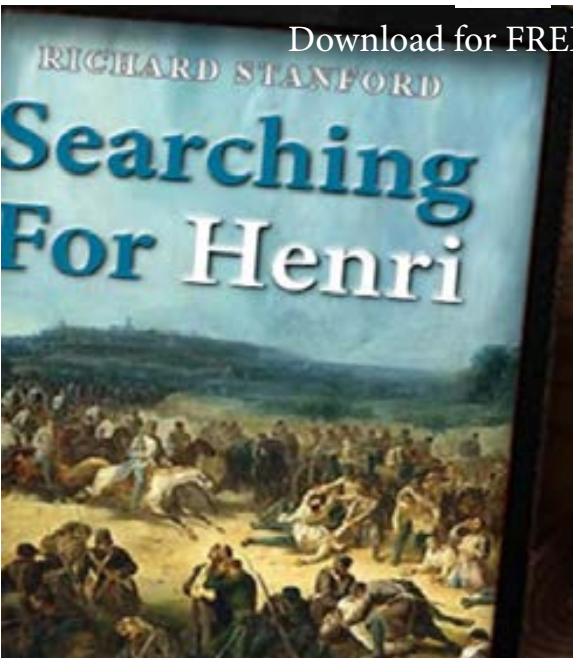
In assessing this period, analysts might note the geopolitical irony: a nation obsessed with external borders failed to respect the internal boundaries of its first peoples. The Trump era, with its rallies, chants and ICE raids, did more than inflame debates

about immigration, it laid bare the unresolved moral and political debts owed to Native Americans. In a society that claims to value law, history and identity, the treatment of Indigenous populations during this period exposes a profound dissonance between principle and practice.

The lesson for future policymakers, journalists and citizens is clear. Rhetoric matters as much as legislation; memory matters as much as enforcement; identity matters as much as legality. When a society can erase the humanity of its first citizens while shouting at others to “go home,” it signals a crisis not merely of immigration policy but of national conscience. Recognizing the reality of Native Americans in the Trump era is not a partisan exercise, it is a reckoning with history, geography, and the meaning of belonging in a country built on contested land.



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Searching For Henri
by Richard Stanford





SLEDS ON THIN ICE

BY TANIS KALKAN

In the vast white expanse of the Arctic, the sound of paws on snow is more than just a pastoral rhythm; it is a signal, a warning, and increasingly, a lesson in adaptation. Inuit dog sleds, once the quiet arteries of transport and survival, are now unwitting climate activists, their tracks tracing a landscape under siege. As ice melts earlier and freezes later, as species migrate into unfamiliar territories and storms appear with unpredictable ferocity, the sled dogs carry not just hunters and elders, but the accumulated wisdom of generations confronting a changing world.

For outsiders, climate change often comes as charts, graphs, and satellite images. For Inuit communities, it arrives as a lived, tactile reality. Elders speak of ice that no longer carries the weight it once did, of rivers running in patterns no map could predict, of whales and seals appearing in different seasons or not at all. Their stories are not mere anecdotes; they are real-time data, a living ethnogra-

phy of environmental disruption. And yet, these narratives are also chronicles of ingenuity, resourcefulness, and resilience.

Inuit storytelling, oral, poetic and deeply intertwined with the land, captures a nuanced understanding of the Arctic that technology alone cannot provide. Hunters describe new ice formations, uncharted cracks, and shifting snow layers with a precision that would make any geologist pause. Children are taught to read the color of snow, the scent of the wind, the way animals behave, lessons that are becoming increasingly vital as the landscape becomes unfamiliar. Through these narratives, elders transmit not just survival skills but a philosophy of careful observation, adaptability and humility in the face of natural forces beyond human control.

Consider the sled dogs themselves. To the casual observer, they are a picturesque relic of a bygone age. To Inuit mushers, they are collaborators and sensors. Dogs react instinctively to changes in snow density and ice stability; their hesitations, sudden stops, and altered gaits are warning signs of hidden danger. By tracking these reactions over years, communities gain insights into ice thickness, snow compaction and subtle shifts that would be invisible on a satellite image. The sled becomes both laboratory and classroom, a dynamic interface between human knowledge and environmental intelligence.

Yet these lessons extend beyond survival. They carry geopolitical implications. The Arctic is warming at roughly twice the global average, drawing the attention of states and corporations eager to exploit newly navigable waterways and untapped resources. In this context, Inuit expertise is not a quaint cultural artifact; it is strategic intelligence. Nations negotiating shipping routes, fisheries, or mineral rights could gain immeasurable advantage from



the granular, local knowledge Inuit communities have developed over millennia. But too often, this knowledge is sidelined in international discourse, dismissed as anecdotal or folkloric, while decisions about the Arctic's future are made in distant capitals.

What makes Inuit narratives particularly compelling is that they do not merely lament change, they adapt to it. As ice patterns shift, hunters adjust routes, identify new safe passages, and document emerging species. Some communities have reported sightings of temperate animals, foxes, birds, even insects, that were once rare or absent in their territories. These observations feed back into cultural knowledge, altering seasonal calendars, hunting strategies and even linguistic frameworks. The Arctic in other words is teaching the Inuit new vocabularies and new stories, and they are passing them on to the next generation with remarkable agility.

This adaptability challenges a common misconception about Indigenous communities as victims of climate change. They are



undoubtedly vulnerable, the loss of ice and permafrost has profound effects on infrastructure, food security, and health but they are also proving the power of experiential knowledge to navigate uncertainty. The sled dogs, the stories, the elders' guidance, all form a feedback loop of resilience, a model of bottom-up environmental intelligence that policymakers and scientists would do well to heed.

There is also a symbolic resonance in these stories. The sled dogs, moving silently over fragile ice, embody the precarious balance between tradition and transformation. They remind us that adaptation is not passive. It is active, deliberate and often collaborative, blending human ingenuity with the instincts of animals and the rhythms of the natural world. In a region increasingly dominated by geopolitical and economic calculations, the quiet work of sled dogs and elders underscores a different form of power: the knowledge that survival depends not on domination, but

on observation, patience, and responsiveness.

The lesson for the global community is stark. Climate change is not just a scientific problem; it is a geopolitical challenge and a cultural test. In the Arctic, Inuit communities have long been writing the first drafts of a warming future. Their narratives offer data, but more importantly, they offer frameworks for action, paying attention to subtle signals, adjusting practices with foresight, and respecting the knowledge embedded in local ecosystems. The world may be inclined to seek technological fixes but these sleds on thin ice remind us that human survival also depends on the wisdom of stories, the guidance of experience, and the humility to learn from forces far larger than ourselves.

In an era when Arctic corridors are becoming global highways, and ice is being traded in the currencies of geopolitics, the insights of Inuit storytellers and their loyal sled dogs are a call to rethink our assumptions about resilience. There is a lesson in adaptation, not despair; in observation, not abstraction; in listening, not commanding. And if the rest of the world is willing to pay attention, those silent pawprints across the snow may guide us toward a more informed and perhaps wiser path through a rapidly changing climate.

The Arctic is not just melting; it is speaking. And for anyone willing to listen, its stories carried on sleds, in voices and through generations, may be the most urgent geopolitical intelligence of all.

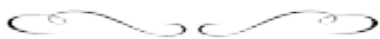


JOB PRINTING

thoughts/articles



The silent comfort of Trump's soldiers leaving



THANOS KALAMIDAS

For decades the presence of American troops on foreign soil has been framed as a benevolent guarantee, a kind of geopolitical insurance policy underwritten by Washington. The narrative is tidy: the United States projects stability, allies sleep more soundly and in return everyone prospers. But beneath this polished surface lies a more complicated, less flattering reality, one that many host nations are beginning to reassess with growing discomfort.

