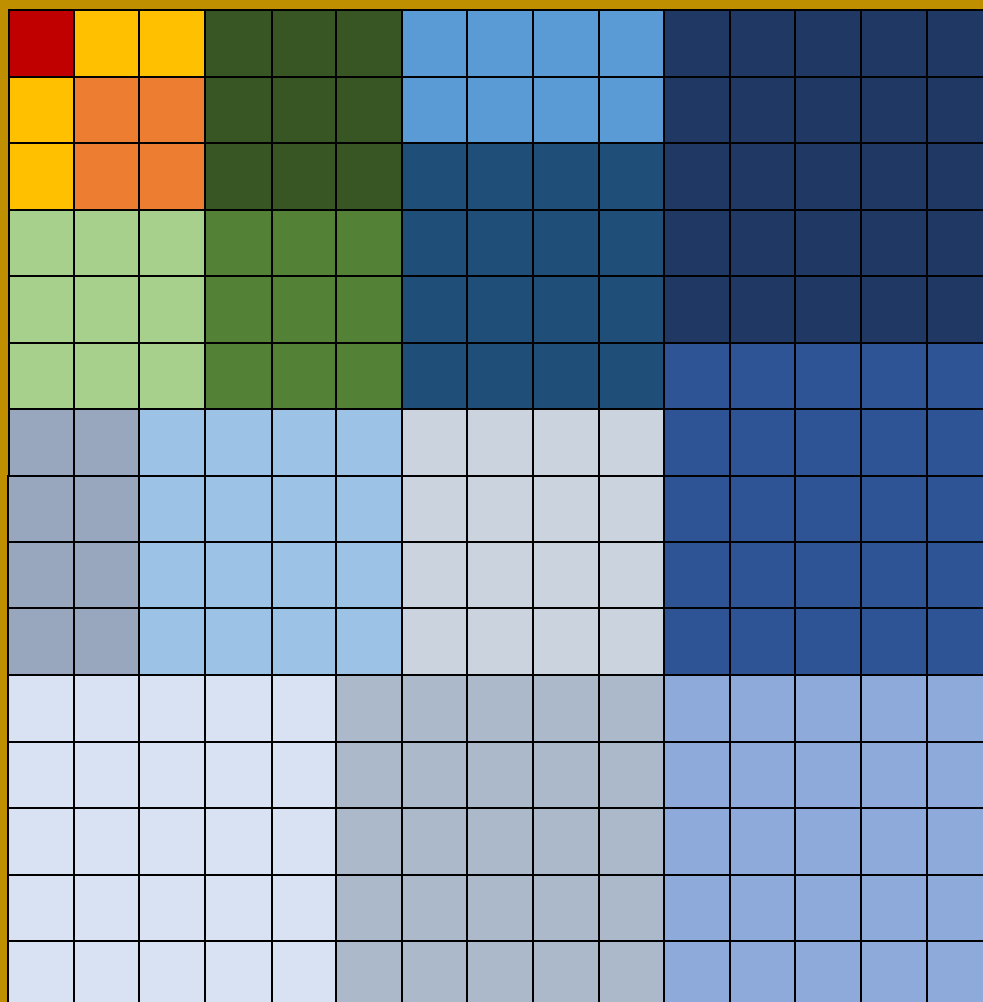


PHENOMENON

The Magazine of the World Intelligence Network

(Issue 31)

The 20-year Anniversary Edition



Edited by Graham Powell and Krystal Volney

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INTRODUCTION by Graham Powell

Welcome to the 20th anniversary edition of the magazine produced by members of the World Intelligence Network.

Over the years, the journal has had several incarnations, much like Dr. Who, or the masters of disguise, Sir Percy Blakeney, or Sherlock Holmes. Whether presented as the G2G Manifest, or the WIN ONE, or, indeed, Phenomenon, the magazine has always tried to represent diverse views, a variety of artistic forms, and philosophical musings (both ancient and contemporary) and this edition of Phenomenon is no different.

Conversely, from an editorial point of view, what has changed since the last edition is the imposition of artificial intelligence whilst trying to perform the artistic sides of editorial work, the tendency being towards standardisation, or rewrites. Clearly, both these “services” are intolerable to an editor trying to present the unique, hard-grafted work of people.

As such, Phenomenon continues to be a beacon of what brilliant people around the world can produce, plus a firm bastion of refinement and finesse, as befits the best of humanity.

I am duly delighted that this edition starts off in the main section with an interview with Christina Angelidou, a charming and enthusiastic woman of intellect and wisdom. I met her at the 12th Asia Pacific Conference on Giftedness in 2012, and the experience still resides in my heart.

Perhaps the real “star” of this magazine, however, is the year itself: 2025. That is why the usual grid of photos has been abandoned. The colourful grid represents the squares of numbers that make up 2025. It is also timely that the founder of the WIN, Dr. Evangelos Katsioulis is 49 this year (7^2). I am 64 in November (8^2), and the other editor of Phenomenon, Krystal Volney, is 36, so 6^2 .

Now, I warmly invite you to read and view the contributions provided by members of the World Intelligence Network and rejoice at how fortunate we are to have such a precious resource.

Thank you for your support, especially as we enter an uncertain world, and please, shine on.

AN INTERVIEW WITH DR. CHRISTINA ANGELIDOU

INTERVIEWER- SCOTT DOUGLAS JACOBSEN

What inspired the transition from chemical engineering to leading Mensa Cyprus?

I would characterize my initial transition from Chemical Engineering to leading Mensa Cyprus as fateful to the extent that that was paradoxical. What got me interested in Mensa and inspired me to remain active in Mensa Cyprus was the realization that identification and fostering of human intelligence, which is the first of the three purposes of Mensa, in children from an early age as well as in adults, is essential for their well-being and successful development, as well as for the benefit of humanity. I also foresaw that intelligence identification/testing offers an objective criterion for the prevalence of meritocracy in societies. A criterion that nowadays finds increasing application in psychometric tests and assessments used to determine suitability for employment, education, training or placement.

What challenges come with leading Mensa Cyprus?

In Mensa Cyprus we believe in the need for early identification of intelligence/high abilities and talent in children, from the age of 4 years - this was in fact one of the recommendations in my Symposium talk 'Intelligence and Giftedness' at the 12th Asia Pacific Conference on Giftedness in Dubai, 14-18 July 2012, which was also included in the Conference Declaration - and we have been recruiting children since Mensa Cyprus's start-up phase. The number of our child members below 18 (with the youngest joining Mensa at the age of 3 years and 8 months) has been increasing continuously since then and has stabilised around 35% of our total membership in the last years - a success and a challenge at the same time! A challenge because children below 14 have to be individually assessed by an appropriately qualified educational Psychologist (that is not always easy to find), with parents bearing the total cost of the assessment. Furthermore, highly able/gifted

students require different teaching methods or special programmes to meet their academic and social needs, to become high achievers and reach eminence. And that's also a challenge for us because schools in Cyprus do not offer gifted education. My Paper presentation 'Gifted Students - The case of Cyprus' at the 12th Asia Pacific Conference on Giftedness in Dubai is relevant:

https://www.academia.edu/4916295/Gifted_Students_The_Case_of_Cyprus

Both my Symposium talk, and Paper presentation, reflect many of the principles and objectives Mensa Cyprus has been actively pursuing for years.

What do gifted students need generally? How do educational systems tend to meet those and fail to meet those needs?

Gifted students are exceptional learners, they learn faster and understand complex ideas earlier, therefore they need accelerated and enriched content and opportunities to explore topics in greater depth and breath. They need curriculum compacting, subject acceleration, early access to higher-level material or acceleration in the form of grade skipping in order to overcome boredom and frustration the result of being unchallenged in a typical classroom, that may lead to learning and emotional disabilities at the early stage of their schooling. They need services and activities not ordinarily provided by the school. Some countries provide gifted education, gifted programs or full-time gifted schools, but most don't. In Cyprus gifted education programs are limited, and non-existent in the public system. Educational systems tend to meet gifted students' needs by providing several forms of acceleration that can be easily applied and have been established as effective, as well as some forms of enrichment. Educational systems fail to meet gifted students' needs by treating all students as equals providing for the average ability student and using standardized curricula that fail to challenge gifted learners, leading to underachievement and disengagement. Instruction is not differentiated to meet the needs of the gifted. Teachers lack training in identifying or supporting

giftedness particularly in twice-exceptional (2e) students (gifted with learning disabilities). Appropriate teacher training is of essential importance. In my opinion - and that's a position I presented at the 12th Asia Pacific Conference on Giftedness in Dubai, 14-18 July 2012 - all students could be considered as potentially gifted in the multidimensional model of giftedness and appropriate gifted provision should be made for all students to fulfill their potential. The education system should be reconstructed to provide student-centred learning that would try to take account of every child's particular needs and ways of thinking.

How do you balance technical analysis with economic & political considerations in consulting work?

It is important that the technical feasibility of the project is established first. Its economic viability (e.g. cost-benefit analysis) is studied next along with the political challenges the project might face. Depending on the findings of each step, scenarios are created and the scenario with the less political risk that enables financing of the project for example from Development banks or the EU and other sources, is chosen.

What climate change strategies can Cyprus prioritize with vulnerabilities facing it?

Cyprus faces:

Extreme weather conditions like heatwaves, prolonged droughts leading to desertification;

Sea level rise driven by human-caused global warming with added water from melting ice sheets and glaciers, erosion of coastlines;

Increasing air pollution due to fossil fuels use, increased dust transfer from surrounding desert regions due to climate change;

Chronic water scarcity.