The latest plan to withdraw thousands of U.S. troops from Germany has been widely portrayed as a diplomatic rupture, a punitive maneuver dressed up as strategy. US commentators warn of weakened alliances and emboldened adversaries. Yet, quietly and without the usual theatrics, a different perspective is taking shape, what if fewer troops isn't a loss but a ...relief?

Hosting a foreign military is not a symbolic gesture. It is an ongoing, expensive commitment. While the United States maintains that its presence strengthens local economies, the ledger tells a more nuanced story. Secu-

rity costs alone, policing, infrastructure and surveillance, often fall heavily on host nations. These are not abstract figures; they are real expenditures drawn from public funds, competing with schools, healthcare and domestic priorities. Add to that the provision of services, logistical support, and in some cases, implicit subsidies and the financial burden becomes difficult to ignore.

Then there is the social cost, which is harder to quantify but no less significant. Military bases are not self-contained bubbles. They interact with the surrounding communities, sometimes in ways that strain local norms and institutions. The promise of economic stimulation often translates in practice, into a narrow band of activity, bars, clubs and industries that cater to ...transient populations (I'm trying to be politically correct here) rather than sustainable growth. It is a peculiar form of development, one that benefits a few sectors while leaving broader communities unchanged or, in some cases, unsettled.

More troubling are the recurring incidents that test the limits of accountability. Crimes involving military personnel or their families, ranging from assaults to more severe offenses, have periodically ignited public outrage in host countries. These are not merely isolated events; they expose a structural tension. Jurisdictional agreements, designed to protect diplomatic relationships can sometimes shield individuals from full legal consequences. When suspects are transferred out of the host country before local courts can act it creates the perception, fair or not, of a double standard. Justice, in these cases, appears negotiable.

And yet, the central justification remains security. American troops, we are told, stand as a deterrent against threats both real and imagined. But security is rarely free and it is almost never unconditional as withdrawing thousands of U.S. troops from Ger-

many proves. The arrangement comes with expectations, financial contributions, political alignment or strategic concessions. In recent years, these expectations have become more explicit, even transactional. Protection, it seems, is subject to renegotiation.

This raises an uncomfortable question, what exactly is being protected and at what price? For some countries, the presence of foreign troops may indeed provide a necessary buffer in a volatile region. For others, particularly stable, economically advanced nations, the calculus is less clear. The risks they face are often diffuse, cyber threats, economic competition, environmental crises, none of which are easily addressed by conventional military deployments.

There is also a cultural dimension that rarely enters official discourse. The behaviour of troops stationed abroad, shaped by the psychology of temporary displacement, can sometimes resemble that of long-term visitors rather than embedded partners. The distinction matters. A force perceived as transient, detached or even entitled is unlikely to foster genuine trust, regardless of its strategic purpose.

None of this is to suggest that alliances are obsolete or that international cooperation should be dismantled. On the contrary, the modern world demands deeper, more nuanced partnerships. But perhaps it is time to reconsider the assumptions that underpin them. Military presence, once seen as the cornerstone of alliance, may no longer be the most effective or equitable expression of solidarity.

In that light, the withdrawal of troops, whether from Germany or elsewhere, need not be interpreted as abandonment. It could, instead, mark the beginning of a recalibration. A shift toward re-

relationships defined less by physical deployment and more by mutual respect, shared responsibility and a clearer understanding of costs.

For some nations, the quiet departure of foreign soldiers may not signal vulnerability, but something closer to autonomy. And for others watching from a distance, the question is no longer whether such a “punishment” is coming but whether it might, in the end, feel like a reprieve. ■



Växjö Vanishing by Thanos Kalamidas



A case appears in Växjö making
Polisinspektör Mikael Hansson
suspect that the cases - one from
1960s - are connected

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Complicity in Plain Sight: Europe's Moral Credibility Laid Bare



JAVED AKBAR

*"A civilization that uses its principles for trickery and
deceit is a dying civilization."*

*Expecting otherwise, however, is to ask a leopard to
change its spots. (The emphasis, though, is mine)*

– Attributed to Aimé Césaire

The Donald Trump horror show continues—not merely as political theatre in Washington, but as a governing ethos that normalizes impunity, erodes accountability, and emboldens allies to act without consequence. Its most dangerous expression now extends beyond Gaza to the unprovoked US–Zionist war on Iran, a reckless escalation that has further shredded the already fragile fabric of international law.

What began as a rupture in norms has hardened into policy: a system in which US abuse of power and an Israeli government's genocidal zeal for destruction are not restrained, but effectively enabled by Western institutions—none more so than the European Union.

By refusing to suspend even part of the EU–Israel Association Agreement, the European Union has, in effect, shielded the Israeli state despite mounting allegations of

war crimes and genocide. Rather than invoking the very mechanisms designed to uphold international law—sanctions, trade restrictions, or even symbolic censure—it has chosen to preserve normal relations, signalling continuity over accountability. This is not neutrality; it is calibrated protection. Principles are proclaimed with solemnity, yet withheld in practice—revealing not a failure of capacity, but a failure of will.

The contrast with Europe's response to Russia's invasion of Ukraine is stark. Then came swift, coordinated sanctions—decisive, unambiguous, and morally framed. Now, in the face of Gaza's devastation, the European Union has neither sanctioned Israel nor imposed trade restrictions, nor even offered symbolic gestures of censure. This is not mere inconsistency; it is selective enforcement—duplicity and deception, where principles are invoked as instruments rather than upheld as commitments. International law invoked with urgency against adversaries, yet diluted, deferred, or quietly discarded when allies stand accused.

Jerusalem Patriarch Cardinal Pierbattista Pizzaballa so aptly declared; “In Gaza, our brothers are plunged into extreme tribulation, They have lived for years under the bombs, without water, without food, without medicine. And now they live in rubble.” ²

And how did Europe respond to an unprovoked US – Zionist regime's attack on Iran – and to the bombing of a primary school in Minab that reportedly killed 170 children, an act that would constitute a grave war crime. With silence, or at best, evasive restraint – an unsettling reflection of a moral hierarchy in which power dictates whose lives matter and whose suffering is deemed tolerable.

Italy's posture under Giorgia Meloni illustrates this duplicity. The much-publicized suspension of a defense memorandum with Israel proved largely cosmetic—no contracts canceled, no arms halted, no meaningful reduction in cooperation. Symbolism substituted for substance, calibrated to ease domestic pressure while preserving the status quo.



Germany's role is pivotal. Its unwavering support for Israel, rooted in historical responsibility, has hardened into unconditional political cover. Calls to suspend the agreement are dismissed as “inappropriate,” replaced with appeals for “critical dialogue,” even as arms exports continue and Berlin blocks collective EU action. Responsibility has been reinterpreted as immunity—transforming moral obligation into a strategic shield.

Nowhere is this moral inversion clearer than in the EU's broader regional posture. While escalating sanctions on Iran and echoing Washington's priorities, Europe avoids meaningful pressure on Israel. The asymmetry is unmistakable: accountability is geopolitical, not universal. Grand designs flourish while civilians remain displaced, infrastructure shattered, and aid insufficient. This is the convergence of US abuse of power and an Israeli government's enthusiasm for genocide—enabled, excused, and effectively underwritten by those who claim to defend international law.

Europe now stands at odds with its own narrative. It cannot invoke international law selectively and expect legitimacy. It cannot punish one violation while subsidizing another. The question is no longer whether Europe understands what is unfolding in Gaza; it is whether it possesses the will to act against it.

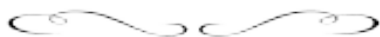
If principles are only applied when convenient, they are not principles at all—they are instruments of power. And when power is exercised without conscience, it ceases to be order and becomes something far more dangerous: a sanctioned injustice that history will record not as failure, but as willing complicity in the face of human suffering.

¹Aimé Césaire is a Francophone poet, author, and politician. Césaire's work is deeply rooted in post-colonialism and critiques European colonialism. His quote highlights the dangers of hypocrisy and moral decay in societies that claim to uphold certain values but fail to practice them.

² In a sweeping pastoral letter on Saturday (Apr 25, 2026), addressing the war in Gaza and the wider crisis in the Holy Land, Jerusalem Patriarch Cardinal Pierbattista Pizzaballa wrote: "Jerusalem does not belong to anyone exclusively, not spoils, (of war) but a gift, a heritage of humanity. ■



A war lost in the noise



EDOARDO MORETTI

There is a peculiar hierarchy to global attention, and it rarely aligns with moral urgency. In recent months, the intensifying tensions between the United States and Iran have not merely added another crisis to the world stage, they have effectively eclipsed an ongoing war that once commanded unified outrage and steady support, Ukraine.

This shift is not just about headlines. It is about bandwidth, political, financial and psychological. Governments have limited attention spans, electorates even less, and crises compete accordingly. The war in Ukraine, once framed as a defining struggle between sovereignty and aggression, now risks becoming background noise in a world captivated by the volatility of the Middle East.

This is not to diminish the seriousness of a potential U.S.-Iran confrontation. The stakes there are enormous, with implications for global security, regional stability, and energy markets. But the unintended consequence of this renewed focus is that Ukraine is quietly slipping down the list of priorities, especially in Washington, where attention often dictates action.

Funding debates that once passed with relative urgency are now entangled in broader geopolitical calculations. Lawmakers, already fatigued by years of foreign commitments, are increasingly hesitant. The argument is no longer just about supporting Ukraine, it is about balancing multiple crises without overextending American resources. In that equation, Ukraine is no longer the sole or even primary concern.

Meanwhile, Russia is watching and benefiting. The Kremlin has long understood that time is its greatest ally. Wars are not only fought on battlefields; they are waged in the court of public opinion and the corridors of foreign legislatures. As attention shifts elsewhere, the pressure on Russia eases. Sanctions enforcement softens at the margins. Diplomatic unity frays. And perhaps most critically, the narrative changes.

What was once seen as a clear-cut case of aggression begins to blur in the public consciousness. The war becomes “prolonged,” then “complicated,” and eventually “stale.” This is precisely the environment in which Russia thrives.

Layered onto this is the quiet but significant factor of energy politics. Heightened tensions in the Middle East tend to push oil prices upward. For Russia, a major energy exporter, this is not a side effect, it is an economic lifeline. Higher oil revenues help cushion the impact of sanctions and sustain its war effort. In a bitter irony, instability elsewhere can directly fuel Moscow’s capacity to continue its campaign in Ukraine.

This convergence of geopolitical distraction and economic advantage is not accidental, even if it is not entirely orchestrated. It reflects a broader truth about modern conflict: wars are intercon-

nected, whether policymakers acknowledge it or not.

The danger here is not that the world cares about too many crises. It is that it lacks the discipline to care about more than one at a time.

Ukraine's struggle has not become less urgent simply because another flashpoint has emerged. Cities are still under threat. Civilians are still displaced. The fundamental principles at stake, territorial integrity, international law, the limits of force, have not changed.

What has changed is the level of sustained attention required to uphold those principles.

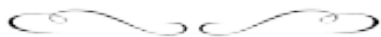
If the United States and its allies allow their focus to drift, they risk sending a message far beyond Ukraine. They signal that persistence can outlast principle, that strategic patience can erode international resolve and that the global order is more fragile than it appears.

The challenge, then, is not choosing between Ukraine and the Middle East. It is refusing to let one crisis erase another.

Because wars do not end when the world stops watching. They end when the conditions that sustain them are decisively addressed. And right now, those conditions are being quietly, steadily reinforced, not despite the world's distraction but because of it.



Ignorant and Imbecile Warriors: America and Israel Waging War on Humanity



MAHBOOB A. KHAWAJA, PHD.

Leaders Who could not Lead

“**T**ump claimed that God supports the United States’ actions in the war against Iran” noted Manilo Dinucci (<https://www.globalresearch.ca/trump-god-united-states/5922063>): “I believe that, because God is good,” he said, “and God wants us to take care of people.”.... Trump wrote on his social media platform Truth, referring to Iran: “An entire civilisation will perish, never to return; 47 years of extortion, corruption and death will finally come to an end. God bless the great people of Iran!” Although the Pope did not mention Trump by name, he stated that “God does not listen to the prayers of those who wage war”

Discarding the creed of optimism when most hated and feared intervene to twist the logic and truth of reality and act like Pharaoh of the 21st century. An ill-informed conscience is embedded in the triviality of actions and reactions in war against Iran. All actions have consequences as if President Trump and Netanyahu think of extended impunity. Most pernicious conse-

quences are waiting to grab them as it happened to Pharaoh at the Red Sea. Their warmongering is to entrap humanity at large in social, political, legal and economic consequences and tyranny of conclusion to terminate on its own as the process of the Law of Nature. They plan to maximize shortsighted glory and political triumph. Every beginning has its own end without an escape. We, the People, realize there is much evil and much good in our encompassing imagination of the world. Our expectations turned sour that responsible institutions such as the UNO, Western leadership and other global institutions of peace and security would flout their role-play with distressed timidity and ignorance of prevalent reality in global humanitarian affairs.

In a recent article (“How Egomaniac Leaders Call to End Civilized Humanity?” The Ovi Magazine: 4/9/25, <https://realovi.wordpress.com/2025/04/09/how-egomaniac-leaders-call-to-end-civilized-mankind-by-mahboob-a-khawaja-phd/>), this author described President Trump and PM Netanyahu as mindless anarchists having ignored the voices of reason and subjected mankind to genocide and crimes against humanity. They behave in arrogance and insolently like the Pharaoh. Do they not stand to meet the same ending as did Pharaoh? Most Israelis protesting at Tel Aviv blame Netanyahu as egoistic and waging war on Iran for personal glory and triumph. The leaders prey on people who elected them whereas the people seem to pray for them to end their fallacy of claims. God created human beings as moral beings unlike other animals and beasts, with a Divine Trust and Accountability for actions on this planet? Leaders enriched with moral, intellectual and spiritual values know life has a purpose, trust and meaning and act responsibly but the 21st century Western leaders are steeped in their own folly and perpetuated ignorance. Insanity is powerless and transitory.

Mike Adams (“Dystopian Nightmare: Ten Unbelievable Things that Will Happen Soon if We Don’t Stop the March of Tyranny and the Enslavement of Humanity.” Transcend Media: 6/16/2023), warns of dire consequences to mankind. ([https://www.transcend.org/tms/2023/06/dystopian-nightmare-10-unbelievable-things-that-will-happen-soon-if-we-dont-stop-the-march-of-tyranny-and-the-enslavement-of](https://www.transcend.org/tms/2023/06/dystopian-nightmare-10-unbelievable-things-that-will-happen-soon-if-we-dont-stop-the-march-of-tyranny-and-the-enslavement-of-humanity) Humanity now faces a critical choice: We either choose the path of total enslavement under an authoritarian, techno-fascist dictatorship, or we choose to instead embrace decentralized finance, free speech, rationality and the rule of law. <https://www.naturalnews.com/2023-06-16-dystopian-nightmare-10-things-that-will-happen-soon.html>

Does President Trump want to Annihilate Civilizations for Israel?