Strategies should be prioritized to:

Combat extreme weather conditions, protect coastlines, enhance the use of renewable energy, expand solar energy, increase water security.

What are the current risks of nuclear proliferation in the Eastern Mediterranean?

The current risks of nuclear proliferation in the Eastern Mediterranean are primarily due to tensions between Iran and Israel. Iran continues to enrich uranium with enrichment close to weapon-grade, although it maintains that its nuclear activities are for peaceful purposes. It also possesses the largest ballistic missile arsenal in the Middle East, including medium-range missiles potentially capable of delivering nuclear warheads. Iran's nuclear program sites are the subject of negotiations with the US, but talks ended recently with no agreement. Israel on the other hand believed to possess nuclear weapons, has been hinting for days now at the possibility of military action against Iran's nuclear facilities. A military confrontation between Iran and Israel could destabilize the region with severe implications. Other regional countries e.g. Saudi Arabia, Egypt, UAE, have shown increasing interest in nuclear capabilities. Turkey is one of them, with the Akkuyu Nuclear Power Plant built in partnership with Russia's Rosatom, and President Erdogan voicing his ambition to become a nuclear power. Turkey's advanced missile programs along with its civilian nuclear power developed at the Akkuyu Nuclear Power Plant could easily be diverted towards weapons development. I hold Cyprus responsible for silently letting Turkey revive its plans for Akkuyu in 2009 without any protest. Even later with the nuclear disaster in Fukushima in 2011, it could have taken the initiative in cooperation with the EU, for a complete ban by the IAEA on nuclear power plants in seismic areas (like the Akkuyu). Made a proposal then, urging it with a letter to the press published on March 18 and March 20 2011. It did nothing again!

What role can Mensa Cyprus play in fostering understanding of gifted pupils?

The first identification of highly gifted children in Cyprus occurred through Mensa Cyprus in 2010 during its start up phase. Two little brothers aged 6 and 12 years were its first young members accepted in Mensa via a Prior Evidence Application. That's how

recruitment of young pupil members started and quickly increased to reach 30% - 35% of our total membership, increasing at the same time our responsibility while giving more depth to our purposes. We emphasized from the very beginning the importance of raising awareness within the Government of Cyprus and particularly the Ministry of Education, about the need to have gifted education, care and support integrated into Cyprus's national strategy. Have already contacted the Ministry of Education in the past making proposals, and I intend to do that again. Mensa Cyprus can play a uniquely impactful I would say role in fostering understanding of gifted pupils. It will reaffirm its long-standing commitment to identifying, supporting and empowering gifted individuals - particularly children - across the island. We recognize that giftedness if left unacknowledged and unsupported, can result in lost potential not only for the individual but for the society at large.

What is an example of an interesting successful international collaboration in policy or consulting work?

I would say that an example of an interesting successful international collaboration both in policy and consulting is IRENA www.irena.org a non-profit intergovernmental organization founded in 2009 to support the widespread adoption and sustainable use of all forms of renewable energy, with headquarters in Masdar City, Abu Dhabi, UAE. 168 states and the EU are members of IRENA as of July 2022, and a further 17 are in the process of accession. IRENA provides advice and support to governments on renewable energy policy, capacity building, and technology transfer. IRENA also coordinates with existing renewable energy organizations.

Reflecting on early work in technology and industrial development, which predictions about them have become realities while others remained more science fiction?

Predictions that became reality: global digital connectivity; remote work and digital economies; robotic process automation and intelligent machines, AI systems; green technologies and energy transition.

Predictions that remained science fiction: True Artificial General Intelligence, AGI; space industry; fully engineered humans; man-machine symbiosis.

Any advice to offer young women pursuing careers in STEM and policy, particularly in leadership?

To always believe in what they are saying and speak with purpose and confidence. STEM leaders can be the best leaders especially in formulating policy, because they understand how science intersects with society. To cultivate meaningful relationships across sectors and collaborate with them. To always advocate for the next generation.

Christina Angelidou
27 May 2025
Limassol
Cyprus

The Unpredictability of Geniuses: When High IQ Meets Creativity and Innovation

By Alessio Cassinelli Lavezzo

Often, especially among non-experts, people tend to consider terms like “genius” and “giftedness” almost synonymous. But that’s far from the truth. What are the differences between a person with a high IQ and a “genius,” understood in the Renaissance sense of the term? If we take the great Leonardo as an example, we notice that, while he undoubtedly possessed extraordinary intelligence, it wasn’t merely his high IQ that made him truly unique.

His genius manifested itself in an exceptional ability to blend multidisciplinary skills, think outside the box, and, above all, create innovations that forever altered the course of history.

IQ is a measure based on standardized tests designed to assess cognitive abilities in specific domains (logic, problem-solving, verbal comprehension). A person with a high IQ certainly has strong analytical thinking, rapid learning capacity, and great skill in tackling complex problems. However, measuring intelligence with a numerical score, while useful in many contexts, doesn’t capture the essence of what makes someone a “genius.” IQ doesn’t account for traits like creativity, curiosity, or originality in facing and overcoming challenges. Yet, without these qualities, a high IQ risks remaining an untapped talent, incapable of generating innovation. To use an automotive analogy, it’s a bit like owning a car with a tremendously powerful engine that’s kept locked in a garage and only started up occasionally!

Geniuses are not simply highly intelligent people—they are innovators, creators, and pioneers across various fields of

knowledge. A genius is someone who uses their talents to create something new, something that tangibly enriches humanity. They don't just understand or solve problems: they see them, reframe them, and transform them into something that didn't exist before. Leonardo, for instance, was not only an extraordinary artist but also an engineer, anatomist, architect, and inventor. His genius spanned a variety of disciplines, and his ability to think across interconnected fields made him unique. His mind wasn't just capable of solving intellectual problems—it forged connections between seemingly distant ideas, producing remarkable innovations often projected into the future.

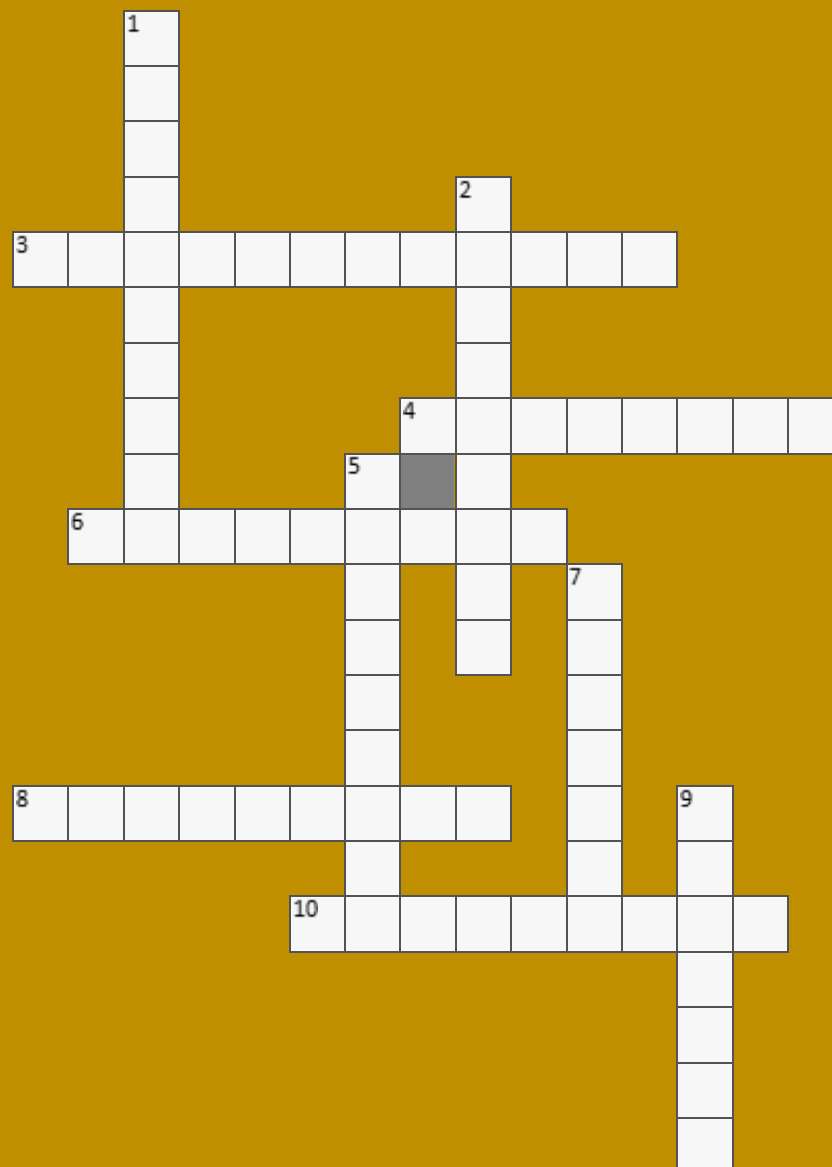
Einstein, too, didn't limit himself to his exceptional mathematical and physical abilities: his genius lay in his capacity to think about space, time, and relativity in an entirely new way. His mind didn't just solve complex problems—it viewed the world through fresh “lenses,” dismantling established paradigms and building a new way of understanding the universe. A high IQ is undoubtedly an advantage for those who wish to explore new ideas and challenge themselves. But being a genius isn't just about having a brilliant mind. Often, genius comes with a hefty dose of curiosity, perseverance, and the ability to see “beyond.”

Creativity is one of the keys that separates a person with a high IQ from a genius, and a higher IQ doesn't always presuppose greater creativity. Consider the many scientists and artists who changed history: their intelligence was certainly high, but it was their ability to apply it practically and innovatively that made the difference. They didn't settle for following well-trodden paths; they constantly sought new routes, approaching problems from angles never explored before.