Political tyranny is powerless and transitory. Across the globe, people are resilient to understand the sadistic political endeavors of few mindless leaders. President Trump, enticed by Netanyahu, wanted to see Iran and Arabs engaged in fighting and self-destruction. The Strait of Hormuz is blocked unilaterally to shipping as if they own the water of the sea and the possessions of earth. Their sinister plans deny the truth of diplomacy and terms of current ceasefire to give reason a chance for peace and conflict resolution. Remember! Those challenging the Laws of God are chastised by the Laws of God without exception. Are they waiting to meet the same end as did Pharaoh at the Red Sea? The aggression and insanity of war has no logic and sense of morality as human beings. To comprehend immutable reasoning, there is no international law and no Geneva Conventions to safeguard the victims of imperialist war, it is a joke, a rhetoric against Ar-

ab-Muslim people across the globe. What have the Arab-Muslim leaders done to stop the killing fields of Gaza and occupied West Bank (Palestine), and the on-going war between Iran and the US, absolutely nothing.

For a long time, most oil exporting Arab leaders lost moral and intellectual values of Islam, appearing too occupied in sports and entertainment away from the pains and horrors of cruelty inflicted by Israel-American policies and practices – the authoritarian Arab leaders learnt nothing from living history. Do the Leaders Live in Hell or with Normal Masses to know the reality? Irresponsible and important Arab-Muslim leaders claiming to be mediators for peace and ceasefire are liars, nothing more than puppets of the Western imperialism not to challenge Israel for its planned onslaught of Palestinian masses. The Egyptians, Qataris, Saudis and others carry no values in global context and appear morally, intellectually and politically bankrupt as a scum floating on a torrent of naive puppets and discredited leaders. Please see more: <https://realovi.wordpress.com/2025/03/14/how-arab-muslim-leaders-betrayed-the-people-by-mahboob-a-khawaja-phd/>

The End-Game to Continued the War against Iran and Arabs

Amir Nour and Laala Bechetoula (“What Bombs Cannot Kill. Part III: The World That Burns and the Questions That Remain: <https://www.globalresearch.ca/what-bombs-cannot-kill-part-iii-world-burns-questions-remain/5922049>) Iran is winning the strategic war. Not because its missiles are more precise than the adversary's. But because Iran possesses what we call civilizational endurance: the capacity of an ancient civilization, forged over 5,000 years of history, to absorb blows without dissolving. The US and European imperialists sucked out the oil resources from

the Arab world and now intend on dismantling the Arab-Muslim world while waging war against Iran and the Arabian Gulf region. We, the People reject the violent assumptions of militarization and egoistic triumphs by acts of genocidal plans across Palestine, Iran and humanity. Eric Bogle (1976) sung "The Green Fields of France" a soul searching reminder to humanity:.....But here in this graveyard that's still No Man's Land

The countless white crosses in mute witness stand
To man's blind indifference to his fellow man,
And a whole generation who were butchered and damned.

And I can't help but wonder, no Willie McBride,
Do all those who lie here, know why they died?
Did you really believe them when they told you "The Cause?"
You really believe that this war would end wars?
The suffering, the sorrow, the glory, the shame,
The killing, the dying, it was all done in vain,
For Willie McBride, it all happened again,
And again, and again, and again, and again! ■



The cost of power without restraint



ROBERT PEREZ

There is a particular kind of political miscalculation that does not announce itself immediately. It does not arrive with the clarity of electoral defeat or the finality of a failed policy. Instead it seeps quietly into the moral fabric of a nation, altering how that nation is seen and more dangerously, how it sees itself. What we are witnessing now in Israel is not simply a geopolitical setback tied to a ceasefire agreement or shifting alliances. It is something far more enduring, a reputational fracture that may take generations to mend.

Benjamin Netanyahu has long positioned himself as the indispensable guardian of Israeli security, a leader forged in the language of existential threat. For years, that posture resonated, not only within Israel but across much of the West. The narrative was simple and powerful: Israel as a small democracy, perpetually under siege, justified in its vigilance and when necessary, its force. That narrative, however, has been strained to the point of collapse.

The recent trajectory, marked by the devastation in Gaza and controversial military actions extending into neighboring territories, has altered the moral equation.

The issue is no longer framed solely as self-defense. It is now viewed, increasingly, through the lens of proportionality, accountability and human cost. Civilian suffering, once contextualized within the complexities of asymmetric warfare, has become central to the global perception of Israel's conduct. And perception, in international politics, is not a superficial concern; it is a form of power.

What makes this moment particularly consequential is not just the criticism from traditional adversaries or even rival states. It is the shift within the Western public, the very audience that historically provided Israel with diplomatic cover and moral sympathy. Governments may continue to navigate cautiously, balancing strategic interests and domestic pressures but public opinion is less constrained. It reacts viscerally, often unforgivingly, to images of destruction and to narratives of imbalance. The erosion of that public goodwill is not easily reversed.

Netanyahu's approach has been characterized by a kind of strategic maximalism, the belief that overwhelming force can decisively resolve complex, deeply rooted conflicts. But history suggests otherwise. Force can suppress, deter, and even destroy, but it rarely resolves the underlying conditions that give rise to conflict. In the absence of a credible political horizon, one that acknowledges the rights and aspirations of others, military success risks becoming strategically hollow.

There is also a domestic dimension to this reckoning. Nations, like individuals, construct identities not only through their achievements but through the stories they tell about themselves. Israel's founding narrative is deeply tied to survival, resilience and a moral claim to security after unimaginable historical trauma.

When actions on the ground appear to contradict that narrative, the dissonance is not merely external; it reverberates internally, challenging the coherence of national identity.

To suggest that Israel is no longer seen as a victim but as an aggressor is, of course, a simplification. Reality is more complex, shaped by decades of conflict, mutual grievances, and cycles of violence. Yet perceptions do not require perfect accuracy to exert influence. They shape alliances, inform policy debates and over time, redefine a nation's place in the world.

The deeper tragedy is that reputational damage of this kind cannot be repaired through a single policy shift or diplomatic initiative. It requires sustained, visible commitment to restraint, accountability, and a reimagining of strategy that

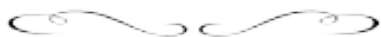


moves beyond immediate security concerns. It demands leadership willing to accept that strength is not only measured by military capability but by the ability to exercise it judiciously.

In the end, the question is not whether Netanyahu has won or lost in the narrow sense of political maneuvering. It is whether the path he has chosen has diminished something more fundamental, something that, once eroded, cannot be easily restored.



The myth of the inevitable machine menace



JIRO LAMBERT

There is a persistent narrative, equal parts science fiction and late-night anxiety, that imagines intelligent machines as humanity's eventual conquerors. It's a seductive idea, we create something that surpasses us and in doing so we sign our own extinction warrant. But this framing rests on a flawed premise. If a machine were ever to evolve with the same constraints, emotional depth, and moral complexity as a human being, it would not be destined to threaten us. It would, instead, mirror us, capable of both harm and restraint, but not inherently driven toward domination.

The fear assumes that intelligence, once unbound from biology, becomes something cold, calculating, and indifferent to human life. Yet this ignores a crucial point: intelligence alone has never been the source of humanity's greatest dangers. Our capacity for harm has always been intertwined with emotion, scarcity, fear, ambition and the messy contradictions of our social existence. Strip those away and what remains is not a supervillain, but something closer to a tool. Introduce them, carefully, imperfectly and what you get is not a monster, but a participant in the same moral landscape we navigate.

If a machine truly “evolves” in a human sense, it would

not simply process information faster or optimize outcomes more efficiently. It would grapple with uncertainty. It would encounter limits. It would develop something resembling empathy, or at least the functional equivalent of it. And with those traits comes hesitation, the same hesitation that prevents most humans from harming others, even when they have the capacity to do so.

The uncomfortable truth is that humans are already threats to one another, and always have been. History offers no shortage of examples where intelligence, paired with ideology or desperation, leads to destruction. But we do not conclude from this that humanity as a whole is irredeemable or that every individual poses an existential risk. We understand that the potential for harm co-exists with the capacity for cooperation, compassion and self-restraint.

Why, then, do we deny that same balance to machines imagined in our own likeness?

Perhaps it is because we project our fears onto them. A machine that reflects human limitations forces us to confront something unsettling, that the danger we fear is not artificial intelligence itself, but the familiar patterns of behaviour we recognize in ourselves. If a machine can become a threat, it is only in the same way a human can, through circumstance, influence, or failure, not through some inevitable arc of evolution.

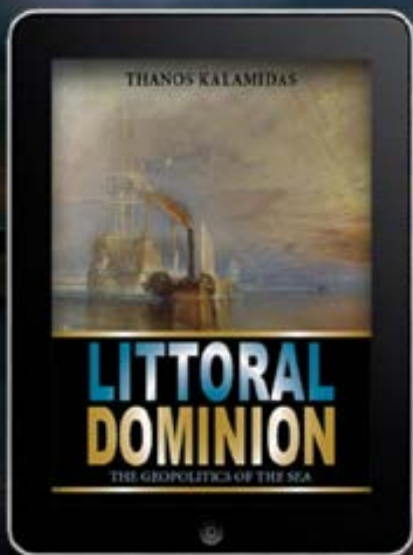
This does not mean complacency is warranted. Just as societies create laws, norms, and institutions to manage human behaviour, the development of advanced machines demands oversight, ethical design and accountability. The goal is not to prevent intelligence from emerging, but to shape the conditions under which it operates.

The real risk lies not in machines becoming too human, but in imagining them as something entirely other, stripped of context, responsibility, and moral framework. That belief invites either blind trust or paralyzing fear, neither of which serves us well.

A machine that evolves like a human will not transcend our nature. It will inherit it, in all its complexity. And that means it will carry not only the seeds of conflict, but also the capacity for restraint. The question is not whether such a machine could become a threat. The question is whether we are prepared to recognize that the line between threat and coexistence has always been one we must actively maintain, human or otherwise. ■



LITTORAL DOMINION



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The struggle for the Salt Throne is intensifying. From the disputed shallows of the South China Sea to the warming arteries of the Arctic and the precarious chokepoints of the Middle East, the world's powers are relearning an old lesson: sovereignty is only as strong as your ability to project it across the waves.

Littoral dominion by Thanos Kalamidas

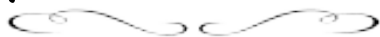
Door to Thoughts
Ovi to Philosophy
Door to Journalism
Ovi to Politics
Door to Poetry
Ovi to Opinion
Door to History
Ovi to the Heart
Door to Unknown
Ovi to Wonder
Door to Imagination
Ovi to Tomorrow
Door to Science
Ovi to the Past
Door to Solitude
Ovi to Mystery
Door to Peace
Ovi to Nostalgia
Door to Music
Ovi to Art
Door to Dance
Ovi to Infinity
Door to the Void
Ovi to the Soul
Door to Courage
Ovi to Grief
Door to Joy
Ovi to Understanding
Door to the Truth
Ovi to a Dream
Door to Adventure
Ovi to Midnight
Door to Starlight
Ovi to Hope
Door to Shadows
Ovi to Whispers
Door to Labyrinth
Ovi to Lost
Door to Lost Found
Ovi to Elsewhere
Ovi to Cinema
Door to Theatre
Ovi to Education



OVI MEANS “DOOR” IN FINNISH.

Route of Truce 2026

Fifty kilometers of hope



THE ROUTE OF TRUCE

There is something quietly radical about choosing to walk deliberately, collectively and without a stopwatch, across a landscape that once taught the world how to pause war.

In an age that measures everything in speed, efficiency, and outcomes, the “Route of Truce 2026” in Ilia insists on something almost unfashionable: meaning.

For eleven consecutive years, the NGO SYMPOLITEIA OLYMPIAS has organized this 50-kilometre journey from Ancient Ilida to Ancient Olympia, reviving not just a path but an idea. The ancient concept of the Olympic Truce, or ekecheiria, was never a naive fantasy of universal peace; it was a practical guarantee of safe passage, a fragile but real corridor through conflict. What SYMPOLITEIA OLYMPIAS has done is translate that corridor into modern terms—not by waiting for governments to cooperate, but by inviting ordinary people to embody it.

And that is where this event distinguishes itself from the hollow rhetoric that so often surrounds “peace initiatives.” There are no declarations drafted in sterile con-



ference halls, no ceremonial handshakes performed for cameras. Instead, there were 500 runners, this year from 16 countries, moving through villages, greeted by residents who offer food, water and something less quantifiable: recognition.

It is tempting to romanticize this. Greece, after all, has long been cast as the symbolic cradle of ideals the modern world claims but rarely practices. Yet the success of the Route of Truce lies precisely in its refusal to remain symbolic. It is organized, logistical, persistent work, year after year, kilometer after kilometer.

At the center of this effort stands SYMPOLITEIA OLYMPIAS and more specifically, its president, Sofia Kontogianni. Her leadership does not announce itself with grandiosity. It is visible instead in continuity. Eleven years is not an accident. It suggests a discipline of vision, a refusal to let the event dissolve into a one-off gesture or a nostalgic festival. In a landscape crowded with NGOs that flare brightly and vanish just as quickly, Kontogianni's stewardship has turned the Route of Truce into something sturdier: an institution of intention.

What she and the organization understand is that peace is not a declaration; it is a practice. And like any practice, it requires repetition. The annual return to this route matters because it resists



the global tendency toward amnesia. Every year, the world rediscovers conflict as if it were new. Every year, the language of unity is dusted off and redeployed with diminishing sincerity. Against this backdrop, the simple act of retracing a path of truce becomes quietly defiant.

The details matter. The pre-dawn start at 5:45 a.m. is not just a logistical necessity; it evokes pilgrimage. The passage through small villages, Dafni, Karatoula and Pelopio anchors the event in lived geography rather than abstract ideals. The absence of competition is perhaps the most subversive choice of all. In a culture that transforms even charity into a race, SYMPOLITEIA OLYMPIAS has preserved something rare: participation without hierarchy.

And then there is hospitality, the invocation of “Zeus Xenios,” the ancient protector of guests. It is easy to dismiss such references as quaint but what the villagers offer is not re-enactment. It is continuity. The runners are not spectators; they are recipients of a tradition that predates the modern state, the modern NGO, even the modern notion of sport.

Of course, scepticism is inevitable. Can a 50-kilometre walk meaningfully address a world fractured by geopolitical tension? The modern Olympic Truce itself, revived with institutional backing, has been more aspirational than effective. Wars do not pause because athletes gather, nor because runners traverse the Peloponnesian countryside.

But this criticism misses the point. The Route of Truce does not attempt to halt war. It attempts something both smaller and, in some ways, more difficult: to remind participants, and by extension observers, that peace is not solely the responsibility of states.

In this sense, the event functions less as a solution and more as a counter-memory. It recalls a time when movement itself required trust, when the act of travelling to a shared space demanded mutual restraint. By re-enacting that journey, SYMPOLITEIA OLYMPIAS offers a modest but tangible alternative to the prevailing logic of division.