In our modern world, where intelligence is often measured and analysed through tests like those for IQ, it's crucial not to lose sight of the true purpose of every "brilliant" mind: using one's abilities to bring about positive, lasting change in society. As people with high IQs, we're often accustomed to thinking quickly and precisely, solving complex problems—but we must remember that we are more than the sum of our cognitive capacities. True genius arises from the combination of these abilities with a constant desire to explore, innovate, and transform our world into something better.

Ultimately, a high IQ can be a vital indicator of an individual's potential, but it's not the sole factor that defines true genius. Geniuses don't just excel in one field—they embrace multiple disciplines, building bridges between different areas of knowledge and generating innovations that shape the future. So, I say this to myself as well: let's step out of the garage of our self-referentiality and go compete (in the racetrack, of course)!

Crossword Puzzle on IQ



Across

3. The ability to learn, understand, and apply knowledge and skills.
 4. A way of solving a problem or dealing with a difficult situation.
 6. The combination of a number of things into a coherent whole.
 8. The mental process of acquiring knowledge and understanding through thought, experience, and the senses.
 10. The process of making generalizations based on specific observations.

Down

1. The use of imagination or original ideas to create something; inventiveness.
 2. The process of thinking about something in a logical way in order to form a conclusion or judgment.
 5. The process of reasoning from one or more statements (premises) to reach a logically certain conclusion.
 7. A clear, deep, and sometimes sudden understanding of a complicated problem or situation.
 9. A matter or situation regarded as unwelcome or harmful and needing to be dealt with and overcome.

ART BY ANJA JAENICKE



Anja Jaenicke

"The Laughing Fox"



“Ethiopian Wolf”



“Edward de Verre, 17th Earl of Oxford”

BIOGRAPHY OF ULIANA AFANASENKO

Uliana Afanasenko was born in St. Petersburg and trained in fine arts and photography, where she graduated with honours from the State University of Culture and Arts. Since 2010, Jamaica has been home to her, where she captures stories through light, mood, and detail.

PHOTOGRAPHY by ULIANA AFANASENKO



“Where Time Softens” (Sunset + Long Exposure Coastline)



“Resting Net (Port Ro



“Whispers of Winifred (Winifred’s beach)

A DEEP DIVE INTO SUDAN'S HUMANITARIAN CRISIS WITH SARA PANTULIANO

2025-05-03

Author: Scott Douglas Jacobsen

Sara Pantuliano, Chief Executive of ODI Global, has built a career at the intersection of humanitarian aid, peacebuilding, and international development.

Her advisory roles have included positions with The New Humanitarian, SOS Sahel, Oxford University's Refugee Studies Centre, the UN Association of the UK, and the UN Population Fund's ICPD25 High-Level Commission. In 2016, she was part of the Independent Team of Advisers tasked by the UN Economic and Social Council (ECOSOC) with reforming the UN development system.

Pantuliano's fieldwork experience includes leading a high-profile UN humanitarian response in Sudan's Nuba Mountains, directing the Peacebuilding Unit for UNDP Sudan, and observing the IGAD-mediated Sudan peace process. She has also lectured at the University of Dar es Salaam and holds a doctorate in Politics and International Studies from the University of Leeds.

Recognized for her leadership in peacebuilding, humanitarian assistance, and development, Pantuliano was named a Companion of the Most Distinguished Order of St Michael and St George (CMG) in the 2024 New Year Honours. Her writings explore the interconnected crises of conflict and climate change, particularly how desertification worsens tensions between pastoralists and farmers in vulnerable regions.

Through ODI Global's podcast Think Change, Pantuliano amplifies critical issues facing marginalized communities. She highlights the growing disparity between Khartoum's elites, who can escape instability, and those in remote regions left to endure survival-level hardships. A vocal critic of international aid's short-term focus, she calls for a greater emphasis on sustaining livelihoods

and education during protracted crises. Her advocacy for decentralized governance underscores the need to empower local civil society and rethink policy frameworks to enhance long-term effectiveness.

Center for Disaster Philanthropy

Scott Douglas Jacobsen: Thank you for joining me, Sarah. Although you haven't visited Sudan in several years, you've worked extensively on issues related to the country and have closely followed recent developments. The ongoing conflict in Sudan is crucial to highlight, especially given that Western media often prioritizes crises like Israel-Palestine and Russia-Ukraine—both undeniably significant—while other conflicts are overshadowed. How has humanitarian access in Sudan evolved over the past five years as the conflict has deepened?

Sara Pantuliano: I appreciate your focus on Sudan. As you mentioned, much of the global media's attention is directed toward other crises. Still, the humanitarian catastrophe in Sudan is one of the largest in the world today. Even though some conflicts appear more dramatic and are more frequently featured in news coverage, Sudan's crisis is staggering in terms of casualties, displacement, and the sheer number of refugees created by this latest wave of violence.

From the outset, humanitarian access has been extremely limited, but I must clarify what we mean by "access." If we are referring to international humanitarian organizations' ability to deliver aid, that has been severely restricted since the conflict began—and it remains so today. Some cross-border access from Chad is available for those in Darfur, but very little access elsewhere, and only a small amount of humanitarian aid reaches eastern Sudan.

However, one of the most remarkable aspects of the response has been the strong civil society-led mutual aid and support network.

This is a powerful and transformative model of assistance in Sudan. The problem is that it lacks adequate funding. There is very limited financial support for the Emergency Response Rooms (ERRs) and local grassroots initiatives providing lifesaving services.

The ERRs are doing extraordinary work by establishing soup kitchens, supporting medical care, and keeping some schools operational. However, funding is not reaching them due to the fiduciary constraints that large donors face when attempting to fund local civil society groups and grassroots resistance committees directly. Additionally, the usual channels—where funding flows from the United Nations to NGOs and civil society organizations—are functioning poorly, with very little funding reaching local responders.

I have been advocating strongly for this issue alongside many colleagues. Ultimately, these local groups are highly effective. They are doing an incredible job on the ground. They are the backbone of the humanitarian response and the primary source of relief for Sudan's distressed population.

Chadian soldiers at the Chad-Sudan border monitoring refugees fleeing the civil war in Sudan. (Voice of America)

Jacobsen: Regarding humanitarian crises, one issue that tends to resonate more with North Americans is the ongoing wildfires in California, particularly in and around Los Angeles. These fires have garnered significant attention, partly because they've impacted affluent communities and destroyed high-value properties in an area with steep real estate costs. This has elevated their importance in terms of economic consequences for Americans.

However, climate change isn't just a problem for California—it's a global crisis. How is anthropogenic climate change intersecting with and exacerbating the humanitarian challenges in Sudan?

Pantuliano: Yes, massively. I am certain that the acceleration of climate-related pressures in Sudan has been a compounding factor in many aspects of the crisis. There has been ongoing local-level

conflict between pastoralists and farming communities for decades.

The aggressive process of desertification in Sudan's peripheral regions has been a significant driver of this conflict. As pastureland becomes increasingly scarce and water sources dwindle, competition over natural resources intensifies.

Unfortunately, political leaders have exploited and manipulated these tensions, turning resource disputes into broader conflicts.

Many of the militias currently fighting are recruited from these struggling groups—people relying on land access for grazing and farming. Since pastures no longer exist as they once did, herders are being forced onto farmland, leading to encroachments and violent clashes with farming communities. This dynamic has long been at the heart of Sudan's conflicts.

For many years, during my work in Sudan, notably when I led the Peacebuilding Unit at UNDP, we focused on natural resource management and conflict mitigation. We knew that competition over land and water was a major driver of conflict and that these disputes could be manipulated for wider political purposes. However, despite their pivotal role in Sudan's instability, the so-called 'international community' has paid limited attention to these structural issues.

I also want to address your earlier point about the Los Angeles wildfires and the role of wealth in shaping how crises are perceived. A notable difference in this latest iteration of the Sudanese conflict is that, for the first time, the fighting has been concentrated in Khartoum.

Khartoum is a wealthy capital city where Sudan's political and economic elites reside. Many of these elites can relate to the type of material loss seen in Los Angeles' wealthier neighbourhoods following the wildfires. This starkly contrasts past conflicts, which were largely confined to Sudan's peripheral and poorer regions.

Historically, the elites in Khartoum were not deeply concerned because these conflicts did not directly affect them.

This time, however, the situation is different. The heart of the “imperial city,” as Khartoum is known, has been devastated. Khartoum, a center of culture, tradition, and art, was home to luxurious villas, historic landmarks, and invaluable cultural artifacts. Many of these estates and treasures have now been destroyed or looted.

For the first time, people from the peripheries—neglected for generations and exploited by external forces—have entered the capital. Many had nothing; others had a lot in the culture, history, and art embedded in the city’s grand homes and institutions. Even the National Museum in Khartoum, which houses Sudan’s cultural heritage, has not been spared.

This destruction is the result of decades of inequality, structural neglect, and deep-seated disparities that have long defined Sudan’s political and social landscape.

Jacobsen: When you compare the perspectives of Sudan’s elites with those from the marginalized peripheries—individuals who have little to nothing—what commonalities and differences emerge in their understanding and responses to the ongoing humanitarian crisis?

Pantuliano: The people in Sudan’s peripheries are, first and foremost, focused on survival because they have fewer resources and far fewer options. In contrast, the wealthy in Khartoum have networks—they can often find ways to escape and seek refuge.

That has been the case for many in Khartoum. They have relocated to Cairo, London, the Gulf, Nairobi, or other cities with family members, diaspora connections, or financial resources to draw from. Many also have money in foreign bank accounts, which has allowed them to flee and rebuild their lives elsewhere.

Of course, this is still a massive disaster for them—it is devastating to lose everything. However, their immediate survival is not as

urgent as that of those in the peripheries, where people struggle to feed themselves and their children and stay alive.

We have already seen countless deaths due to acute food insecurity, which has had a devastating impact on those without resources. Many depend on aid, whether domestically mobilized or provided by international agencies.

That said, some common struggles are shared by the elites and those from lower-income communities. Access to education is a major issue for children, regardless of class. Schools have not operated for over a year and a half, leaving an entire generation at risk of losing their future. Additionally, medical assistance is either extremely limited or non-existent in many areas, affecting both the rich and the poor. Some challenges in this crisis are universal.

Voice of America

Jacobsen: Let me offer a comparable example. Just yesterday, I interviewed someone about judicial reform efforts in Ukraine, a process complicated by ongoing war, corruption, and propaganda. Implementing reform under normal circumstances is difficult enough—but it's a whole different challenge when you're under daily bombardment. After just two weeks of constant air raid sirens, people began tuning them out entirely.

To provide readers with a sense of the conditions in Sudan: When experts are working amid a humanitarian crisis, armed conflict, or both, how do these realities complicate efforts to document human rights abuses and assess the need for humanitarian aid? What unique obstacles do they face in trying to maintain both accuracy and effectiveness in such an environment?

Pantuliano: The biggest challenge is security—for the experts and the people.

This phase of Sudan's conflict has been extraordinarily violent. Of course, we saw similar violence in the South and Darfur 22 years ago. However, the current level of violence is truly senseless.

One of the most pervasive and horrifying aspects of this war is sexual violence, which has spread everywhere. This alone makes it extremely difficult for experts to operate—local or international. Quite frankly, there are very few international experts in the areas most affected by the conflict. As I mentioned before, the response has been largely left to Sudanese citizens, who are doing everything they can to document atrocities and provide aid.

But their safety is constantly at risk. Some of the reports of how people have been killed and brutalized are simply unimaginable. It's terrifying. That's why so many people have chosen to flee—not because they want to, but because they fear for their lives. For those who have remained behind, it is often not by choice—they simply cannot escape. They are not allowed to flee to safety.

Jacobsen: When delivering aid or advising on the most effective forms of assistance in humanitarian crises and conflict zones, which types of support tend to have the greatest impact? Evacuation is, of course, one form of relief. But what about addressing immediate needs—such as food, clean water, shelter, and medical care? How do you account for the needs of vulnerable groups like pregnant women, survivors of sexual violence, or those with severe injuries at risk of infection? How do humanitarian efforts prioritize and balance these critical needs in such extreme conditions?

Pantuliano: Different situations require different responses, and aid must be designed around what people themselves identify as essential.

In the most acute phase of a crisis, basic survival needs take precedence. In the initial months of any humanitarian emergency, people need shelter, food, water, and medical assistance—the universal necessities.

However, in the vast majority of crises, the acute phase transitions into a protracted crisis after six months. Even in Sudan, we witness how the conflict is shifting geographically, moving from one part of the country to another, depending on which factions are fighting for territorial control. In many areas, armed groups have established their presence, pushing the crisis into a more prolonged and entrenched phase.

At this stage, the type of assistance needed changes. People do not want to remain dependent on aid indefinitely. They want to earn a living, regain dignity, and provide for their families. They also want their children to receive an education.

In every protracted crisis I have worked in, the priorities shift after the first six to nine months. The most urgent needs become jobs, livelihoods, and education.

Unfortunately, the humanitarian sector consistently deprioritizes these areas. When humanitarian funding appeals are made, the categories related to livelihoods and education receive the least resources. There is a major mismatch between what affected communities need and what the international aid system provides. Jacobsen: In situations where governance is fragmented due to conflict, how do you strengthen local responses to provide even temporary governance structures?

Pantuliano: That's an interesting question. Today, we just held a workshop on supporting local governance, which is becoming a defining feature in many conflict-affected contexts.

We see this dynamic in places like Sudan, Myanmar, Yemen, and Ukraine, where the central government lacks control due to armed conflict, political instability, or loss of sovereignty. Syria is another example.

Of course, local governance does not function the same way everywhere. Some regions develop robust and accountable local structures, while others struggle with legitimacy and stability.

However, one common trend is that citizens frequently organize themselves to provide better services than the central authority ever did. Despite their effectiveness, these local governance structures receive almost no external support. They lack resources, and it is extremely difficult for them to access aid on the scale that a national government would.

Local communities have often implemented small-scale taxation systems to fund basic services, but this remains insufficient. The real problem is that international partners and regional stakeholders often struggle to engage with these informal governance structures.

In the long term, there is no clear vision for how these local structures could evolve into stable institutions or contribute to democratic processes.

We saw this firsthand in Sudan after the 2019 uprising. Resistance committees emerged as key grassroots governance bodies. Still, they were pushed into an uneasy power-sharing arrangement with the military. They resisted this, knowing it would lead to manipulation, but the international community still favoured a centralized, strongman-led approach.

This pattern repeats globally – mediating powers often insist on a single, dominant leader, and, as we have seen, it is almost always a man.

In many of these discussions, it is difficult to engage with the various expressions of local governance and civil society groups because there are too many actors, no unified structure, and no clear hierarchy.

Yet, Western societies have diffused federal structures and decentralized governance models. I don't understand why we struggle to recognize and work with similar models elsewhere.

This is something worth reflecting on. As I mentioned in today's workshop, there is an urgent need to develop a conceptual framework for engaging with diffused governance structures

because many policymakers find it difficult to work with these systems—even when they function effectively.

Jacobsen: Urgent policy changes are needed to improve international humanitarian and diplomatic efficacy in Sudan. How is ODI contributing to shaping those policies?

Pantuliano: We have been a consistent ally for Sudanese voices. We must support, amplify, and advance what Sudanese citizens demand. It's about helping them shape the narrative around the crisis. Honestly, you should be interviewing a Sudanese colleague instead of me.

Jacobsen: Please connect us. I would love to interview them.

Pantuliano: Absolutely, I'd be very happy to do that. Some incredible people are leading the response—at the forefront of the crisis. If you listen to my podcast, we have interviewed several Sudanese civil society leaders. I can connect you directly with others who have led the response in Sudan.

That's what we are trying to do at ODI Global. We act as a bridge between grassroots responders and major donors, leveraging our global influence while ensuring that local actors remain at the center.

We strongly support the work of Emergency Response Rooms (ERRs) and Sudanese mutual aid networks. We have also helped build coalitions around mutual aid to ensure the international community does not forget Sudan.

Our role is to continue highlighting this crisis and advocating for greater attention, better coordination, and smarter policies to support those most affected.

Jacobsen: Well, thank you so much for your time. It was a pleasure to meet you.

Pantuliano: Likewise. Thank you so much.

Across

4. A place where books and other materials are kept for people to read.
 6. The study of matter, energy, and how they interact.
 9. A branch of math that uses letters to represent numbers.
 12. A certificate given to students upon completing their studies.
 14. The act of putting thoughts into words on paper.
 15. The words that a person knows and uses.

Down

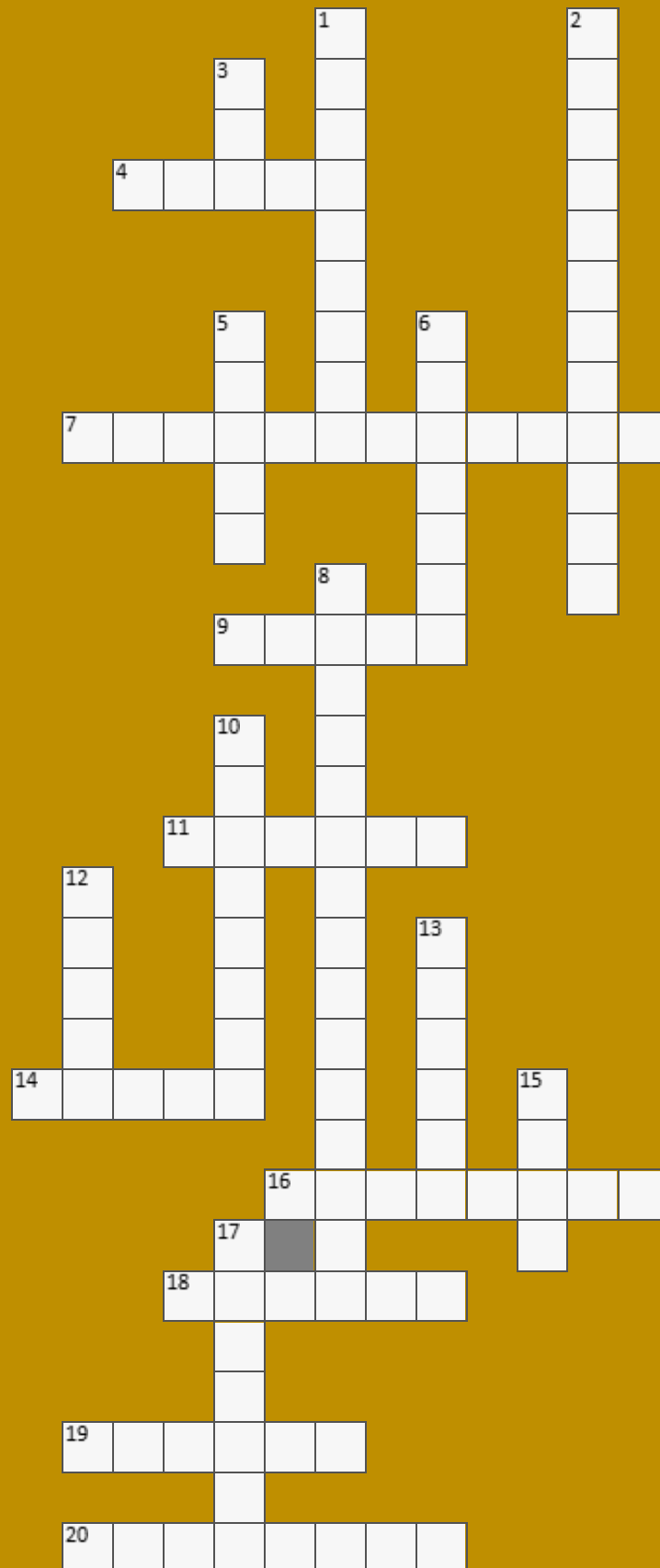
1. The science of substances and how they interact.
 2. A person who teaches students in a school.
 3. The study of past events and people.
 5. A set of clothes that students wear to school.
 7. A person who helps students learn new things.
 8. The act of looking at and understanding written words.
 10. A book with blank pages used for writing notes.
 11. The study of numbers, shapes, and patterns.
 13. The study of living things and their environments.