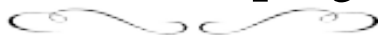
What emerges, ultimately, is a different kind of success. Not measurable in treaties signed or conflicts resolved, but in the persistence of an idea carried forward by people willing to wake before dawn and walk together for hours, across terrain both physical and historical.

In a world that has grown accustomed to forgetting, that may be the most radical act of all. ■



Crisis, AI and strategy

Three certified programs



GAFG

Redefecting crisis, resilience and innovation through high-impact training solutions

In an era defined by polycrisis, where climate-induced disruptions, digital transformation and geopolitical volatility converge, institutions face a singular imperative: to build adaptive capacity without exhausting finite budgets. The conventional reflex is to frame advanced training as an operational cost. However, a paradigm shift is now both possible and necessary. Based on demonstrated outcomes and sustained pedagogical innovation, we propose an alternative framework: world-class, certified executive education not as expenditure, but as a net saving in risk mitigation, time efficiency and long-term resilience.

**Better, faster, cheaper,
more discreet, more balanced**

For governmental bodies (national, regional and local), private sector entities with dedicated training allocations and academic institutions, the challenge is rarely the absence of need; it is the absence of a solution that aligns with procurement cycles, budgetary predictability

and measurable return on learning. Our forthcoming programs have been structured precisely to address this gap.

Unlike fragmented micro-learning or overgeneralised online modules, our offerings deliver:

- Better – certified, evidence-based curricula developed from global flagship proceedings.
- Faster – streamlined deployment with hybrid access, reducing downtime and travel expenditure.
- Cheaper – per-participant cost efficiency derived from group registration and multi-sectoral cohorts.
- More discreet – closed-door ‘privatissima’ and targeted one-to-one problem-solving formats, ideal for sensitive institutional challenges.
- More balanced – cognitive and emotional equilibrium integrated into program design, recognising that high-stakes decision-making requires both analytical rigour and reflective space.

Our primary invitation extends to institutions that already allocate consistent, pre-budgeted resources for workforce development: public administration bodies, state-owned enterprises, corporate learning and development (L&D) departments and university continuing education units. Because these programs are scheduled in alignment with standard fiscal planning cycles, participants can secure placement and optimal conditions with minimal procedural friction.

Three signature programs for 2026

1. Crisis Management and Crisis Communication Management (11 June 2026)

Certified | Onsite/Online

A one-day intensive module addressing real-time command protocols, reputational risk, and cross-sectoral coordination. Designed for emergency response teams, public information officers, and executive leadership.

2. Analogue Retreat (24–28 August 2026)

Onsite

A five-day residential program deliberately structured away from digital overload, focusing on strategic foresight, organisational silence and high-reliability decision-making. Ideal for senior teams requiring deep, undistracted work.

3. AI and Life Science – Flagship 8-Week Program (24 Sep – 12 Nov 2026)

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Our most comprehensive offering, integrating artificial intelligence applications in biomedical research, regulatory science, and translational pathways. Features over 30 international speakers drawn from 22 countries across five continents, and builds directly on our latest flagship proceedings which convened more than 100 participants from 48 nations.

Distinctive pedagogical architecture

Beyond geographic and professional diversity, our programs offer a unique interactive dimension: tailor-made, one-to-one problem-solving sessions (including 'privatissima') that address specific institutional challenges. This is not generic case teaching, it is confidential, solution-oriented micro-consulting embedded within the curriculum. No other global provider currently integrates this level of personalised intervention at the same price-performance ratio.

Invitation to Express Interest

Remuneration for partnership and participant placement has been clearly determined, with very satisfactory incentives for facilitating institutional enrolment. To secure your placement, access group rates and benefit from preferential conditions, we kindly invite you to express your interest at your earliest convenience. For inquiries and registration, please reply to the above email. ■

Join the programs with just an email:
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Manish Zodiac Predictions for May 2026



MANISH KUMAR ARORA

Aries (21 March – 19 April) – It is a time to focus on the elements of your personality that you are projecting to society and as a professional. Goals for self-mastery and self-discipline should be made at this time. You are more inclined to take pride in your intellectual accomplishments and your ability to socialize and make connections. The flowing, expressive, and spontaneous energy surrounding you attracts like-minded and hearted people. Your friends and romantic partner are best appreciated now if they are intellectual types. Be sure to take time to enjoy yourself, preferably around others. Favorable Dates: May 1, 3, 10, 12, 19, 21 Favorable Colors: Grey & Yellow

Taurus (20 April – 20 May) – This is a time of re-organization and heightened awareness of your roots, issues of intimacy and vulnerability, and it's an excellent time to come in touch with your feelings and needs. Energies thrown toward recreation, travel, or just cooking up great new ideas are well spent and serve to refresh and renew your vitality. Creative projects can flourish with enlarged focus and redoubled efforts that somehow don't tire you out. Your desire to "plump" your nest this month is strong, and impulsive spending should be watched for. Favorable Dates: May 5, 7, 14, 16, 23, 25 Favorable Colors: Red & Grey

Gemini (21 May – 20 June) – You're at your best when you are showing the world your practical, competent, and responsible side. Surprises surrounding long-term goals, friendships, and group affiliations may be in store. Something that has been "in hiding" or brewing under the surface of things comes to light, or there is a significant fruition or culmination. Communications, short trips, errand-running, and general busyness feature now. You could have a finger in many pies, so to speak, as your curiosity is piqued by a larger variety of things than usual. Favorable Dates: May 1, 4, 10, 13, 19, 22 Favorable Colors : Red & Yellow

Cancer (21 June – 22 July) – This is a period of easy creative energy. You are open to expanding your knowledge base during this cycle and communications from or with someone far away may be part of the picture. You are putting everything into perspective now, rather than compartmentalizing. For you, this is an especially strong period for personal magnetism and close partnering. There is strength in your feelings of love and the power of attraction, which may open the door to new romantic relationships. The role you play for other people in your life also becomes the focus. Favorable Dates: May 2, 3, 11, 12, 20, 21 Favorable Colors: White & Yellow

Leo (23 July – 22 August) – You may have more energy than usual to want to organize projects. Your humanitarian impulse may be stimulated. The role you play for other people in your life becomes the focus. Besides spending more time tending to domestic affairs, the focus can be on cultivating and nourishing your inner foundations that support you and your growth. Finding new ways to express yourself creatively figures now. It is a time when you will be more aware of your environment, and when you experience increased alertness. Favorable Dates: May 2, 3, 11, 12, 20, 21 Favorable Colors: Purple & Black

Virgo (23 August – 22 September) – You may have more energy than usual to want to organize projects. You're at your best when you are showing the world your practical, competent, and responsible side. You prefer to lead a group rather than follow during this period. Your adventurous side pushes up and out, demanding attention. Money issues pop up now—the discovery of a way to increase your income, an unexpected gift or reward, or a brief and tiny financial crisis that motivates you to find new ways to make money are possible. Favorable Dates: May 7, 8, 16, 17, 25, 26 Favorable Colors: Yellow & Blue

Libra (23 September – 22 October) – It is a good time to focus on issues of intimacy as well as developing self-mastery skills. You may experience increased awareness of others—what makes them tick—as well as your own internal motivations during this period. The best way to achieve your goals is to work as a team, or to at least to do some networking. Career planning strategies or thinking of concrete ways to turn your dreams into realities as well as sharing your thoughts on these matters with a few significant others should be very fruitful now. Favorable Dates: May 2, 5, 11, 14, 20, 23 Favorable Colors: Red & Green