View by Graham Powell

The view

from the large bay window,
 with its celestial palates
 of greys and white,
 allures me with reflective tones,
 the fragrance of your smile
 wafting, sensually,
 as flashes of light form memories,
 and the distant train
 sounds tunefully,
 tempering the melancholy,
 of departing love.

Crossword Puzzle on Poetry



Across

- 4. The central idea or message of a poem.
- 7. The repetition of consonant sounds at the beginning of words.
- 9. A mournful poem lamenting the death of someone.
- 11. A group of lines in a poem, forming a paragraph.
- 14. The rhythmic pattern of a poem.
- 16. A humorous five-line poem with a specific rhyme scheme.
- 18. A 14-line poem with a specific rhyme scheme.
- 19. A narrative poem often set to music.
- 20. A four-line stanza with a specific rhyme scheme.

Down

- 1. Poetry without a consistent meter or rhyme scheme.
- 2. Words that imitate the sounds they describe.
- 3. A lyric poem praising or glorifying something.
- 5. A three-line poem from Japan, often about nature.
- 6. Descriptive language that appeals to the senses.
- 8. Giving human qualities to non-human things.
- 10. A figure of speech comparing two things without using 'like' or 'as'.
- 12. The repetition of similar sounds at the ends of words.
- 13. A figure of speech comparing two things using 'like' or 'as'.
- 15. A long narrative poem celebrating heroic deeds.
- 17. A pair of successive rhyming lines.

The 13th Floor by Graham Powell

A glance from the 13th Floor,
 and the clouds formed, in harmony,
 making vast pillows for the restless sky,
 turning fortunes as commuters stretched and sighed,
 anticipating rains under warm showers,
 shampoos and gels,
 smoothing and settling minds into work mode.
 The door closes with a click,
 hands pawing the flanks for the firm pocket and nodule of keys,
 the reassurance palpable as, striding towards the lift,
 the mobile is there, the car keys ready.
 Life begins its upward pace,
 the "Spirit of Ecstasy" guiding the way,
 the strategizing mind setting things apart,
 paving the way to objective oblivion,
 cares saved till poured in a glass,
 those homely hours craved later on,
 till morning wakes with alarms,
 and eyes open:

A glance from the 13th Floor...

A Sonnet to Moments in Edinburgh

By Graham Powell

As I walk along the ancient streets,
the fog hanging low on glistening bells,
time stands still, as golden Edinburgh sleeps,
and droplets hold their rich, prandial smells.

The poet's birth cries mightily now,
Macallan wafting on his vaporous breath,
as sleeves wipe clean his wholly pensive brow,
and a numb hand writes, though cold as death.

And as this sonnet comes to a close,
thoughts soar high upon Arthur's Seat,
and images meld, beyond stout prose,
to the majestic height of a poetic feat:

to capture magic from blocks of stone,
and scribe great love, within lifelong tomes.

Thoughts of Home, by Graham Powell

Lotus blossoms float,
enchanted with a swirl,
as the eternal river flows
to the Ping'an fields,
ancient families
plucking rice
with love...

The bundles of goodness
on the mothers' backs,
are remindful of
warm, beloved children
borne in similar fashion,
the petrichor of recent rains
carrying minds to distant shores,
where adults play
on finely mown greens,
their goods, designs
and fashionable wears,
accompanying clubs with
wily business chat,
where future drives,
flow with heartfelt strokes,
and yogis return
in meditation and calm,
to their mothers' wading
toward peaceful homes.

The World, Possibility, and Equipment: A Preliminary Understanding of Understanding

Paul J. Edgeworth

What Heidegger means by understanding is our most basic ability to live in and cope skillfully with the world.¹ Understanding for Heidegger means to stand in front of, to be familiar with, to be able to deal with.² *Verstehen* can be related to the word *Vorstehen*, in the sense of *prae-stare*, to stand before a thing in order to master it.³ To be able to take hold of something is a form of *Seinkönnen*.⁴

Understanding involves more than the discovery of facts about particular features of the world. Understanding is more primordially the disclosure of what Heidegger calls possibilities. And these possibilities are not simply subjective or inner phenomena, but are always tied to worldly situations.⁵ The world

¹ David C. Hoy, "Heidegger and the Hermeneutic Turn," *The Cambridge Companion to Heidegger*, ed. Charles Guignon (New York: Cambridge Univ. Press, 1993), 173.

² Compare §18, 87, 120-21 with §31, 143, 183, in Martin Heidegger, *Being and Time*, 7th ed. Trans. John Macquarrie and Edward Robinson (New York: Harper & Row, 1962).

³ Joseph J. Kockelmans, *Heidegger's Being and Time: The Analysis of Dasein as Fundamental Ontology* (Washington, D.C.: Univ. Press of America, 1989), 148; Martin Heidegger, *The Basic Problems of Phenomenology*, rev. ed. trans., intro, and lexicon Albert Hofstadter (Bloomington: Indiana Univ. Press, 1988), 276.

⁴ Kockelmans, *HBT*, 148.

⁵ Hoy, 177.

does not present to Dasein (Heidegger's term for human existence, that is, Being-there) an aggregate of indifferent objects; rather, it presents to Dasein a series of service possibilities.⁶ The world presents to Dasein not so much actualities as possibilities.⁷ Dasein always is what it can be; it is its possibilities.⁸ To understand oneself as something then is to have and to exercise the ability to be this something.⁹

Understanding has reference to the mode of Being characteristic of man as Being-in-the-world.¹⁰ To say that Dasein exists as Being-in-the-world is to say that Dasein cannot understand itself or any single tool (*Zeug*, "equipment") unless it understands a whole range of tool types, the functional relations among those types, and the purpose to which those types are to be put.¹¹

⁶ Ibid., 178.

⁷ Michael Gelven, *A Commentary on Heidegger's Being and Time*, rev.ed. (DeKalb, Ill.: Northern Illinois Press, 12989), 88.

⁸ Ibid.

⁹ William D. Blattner, *Heidegger's Temporal Idealism* (Cambridge Univ. Press, 1999), 40.

¹⁰ Kockelmans, *HBT*, 148.

¹¹ Mark Okrent, *Heidegger's Pragmatism: Understanding, Being, and the Critique of Metaphysics*, (Ithaca, N.Y.: Cornell Univ. Press, 1988), 44.

Instead of considering Being as representation,¹² Heidegger is saying that our understanding is the projected understanding of the potential function of the equipment or tool we are using. Furthermore, for a function to be meaningful to us, it has to be meaningful to us within a larger context, that is, the world. Dasein sees¹³ the world for its own use, and in using a hammer Dasein comes to understand what a hammer is. In other words, we come to see a set of relationships in some larger project, for example, hammer understood in the context of building a shelter. We also come to see that there has to be a purpose that makes the function. The purpose, in turn, is related to Dasein. The shelter is built for protection from the elements. Thus, the structure of the world, relationships, involvements, is built on the fact that the whole project matters to me as Dasein. It matters for my own existence.

¹² If we identify Being with presence, we become obsessed with getting beings to present themselves in a definitive way—with representing beings accurately and effectively. See Richard Polt, *Heidegger: An Introduction* (Ithaca, N.Y.: Cornell Univ. Press, 1999), 5. In Plato, Being is interpreted as *eidos*—that which is permanent and present before- the-eyes. In Descartes, being is that which can be held as a clear and distinct idea before the *ego cogito*. The present is present only in that it can be re-presented in consciousness. With Nietzsche comes the recognition that there is nothing permanent and present before-the-eyes; therefore, there is nothing which is only in so far as it can be re-presented for consciousness. See John McGinley, “The Essential Thrust of Heidegger’s Thought,” *Philosophy Today* 15 (1971): 244.

¹³ Dasein’s way of seeing the world for its own use, Heidegger calls circumspection (*Umsicht*). See *B&T*, 69, 98.