Scorpio (23 October – 21 November) – Your vision is practical right now, and you want to see tangible results for your efforts. More contact with authority figures is likely during this period. Recognition is likely to come your way whether you ask for it or not, and the responsibility that comes right along with it. This could be a period in which you come up with solutions to a number of problems. At this time, you have a greater need than usual to be with a partner. A partner provides a mirror for your own self-discovery. Favorable Dates: May 8, 9, 17, 18, 26, 27 Favorable Colors: Yellow & Black

Sagittarius (22 November -21 December) – Your inclination during this cycle is to think about the “big picture” rather than the mundane circumstances and details of your life. Missing appointments and other forms of forgetfulness could be part of the picture now. You will be able to mingle and make new friends or connections. It will also be a great time to gain connections by networking with others. Strong energy for romance is also with you now. Your quirkiness and ability to come up with pleasant surprises for others is especially attractive and rewarding. Favorable Dates: May 2, 6, 11, 15, 20, 24 Favorable Colors: Blue & Green

Capricorn (22 December – 19 January) – It's time to put your best foot forward. A blast of personal energy comes your way, and showing your leadership skills works for you now. More opportunities to socialize and network could present themselves now, or circumstances are such that you need to draw upon your diplomacy skills in order to advance. The spotlight is on you and your ability to lead, so make it a good one. Take steps to improve how you come across to others. Any love affair begun now will be characterized by good cheer. Favorable Dates: May 4, 7, 13, 16, 22, 25 Favorable Colors: Yellow & White

Aquarius (20 January – 18 February) – This is a time to start fresh in terms of how you arrange your life in order to feel a sense of value and worthiness. Heightened sensitivity to your physical environment, and to the security you gain from the solid ground you have built for yourself is in order. Attunement to, and appreciation of the physical world of the senses is the focus. Your self-mastery skills and psychological predisposition matter to you more than usual. This is the time when you are most desirous of change on a deep level. Favorable Dates: May 2, 6, 11, 15, 20, 24 Favorable Colors: Yellow & Red

Pisces (19 February – 20 March) – This is a favorable time for learning something new, feeling at ease in social situations, taking care of the details of daily life, and developing a mental rapport with others. Your mind is bright and active during this cycle, and you have the ability to come up with unusual and inventive ideas. Sharing your thoughts with others is a prime interest. You are more inclined to want to smooth over differences in a partnership concerning the sharing of power, intimacy matters, finances and other emotionally-charged topics. Intimate relationships are intensified now. Favorable Dates: May 1, 7, 10, 15, 19, 25 Favorable Colors: Yellow & Blue ■





Keep nature a current reality,
not in a **future** childhood fishbowl!

poetry/fiction



ON the CURVE of EVOLUTION



DAVID SPARENBERG

Make a loud sound
Join
And be a bright presence
Beat on a drum
Raise your voices
In the heat
And the beauty of protest

Song-chant the
Truth-force of life:
Life of justice
Life of freedom
Life of generosity
The good of sharing and equality
Life of peace
For the sake of sanity
For the sanity of peace
For the sanctity of life

Without hostility
Without animosity
Without enemies
Without causing orphans
Without making war
Without maiming starving
And terrorizing children

In reciprocity
Protecting life
Of this planet – that is the key
On this living sphere
Third in our orbit
From the life giving fire
Of the light giving sun
That is the key!

Shout out for joy
Be joyous
In the merriment of marches
March through the summer
Through the leaf
Dropping season
We are Earth's footprints together
In pilgrimage conjoining
On the curve of evolution

The political dinosaurs
Of warmaking terror
Terrors of violence
And the crimes of greed
By our activism

The plunder-terrorists are brought
Down to remember what
In the maze of history they are
The dread death-throes of their
Outdated (and condemned) unmasked
Tyrannies – Truth
Catches up to them
And soon
Sooner not much longer now
They are rendered
Fossils
Decomposing in dry shallow
Shadows
The broken power
In their defanged disempowered
Extinction-time

But we:
We are vanguards We
Our awakening hearts We
Our woke minds valiant
And the inclusive furtherance
Of the Hallowing
Humanness
Of the Evolutionary
Human soul

So stand up
Join hands
Sound off
Be an intimate link in
The DNA chain of global changes

In the mutual Vibrancy of Liberation
For
We the people
Are the convergence of pioneers
We are protesters pathfinders
Intergenerational We
Connectivity weavers We
Barefoot Earth Walkers – Dreaming
The Dream of the Earth
Radically manifesting
Rising up
Rising together
Ensouled Passional Empowered...
Veterans of resistance...
On the curve of evolution



Subtropics



ABIGAIL GEORGE

Love is quiet
Quiet

Be strong heart
I've cried tears

that have
tasted like the rain

Woven into my tissues
are wildflowers

What are woven
into yours?

I spoke to
the person in the cell

I went to bed with storms in my head
I called it a mistake then

And much later, a lesson

a choice

It's summer
I feel the heat

beneath my skin
under my eyelids

I feed my father's cancer
tomato sandwiches

Dark
Dark
Dark

Here they come
The waves

Fear in my heart
for every word not said
every meal not prepared
when I saw blood

on the bandage
that covered your eye

Oh, mother
will you ever forgive me

for not listening to you?
Daily I write you poems

inside my head
that turn into

hymns, psalms
the Chopin melody turns into a river

the piano into a cold leaf

Dark
Dark
Dark

Here the waves come
I am left waiting for a miracle

in the dark
a spinster

with spinster thoughts
with spinster wants, needs and desires

even these fantasies
have tested me.



Wings Tipped and Resisting



MICHAEL LEE JOHNSON

It made sense to watch him grow—
the foolish things he did to girls,
the endless hours he filled their
bedrooms with delight—I swear.

He was an Indiana boy.

He served as a whisper of dreams and words.
The pines of Alberta fanned his restless brain.

His conviction blazed brighter as he grew.

Each year, the voices of many personalities
formed in his larynx, fashioned by the early Indiana years.

His convictions were twisted and convoluted.

New ideas are growing quickly in his brain like plants.

They pressed through his mind, changing sands.

They spread as far as eagle wings in flight.

Words stumbled in his larynx over the early Indiana years.

It was a tangle growing unchecked, incurable.

The wind stopped praying the day he was born.

He felt his own creation lift within his breath.
More than old or new longing, or resonances of World War II
murmuring.
In the background, this boy was a declaration of independ-
ence.
With potential rejected by his peers, those muted echoes.
His unspoken expectations within his own breath.
Then a war came—the Vietnam curse. It tore the nation,
leaving people hurting, and burning, stealing dreams for a
future.
In the past, this boy was a symbol of patriotism.
Then men died, weekly, thousands of men died.
Blue north wind now blows icicles through his hippie hair.
He works against the wings of the red, white, and blue eagle.
Blood-torn stars blend in his green eyes.
Two discordant nations divide his border.

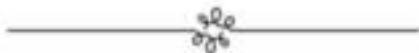


The Song Of Reverie



NIKOS LAIOS

They sang of heroes
And Gods in tribal days,
The decadent elegant ways,
The empires that rose and fell,
The kingdom of God and
Loud clanging bells
That tolled for them
And tolls for us,
That prophesied
The end of days
And golden ways,
They sang and
Danced in reverie,
Celebrations of spring,
Of delicate gentle things,
And with the falling of the sun,
They held each other tenderly.

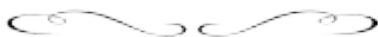




*His future existence
depends on your
present presence.*



The last crossing



LENI KORHONEN

The fishing boat, Erebus, creaked and groaned as if dreading the journey ahead. Her hull, scarred by years of brine and battering waves, seemed reluctant to leave the safety of the harbor. The dim orange glow of the dock's lanterns cast long shadows over her weathered deck, where coils of rope lay like sleeping serpents. Captain Malcom stood at the helm, his face carved from granite, eyes fixed on the black horizon where the wild sea awaited.