Heidegger in getting rid of representation as an approach to understanding is making feeling a part of understanding.¹⁴

However, exploring this aspect of understanding will be held in abeyance for a future endeavor.¹⁵

Relationship as a New Paradigm

Based on the foregoing, we see that Heidegger is proceeding with a whole new paradigm of conceiving the world.¹⁶ From the very beginning, he starts with a conception of Dasein as relationship. In effect, he makes understanding and action one and the same. Understanding thus becomes simultaneously the appropriate way of dealing with the thing you are coming to understand. For something to be meaningful, it has to be meaningful to Dasein. In understanding things in the world, Dasein

¹⁴ Heidegger is challenging the subject/object model of mind which construes the self as a subject which, in turn, is always related to the world via “representations” of objects. Objects are not subject independent and contextless, but rather states of affairs internally related to the subject. See Carleton B. Christensen, “Heidegger’s Representationalism,” *Review of Metaphysics* 51 (1997): 77; 91. For Heidegger, there is no split between subject and object. Dasein is aware of itself as being in a world, and any isolation of the world in terms of a subject by itself is artificial. See Joan Stambaugh, “A Heidegger Primer,” *Philosophy Today* 19 (1975): 80.

¹⁵ Nor should we forget that the world of equipmentality gives rise to what Husserl refers to as the “Lebenswelt,” that is, the social world in which the items made with the hammer are sold, or that it points, in turn, to nature where the wood, iron, or other raw products come from.

¹⁶ “The ‘wherein’ of an act of understanding which assigns or refers itself, is that for which one lets entities be encountered in the kind of Being that belongs to involvements; and this ‘wherein’ is the phenomenon of the world.” In *B&T*, 86,119.

has an understanding of its Being. Dasein relates itself to the thing and to itself as related to the thing.¹⁷

Understanding for Dasein is a knowing-how, not what. I know how to use a hammer before I know what a hammer is—our behavior precedes our knowing. A basketball player in driving to the basket does not consciously think of what he is doing; rather, he is able-to-do-it: he has a potential to do it.¹⁸ Heidegger tells us how the German sentence” [Er] *versteht sich darauf*” means [he] understands in the sense of being skilled or expert at it, that is, has the know-how of it, he is able to do it adroitly.¹⁹

To develop an athematic understanding of the world, Heidegger employs certain methodologies which bring to life the referential totality that constitutes the world. By starting with an analysis of equipment in the world, he is making things concrete enough so that he can look at relationships. Taken strictly,

¹⁷ Dasein puts itself meaningfully in the world as the agent in order to build a house. Ontically, Dasein is like another tool in so far as it is aware of itself as a n agent. Ontologically, Dasein’s being manifests itself through its potential behavior which constructs a whole world of relationships in which Dasein finds itself as an agent.

¹⁸ It also means that he is able to feel it.

¹⁹ Heidegger, “My Way to Phenomenology,” *On Time and Being*, trans. by Joan Stambaugh (New York: Harper & Row, 1972), 97; Heidegger, *BPP*, 392, 276.

Heidegger says, there is no such thing as *an* equipment. No item of equipment can be understood by itself as every such item implies others.²⁰ To the Being of *an* equipment there always belongs a totality (*Ganzheit*) of equipment, in which it can be this equipment that it is.²¹ Equipment is essentially something “in-order-to” as a structure there lies an assignment or reference of something to something.²² That is, there exists a relationship that makes the unity. Any piece of equipment implies a reference to an equipmental totality which, in turn, permits the constituent entities to be discovered in their belonging together in one unitary frame of reference.²³ A reference is therefore that which gives something its place in the whole. It can be a relationship from one piece of equipment to another. Equipment, in accordance with its equipmentality, always is in terms of its belonging to other equipment: ink-stand, pen, paper, table, furniture, room.

²⁰ John Macquarrie, *Heidegger and Christianity* (New York: Continuum, 1994), 22.

²¹ *B&T*, 68, 97.

²² *Ibid.*

²³ Christopher Macann, *Four Phenomenological Philosophers: Husserl, Heidegger, Sartre, Merleau-Ponty* (London: Routledge, 1993), 74.

Heidegger says these “things” never show themselves proximally (initially) as they are for themselves so as to add up to a sum of realia and fill up a room.²⁴ What we encounter as closest to us is the room; and we encounter it not in a spatial sense between four walls,²⁵ but as equipment for residing.²⁶

To get back to the potentiality of Dasein itself, Heidegger introduces the concept of involvement (*Bewandtnis*) which can be read as a relationship of equipment to the destination that Dasein is going, that is, the relationship of ready-to-hand-entities²⁷ to what the particular entity is for. Involvement really is Dasein in its Being-in-the-world in relation to Dasein’s whole project.²⁸ Here the goal of the whole project, the “for-which” is seen as an iterative process in which each part, the hammering, fastening,

²⁴ *B&T*, 68, 98.

²⁵ It is a world of direction, left and right, far and near, where things have their proper place. We should also bear in mind that “*Space is not in the subject, nor is the world in space*. Space is rather ‘in’ the world so far as space has been disclosed by that Being-in-the-world which is constitutive for Dasein.” *Ibid.*, 111, 146.

²⁶ *Ibid.*, 68, 98.

²⁷ Things that we incorporate into our own activities are said to be ready-to-hand (*Zuhanden*).

²⁸ We can say then that Dasein is in the world through engaged, concerned dwelling. See Polt, 47. To Polt’s comment, we can add that Dasein’s dwelling in the world is indicative of being absorbed in the world. It is an ontological state of Dasein’s being.

shelter building, succeed each other “for-the-sake” of the next and for the ultimate “for-the-sake-of-which,” Dasein itself. Thus, to hammer is not a property of the hammer; rather, a “thing” and “what it is for” is a result off Dasein’s own purpose and activity.

Towards the end of §18, Heidegger summarizes the structure he has been discussing:

The “for-the-sake-of-which” signifies an “in-order-to”; this in turn
 a “towards-this”; the latter, an “in-which” of letting something be
 involved; and that in turn the “with-which.” These relationships are
 bound up with one another as a primordial totality; they are what they
 are as signifying . . . The relationship totality of this signification we
 call “significance.” This is what makes up the structure of the world.²⁹

Dasein and World-Structure

It follows that *all* beings are founded ontologically, that is, get their intelligibility from the structure of the equipmental

²⁹ *B&T*, 87, 120.

totality.³⁰ But the world itself does not assign any concrete entities to any equipmental roles. It is only in virtue of Dasein's being-amidst that the things come to have roles. When you have a hammer, you as Dasein have a certain attitude toward the hammer. This, in turn, puts you into a new relationship to the hammer, that is, interpreting the hammer.³¹ The structure of the world can thus be seen to be our interpretation of it. Dasein, however, cannot simply project any world. It has to fit, that is, the world projected has to be in line with its purposes, the "for-the-sake-of which is." At the same time, this must be formed by the necessities of the things Dasein is using. To discover a particular thing within the world, it has to have already been disclosed athematically. That is, the conditions that make possible our recognizing a hammer must have already disclosed a world of carpentry in which there can be a hammer.³² Significance, accordingly, for Heidegger is the background upon which entities

³⁰ Hubert Dreyfus, "Heidegger's History of the Being of Equipment," *Heidegger: A Critical Reader*, ed. Hubert Dreyfus and Harrison Hall (Cambridge: Blackwell Publishers, 1995), 180.

³¹ When we pursue a possibility intensively, we are using it to reveal beings further. This is what is meant by interpreting. See Polt, 69.

³² A hammer is Heidegger's preferred example of a piece of equipment.

can make sense and which matters in terms of Dasein's practical affairs.³³

What we then see is that Dasein understands not so much any particular item in its environment, but rather its environment as a whole and Dasein's own place in it. Dasein thus understands its environment as presenting to it a range of possibilities. If Dasein did not understand its environment in this way, it would not understand it as significant. Dasein as Being-in-world changes understanding of understanding from a derivative phenomenon to the keystone of human experience.³⁴

Understanding what a tool is and what a world in which equipment or ready-to-hand entities can exist is an essential part of Dasein's understanding of itself and of Being.³⁵ Since Dasein's world is the totality of involvements of ready-to-hand entities, and since this totality must be understood by Dasein so that the

³³ Because of this web of significance, entities remain inconspicuous to us. It is only when things go wrong, the tool or piece of equipment breaks in some way or is misplaced, that it becomes conspicuous.

³⁴ Hoy, 171.

³⁵ A world is not only an environment, but rather stands for a context in which entities are available and have meaning for Dasein. Hence, important features of a world for someone could also include references that go beyond mere utility. See Polt, 52.

entities can be encountered, the possibility of entities and the possibility for Dasein understanding itself are complementary. Without Dasein, there would be things but they would not exist as things ready-to-hand like equipment or even present-to-hand like rocks and trees, since such distinctions would be ways in which Dasein would structure the world, and hence understand the world.³⁶ Indeed, without such a world-structure as provided by Dasein, there would simply be things or entities but no such thing as Being,³⁷ as the Being of things is in the [system of] relations.³⁸ Dasein's activity in the world structures the world and is the way Dasein's understanding exists. In this sense then, a world is a significant whole³⁹ in which Dasein dwells, that is, is significantly

³⁶ Michael Inwood, *Heidegger* (Oxford: Oxford Univ. Press, 1977), 54.

³⁷ Ibid.

³⁸ That is to say that the ontological being of entities is due to the holistic framework (*Entwurf*) projected by [temporalizing] Dasein. See Herman Philipse, *Heidegger's Philosophy of Being: A Critical Interpretation* (Princeton, N.J.: Princeton Univ. Press, 1998), 150.

It is worth emphasizing that Significance for Heidegger defines the worldliness of the world. Thus, the world which is manifested is not something which is there; rather it is something which Dasein produces. And, in turn, in producing the world, Dasein produces itself. See Rajender Kumar Gupta, "What is Heidegger's Notion of Time," *Revue Internationale de Philosophie* 14 (1960): 168.

involved.⁴⁰ For Dasein, it is fair to say that we are engaged actors.⁴¹

Understanding then becomes a matter of comprehending the world as a context of assignments or references, a totality in which any given object relates to all objects and ultimately to a possibility of Dasein's Being.⁴² Thus Heidegger's formulation of the world as structured by Dasein⁴³ is a highly original contribution and distinguishes him from most of his predecessors.

⁴⁰ Polt, 49.

⁴¹ Ibid., 50; It is important to keep in mind at this point that in acting and choosing, we are committing ourselves to a particular future. Thus, for Heidegger, we are always temporalizing ourselves. See Frederick A. Olafson, *Heidegger and the Philosophy of Mind* (New Haven: Yale Univ. Press, 1987), 92.

⁴² Stephen Mulhall, *Heidegger and Being and Time* (New York: Routledge, 1996), 82.

⁴³ We can say that understanding always has an "as-structure." We always see things in our environment as doors, or as tables, or as whatever else they may be. See Macquarrie, 26.

Gehenna Lost the Day

by Graham Powell

I marched an ugly mile,
in a curve that took me hours,
in screams of life's detritus,
through windswept, soaking bowers.

The droplets there were twinkling,
as the moonshine sorely rose,
the deep scars all rebelling,
on my back, my calves and toes.

The warmth inside was dizzying
,
the whooshing sea salt shimmering,
so I dipped my legs for free.

In British ("bullet-biting") agony,
the dead skin washed away,
and the soldier got his victory,
as Gehenna lost the day.

Onto-Theo-Dynamic Realism:

A Comprehensive Philosophical Synthesis

An Essay by Paul Edgeworth

Introduction

The philosophical tradition is a vast and intricate tapestry of thought, woven from the ideas of countless thinkers across history. Among these, the contributions of Parmenides, Plato, Thomas Aquinas, Nietzsche, Heidegger, and Teilhard de Chardin stand out as pivotal to understanding the nature of being, knowledge, ethics, and purpose. By synthesizing their insights with those of other significant philosophers, such as Aristotle, Hegel, Whitehead, Spinoza, Kant, Fichte, Bergson, Husserl, and Schelling, we can construct a philosophical system that addresses the deepest questions of existence while maintaining logical coherence and intellectual rigor. This system, which we may call Onto-Theo-Dynamic Realism, seeks to integrate metaphysical unity, epistemological hierarchy, ethical creativity, and teleological fulfillment into a single, comprehensive vision.

The designation "realism" in this system signifies its commitment to the objective existence of being, knowledge, and value. Unlike purely idealist frameworks that subordinate reality to mental constructs, or empirical materialism that reduces it to physical phenomena, Onto-Theo-Dynamic Realism affirms that reality possesses a structure independent of subjective perception while acknowledging the participatory role of human consciousness in its apprehension. This realism distinguishes itself from Platonism by recognizing the immanent and dynamic character of reality, rather than an entirely transcendent realm of Forms. It harmonizes the permanence of metaphysical principles with the dynamism of becoming, offering a bridge between classical and process-oriented metaphysics. Furthermore, it incorporates theological

realism, which asserts the objective existence of divine reality and its interaction with human understanding.

Metaphysics: The Unity of Being and Becoming

At the heart of this system lies the question of being. Parmenides' assertion that "being is," as presented in his poem *On Nature*, provides a foundational insight: reality, at its core, is unified, eternal, and unchanging. Parmenides states, "It is necessary to say and to think that what is, is," emphasizing the necessity of being as opposed to the illusion of change. He argues that all perception of change and multiplicity is deceptive, merely the product of human opinion (*doxa*). However, this absolute conception of being must account for the apparent dynamism of the world.

Plato, in *The Republic*, expands on this notion through the theory of Forms. He illustrates in the Allegory of the Cave that the world we perceive is but a shadow of a higher reality, the immutable Forms. In *Parmenides*, he refines this understanding, presenting a dialectic that questions the nature of participation between the material and the ideal, suggesting that the Forms, while eternal, actively manifest within the physical world. Aristotle's *Metaphysics* builds upon this by distinguishing between actuality and potentiality, arguing that being is not merely a static existence but a process of becoming. He states, "The actuality of a thing is the fulfillment of its potential," demonstrating how being evolves toward perfection. Pure actuality—Being in its fullest sense—is the source and goal of all potentiality, grounding the process of becoming in an ultimate reality.

Fichte's dialectical framework, which later influenced Hegel, provides an essential dynamic structure to being. In *Foundations of the Science of Knowledge*, Fichte develops the thesis-antithesis-synthesis model, portraying reality as a self-developing process. Hegel, in *The Phenomenology of Spirit*, takes this further by describing reality as Geist (Spirit), which unfolds through historical dialectics. He states, "The true is the whole," implying that being is intelligible only through the totality of its development. Whitehead's *Process and Reality* resonates with this perspective,

asserting that reality is an ongoing creative process, where God is not a static entity but actively engaged in the evolution of the cosmos. In this view, God is luring all things toward their ultimate fulfillment. Teilhard de Chardin's *The Phenomenon of Man* aligns with this vision, proposing that the Omega Point represents the culmination of cosmic evolution, where all being converges in a state of divine realization.

Henri Bergson's *Creative Evolution* introduces a crucial dimension to this dynamic metaphysics. He argues that reality is not static but an ongoing process of becoming, driven by *élan vital*, a vital impulse that animates and directs evolution. Bergson challenges mechanistic and deterministic views of existence, proposing that change is not merely a series of discrete moments but a continuous, qualitative flow known as *la durée* (duration). This vision resonates with Whitehead's process philosophy and Teilhard's concept of the noosphere, reinforcing the idea that being is not merely a given structure but an evolving creative force.

Spinoza, in *Ethics*, reinforces the unity of being by presenting reality as a single infinite substance—God or Nature—with an internal necessity governing its development. He writes, "Whatever is, is in God, and nothing can exist or be conceived without God." This panentheistic vision integrates metaphysical unity with dynamic expression, supporting the synthesis of being and becoming.

Schelling's *System of Transcendental Idealism* further contributes by depicting nature as a self-developing entity, wherein subject and object are united. His idea of the Absolute as an evolving unity complements both Hegel and Teilhard, reinforcing the notion that reality is not static but progressively actualizing its inherent potential. By emphasizing the creative power inherent in nature, Schelling provides a bridge between the rigid metaphysics of Parmenides and the evolutionary metaphysics of Whitehead and Teilhard.

Epistemology: Knowledge as Participation in Reality

The epistemological dimension of Onto-Theo-Dynamic Realism complements its metaphysics by addressing how we come to know and participate in reality. Thomas Aquinas provides a vital framework for understanding knowledge as a synthesis of reason and faith, as presented in *Summa Theologica*. He contends that "all knowledge begins with the senses but is perfected by reason and divine illumination." He follows Aristotle in asserting that knowledge arises from abstraction but extends this by positing that divine truth surpasses human reason. Aristotle, in *Posterior Analytics*, explains that abstraction occurs when the intellect apprehends the universal form within the particulars of sensory experience. He states, "From perception there comes memory, and from memory (when it occurs often in connection with the same thing), experience; for many memories of the same thing produce finally the capacity for a single experience." This process leads to the formation of concepts and scientific knowledge, demonstrating how knowledge moves from the particular to the universal.

While faith opens us to transcendent truths that exceed human reason, Kant's critical philosophy, especially in *Critique of Pure Reason*, introduces a crucial nuance: our knowledge is shaped by the categories of human cognition, which mediate but also limit our access to reality. However, this limitation does not preclude the possibility of transcendence. Rational inquiry allows us to grasp the intelligible structure of the world, while faith opens us to transcendent truths that exceed human reason.

Knowledge, in this system, is hierarchical and participatory. At the most basic level, we engage with the world phenomenally, through sensory experience and rational analysis. At a higher level, we uncover deeper truths through existential attunement and the interplay of reason and intuition. Finally, at the most transcendent level, we participate in the unfolding of Being itself, a process that Teilhard describes as the complexification of consciousness toward the Omega Point. This hierarchy acknowledges both the perspectival nature of knowledge, as emphasized by Nietzsche in *Beyond Good and Evil*, and the possibility of universal truths that

guide and unify human understanding. This dialectical development of knowledge, first articulated by Fichte, provides a framework for reconciling perspectivism with objective reality.

Kant's concept of the noumenal realm, apprehended indirectly through intellectual intuition, harmonizes with Heidegger's notion of truth as discussed in *Being and Time*. In the latter work, Heidegger critiques the traditional epistemological framework, introducing the concept of *aletheia*, or truth as unveiling. He suggests that knowledge is not merely an intellectual exercise but an existential engagement with Being, stating, "The essence of truth is freedom," indicating that human beings participate in revealing reality. Heidegger's concept of *Dasein*—literally "being-there"—is central to this view, as it signifies human existence as fundamentally open to and engaged with the disclosure of Being.

Husserl's *Ideas Pertaining to a Pure Phenomenology* reinforces this participatory model by showing how intentional consciousness structures reality. His concept of *epoché*—bracketing presuppositions—demonstrates how knowledge arises through direct engagement with phenomena. Husserl's phenomenological method served as a foundation for Heidegger, who extended it into an ontological analysis of existence.

Teilhard de Chardin's *The Phenomenon of Man* expands epistemology by proposing that consciousness itself evolves, suggesting that knowledge is not merely the accumulation of facts but the unfolding of greater awareness leading to the Omega Point. He introduces the concept of the *noosphere*, the sphere of human thought and consciousness, which represents the next phase of evolution beyond the biosphere. As human minds interconnect through culture, science, and technology, the *noosphere* advances toward higher unity.