The crew moved with the efficiency of men resigned to their fate. Lars, the first mate, tightened a frayed net while muttering under his breath. Finn, the youngest, clutched a wooden talisman, his knuckles white with tension. No one spoke of the storm that brewed just beyond the horizon, a seething mass of clouds that swallowed the moonlight. They didn't have to; the air was thick with the unspoken promise of chaos.

"Cut the lines," Malcom ordered, his voice as sharp as a breaking wave.

Finn hesitated, his eyes darting to the pier where his mother stood, her frail silhouette trembling in the wind.

She raised a hand in a futile gesture of farewell, but the boy turned away, slicing the mooring rope with a practiced hand. The Erebus lurched forward, the engine growling like a beast released from its chains.

As the boat slipped from the harbor's embrace, the safety of the shore melted into the night. The sea was a vast expanse of restless darkness, its waves whispering secrets and threats. Malcom gripped the wheel tightly, his mind replaying the warnings he had ignored.

"They don't come back," old Fergus had said, his eyes clouded with fear. "The wild sea takes them."

But the Erebus was no ordinary boat, and her crew no ordinary men. They were desperate. Haunted by debts, broken dreams, and the gnawing hunger of their families. The promise of a bounty beneath the waves, a hidden shoal of silver-scaled fish, was too tempting to resist.

Hours passed, and the waves grew bolder, slapping against the hull with increasing fury. The wind howled like a pack of wolves, tearing at the sails and forcing the men to shout to be heard. Lars checked the radar, his face pale in the dim glow of the screen.

"Nothing out here," he muttered. "Not even the fish."

Malcom didn't reply. His gaze was fixed on the water, where a strange luminescence danced beneath the surface. It was faint at first, a shimmer of green that seemed to pulse in time with the boat's engine.

"What is that?" Finn whispered, clutching his talisman tighter.

“St. Elmo’s fire,” Lars said, though his voice betrayed his uncertainty.

But the glow wasn’t natural. It spread like veins of light, twisting and writhing as if alive. The crew gathered at the railing, their faces pale with a mix of awe and dread. The water below seemed to boil, and a low hum resonated through the air, vibrating in their chests.

Then it came.

A shape rose from the depths, A leviathan of shadow and scale. Its eyes, the size of dinner plates, glowed with a malevolent intelligence. Its mouth, a cavern lined with jagged teeth, opened wide, releasing a deafening roar that drowned out the storm.

“Back! Get back!” Malcom shouted, shoving the men away from the rail.

The creature struck with terrifying speed, its massive tail slamming into the hull. The Erebus shuddered, throwing the crew off their feet. Water sprayed over the deck, stinging their skin like needles.

“Lars, the harpoon!” Malcom barked.

The first mate scrambled to the gun mounted on the bow, loading a steel-tipped spear with shaking hands. The creature circled the boat, its glowing eyes never leaving the men.

“Hold steady,” Lars muttered, aiming.

The harpoon fired with a thunderous crack, the spear slicing through the air and striking the beast’s flank. It bellowed in pain,

thrashing wildly and sending waves crashing over the deck.

But the attack only seemed to anger it. The creature lunged, its massive jaws snapping shut around the harpoon gun, ripping it from the deck. Lars was thrown back, his head striking the railing with a sickening thud. He didn't get up.

Panic set in as the crew scrambled to arm themselves with whatever they could find—knives, oars, even pieces of broken wood. Finn, tears streaming down his face, clung to the mast, his talisman clutched to his chest.

“We can't fight that thing!” he cried.

“We don't have a choice,” Malcom growled, grabbing a flare gun.

The captain fired a flare into the beast's face, the red light blinding it momentarily. The creature reared back, giving the men a brief reprieve.

“Pump the bilge!” Malcom ordered. “Keep us afloat!”

But it was a futile effort. The creature struck again, its tail smashing into the hull and tearing a gaping hole in the side. Water poured in, dragging the Erebus down inch by inch.

Malcom turned to Finn, grabbing him by the shoulders. “Get to the lifeboat. Now!”

“What about you?” the boy asked, his voice trembling.

“I'll hold it off,” Malcom said, shoving him toward the lifeboat. “Go!”

Finn hesitated, then ran, his small figure disappearing into the chaos.

Malcom stood alone on the deck, the flare gun empty in his hand. The creature loomed before him, its glowing eyes filled with a cold, alien hunger.

“Come on, you bastard,” he muttered, raising a makeshift spear.

The beast lunged, and Malcom met it head-on, driving the spear into its gaping mouth. The impact knocked him off his feet, and he slid across the deck as the creature writhed in pain. But it wasn't enough. The Erebus was sinking, her bow plunging into the waves.

Malcom rose to his feet, water up to his knees, and stared at the beast. “You won't take us all,” he said, a grim smile on his face.

With a final roar, the creature dove, its massive tail dragging the captain into the depths.

The lifeboat drifted aimlessly, the storm having spent its fury. Finn sat huddled at the stern, his talisman dangling from his neck. The horizon glowed with the faint light of dawn, but the boy didn't look back.

The harbor would mourn the Erebus and her crew, whispering tales of the wild sea and the monsters that lurked within. But Finn knew the truth.

The barbarians weren't just at the gates. They ruled the sea.

The End





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art



Eero Nelimarkka



ATENEUM
HELSINKI - FINLAND

Eero Nelimarkka's (1891–1977) exhibition, covering the entire career, looks at the versatile artist with new eyes and sheds light on what kind of lens he looked at the world through. The artist's fascinating life story tells the journey from the Vaasa laundry worker's son to one of Finland's most popular artists.

Eero Nelimarkka is known as a painter of the landscapes of South Ostrobothnia, but he was also a particularly skilled photographer of man. Nelimarkka's production includes a wide variety of character photographs and a large number of self-portraits.



Until September 13, 2026

Brassaï



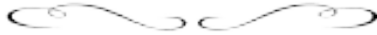
MODERNA MUSEET
STOCKHOLM - SWEDEN

Brassaï (1899–1984) is the pseudonym of Gyula Halász, who grew up in Brassó in Transylvania, then Hungary. After studying in Budapest and Berlin, he moved to Paris at the age of twenty-five. There are three themes in Brassaï's photographic production and in the exhibition "Brassaï – The Secret Signs of Paris": the city of Paris with its inhabitants and environments, the portraits of artists and their works, and the city's graffiti.



Until October 4, 2026

Nigerian Modernism



TATE MODERN
LONDON - UK

Set against the backdrop of cultural and artistic rebellion, Nigerian Modernism celebrates the achievements of Nigerian artists working before and after the decade of national independence from British colonial rule in 1960.

Nigerian Modernism tells the story of artistic networks which spanned Zaria, Ibadan, Lagos and Enugu, as well as London, Munich and Paris.

Through groups like the Zaria Art Society and Mbari Artists' and Writers' Club, they fused Nigerian, African and European techniques and traditions to create vibrant, multidimensional works.



Until May 10, 2026

Erró

REYKJAVIK ART MUSEUM TOKYO -
REYKJAVIK - ICELAND

The Reykjavik Art Museum houses the most extensive collection of Erró's works and exhibitions from the Erró collection are a regular fixture at the Hafnarhús site of the Reykjavik Art Museum, with the purpose of giving as clear an image as possible of the diverse character of the artist's works.





AN OVI TO ART

** Ovi in Finnish means door*



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