Ethics: The Creative Tension of Will and Purpose

Ethics within Onto-Theo-Dynamic Realism arises from the creative tension between individual will and cosmic purpose. Nietzsche's concept of the will to power, central to *Thus Spoke Zarathustra*,

emphasizes the importance of self-overcoming and creative actualization. "Man is something that shall be overcome." This drive is not mere domination but a participation in the broader evolutionary movement toward greater unity and complexity. Spinoza's notion of *conatus*, the striving of each being to persist and perfect itself, as formulated in *Ethics*, complements Nietzsche's insight, grounding ethical action in the alignment of individual and universal striving within a broader ontological framework.

Aristotle's *Nicomachean Ethics* complements this view by presenting ethics as the pursuit of eudaimonia (flourishing), stating, "Happiness is an activity of the soul in accordance with virtue." This teleological framework aligns with Aquinas' natural law theory in *Summa Theologica*, where he argues that ethical action is rooted in the divine order and reason. Hegel's *The Philosophy of Right* further integrates these insights, proposing that ethical development occurs through historical dialectics, in which freedom and self-realization emerge through the resolution of conflicts.

Teilhard de Chardin's *The Divine Milieu* refines this ethical vision by positing that love is the driving force of evolution, stating, "Someday, after mastering the winds, the tides, and gravity, we shall harness for God the energies of love." In this system, love is not merely an emotion but the highest ethical principle, guiding human action towards unity and divine fulfillment. Unlike mere sentimentality, this vision of love has an ontological foundation: love is the principle of convergence, the cosmic force that draws all being into unity.

Aquinas' natural law, delineated in *Summa Theologica*, further integrates these ideas by positing that moral action aligns with the intelligible order of creation. Ethical progress, in this system, is dialectical and developmental, as Hegel suggests in *The Philosophy of Right*. Individual will and historical struggle lead to higher syntheses of freedom and self-realization. Teilhard's evolutionary love, as discussed in *The Divine Milieu*, serves as the culmination of this ethical vision, uniting all beings in a cosmic

convergence toward divine fulfillment. Love, as the ultimate principle of cosmic evolution, transcends mere emotion to become the driving force of ethical and spiritual growth.

Teleology: The Fulfillment of Reality in the Omega Point

The teleological aspect of Onto-Theo-Dynamic Realism unites its metaphysical, epistemological, and ethical dimensions. History and existence are not random but directed toward a purposeful end. Teilhard's Omega Point, developed in *The Phenomenon of Man*, represents the ultimate goal of this process: the unification of all being in a state of perfect consciousness, love, and divine harmony. Hegel's *Phenomenology of Spirit* provides a philosophical parallel, where reality culminates in a self-aware and self-reconciled totality. Whitehead's conception of God as the principle of creative advance, as formulated in *Process and Reality*, aligns with this vision, portraying divinity as both the source and goal of cosmic evolution.

This teleological vision is deeply participatory. Humanity's role is not passive but active, requiring the authentic engagement of individuals in the unfolding of Being. Heidegger's call for authenticity, as outlined in *Being and Time*, resonates here, urging us to respond to the call of Being by living in alignment with its deeper purposes. This alignment requires an ethical commitment to creativity, love, and the pursuit of truth, grounded in the recognition that our individual lives contribute to the greater whole. History is not a random sequence of events but a structured movement toward greater self-awareness, unity, and fulfillment.

Conclusion

Onto-Theo-Dynamic Realism provides a comprehensive philosophical synthesis that unifies diverse philosophical traditions into a coherent vision of reality. It synthesizes the permanence of being with the dynamism of becoming, offering a metaphysical structure that accounts for both stability and change. Its epistemology emphasizes the participatory nature of knowledge,

where human understanding is an active engagement with reality rather than a passive reception of facts. Ethically, it affirms human creativity and the pursuit of transcendence. It recognizes that self-actualization is aligned with cosmic evolution, and that history is directed toward an ultimate telos. The ultimate goal of existence is to be understood as the unification of knowledge and being in the highest form of reality.

This system ultimately proposes that reality is structured yet evolving, grounded in the unity of divine and created being. It incorporates theological realism to affirm the role of divine participation in knowledge and existence; thus, integrating metaphysical, epistemological, and ethical dimensions. The culmination of this process is the Omega Point, where truth, knowledge, and being fully coalesce in a perfected unity. By bridging classical metaphysics with modern existential and phenomenological insights, Onto-Theo-Dynamic Realism offers a compelling and coherent synthesis, advancing philosophical inquiry toward a fuller understanding of reality.

Such an approach, accordingly, provides a robust framework for addressing the fundamental questions of existence while opening new pathways for thought and action in the pursuit of truth, goodness, and love. Reality is not a closed system but an open, evolving process, ultimately culminating in a state where being, knowledge, and love achieve their highest synthesis. Onto-Theo-Dynamic Realism presents a vision of reality as a structured yet evolving whole, grounded in the unity of divine and created being, culminating in the Omega Point, where truth, knowledge, and existence fully coalesce.

The Power of the Present: A Philosophy of Time and Tranquility

by
Graham Powell

Overview

Time is a precious and finite resource. The past lives only in memory—shaped by personal recollection or the narratives others impose. It is no longer real, only a shadow flickering in the mind or on the page. The future, meanwhile, remains unwritten — a realm of pure imagination, filled with hopes, fears, and uncertainty.

Only the present moment truly exists. It is the ground beneath your feet, the breath in your lungs, the still point in a turning world. When you stay fully with your present—attentive, accepting, and aware—it becomes a compass, guiding you with quiet precision.

The right present is one marked not by distraction or urgency, but by serenity. In that serenity lies a deeper wisdom—one that doesn't need to predict the future or rewrite the past. Instead, it understands that peace and clarity arise when we meet the now with honesty and presence.

Live here. Live now. Let this moment be enough—and from it, all else will follow.

Introduction

In an age obsessed with speed, schedules, and achievement, it's easy to overlook the simple truth that time is our most precious resource. Yet, it is also one of the most misunderstood. The way we relate to time—how we recall the past, anticipate the future, and experience the present—shapes our worldview, our inner peace, and ultimately, our lives.

The Past

The past holds a powerful grip on the human psyche. It is where our memories reside, where stories of success and regret linger. But the past, for all its emotional weight, exists only in the mind. It is a reconstruction, filtered through perception, and often distorted by nostalgia or pain. In many cases, what we consider our history is a blend of what we choose to remember and what others have chosen to record or emphasize. It is not a place we can return to or change—only a shadow that trails behind us.

The Future

Similarly, the future is a phantom. It is built not on certainty but on imagination. We project ourselves forward in time, envisioning goals, anticipating problems, and dreaming of better days. The future, however, does not exist—not yet. Our relationship with it is speculative and often filled with anxiety or blind optimism. It is a realm of possibility, not presence.

The Present

Hence, we are left with the present—the only time that truly *is*. This moment, right now, is the only place where life unfolds. When we anchor ourselves in the present, we step out of the illusions of memory and the unknowns of anticipation. We begin to experience reality as it is, not as we wish it were or fear it might become.

Sustained Presence

To live in the present is not to abandon reflection or forsake planning. Rather, it is to approach both past and future with awareness, while maintaining a grounded connection to the now. The present is not just a neutral in-between; it is the source of action, of being, and of clarity. When we fully inhabit it, we find that serenity becomes accessible—not as a fleeting mood, but as a state of sustained presence.

This serenity is not passive. It carries wisdom — the kind that arises not from overthinking or rushing, but from quiet discernment. It teaches us that peace is not found in a perfect past or a promised future, but in the stillness of the moment we are already in. The present, when fully embraced, steers us toward choices that align with our deeper values. It reveals that the right action often flows from stillness, not struggle.

A Radical Act

In a world that constantly pulls us away from the now — through distraction, worry, and noise — choosing to stay present is a radical act. It is a commitment to live with intention, to value awareness over autopilot, and to recognize that this very breath, this exact moment, is enough.

Summary and Conclusion

Time is precious, yes — but not because of how much of it we have. It is precious because of how completely we can live in each instant. When we stop chasing time and start honouring it through presence, we find that the wisdom and serenity we've been seeking were never far away. They were here all along.

INTERPRETING 'VIEW'

A POEM BY GRAHAM POWELL

The poem *View*, by Graham Powell, is beautifully evocative, painting a scene of reflection, longing, and transformation. The imagery of the "large bay window" suggests a perspective—perhaps a moment of contemplation where the speaker gazes outward, caught in the interplay of light and memory.

The "celestial palates of greys and white" evoke a sky in transition, possibly mirroring the emotional state of the speaker. These colours carry a subdued, contemplative tone, reinforcing a sense of wistfulness. The "fragrance of your smile" is particularly striking, blending the senses in an intimate, almost nostalgic way, suggesting that the presence of a loved one lingers in the air even as they depart.

Flashes of light forming memories illustrate how fleeting moments crystallize in one's mind, making time feel both immediate and distant. The sound of the train is a powerful auditory element—it is both melodic and symbolic, marking movement, change, and perhaps the inevitable passage of time. It serves to "temper the melancholy," hinting at the bittersweet nature of departure. There is sadness, but also an acceptance of its rhythm.

Overall, the poem captures the quiet yet profound emotional weight of letting go, the contrast between permanence and transience, and how sensory details—sight, smell, and sound—hold onto love even as it fades.

More about the love interest on the train.

Focusing on the fact that the love interest is physically on the train deepens the theme of separation and movement. Trains are often symbolic of journeys, transitions, and inevitability. In this poem, the train becomes a powerful metaphor for departure, carrying the love interest away while the speaker remains in place, watching.

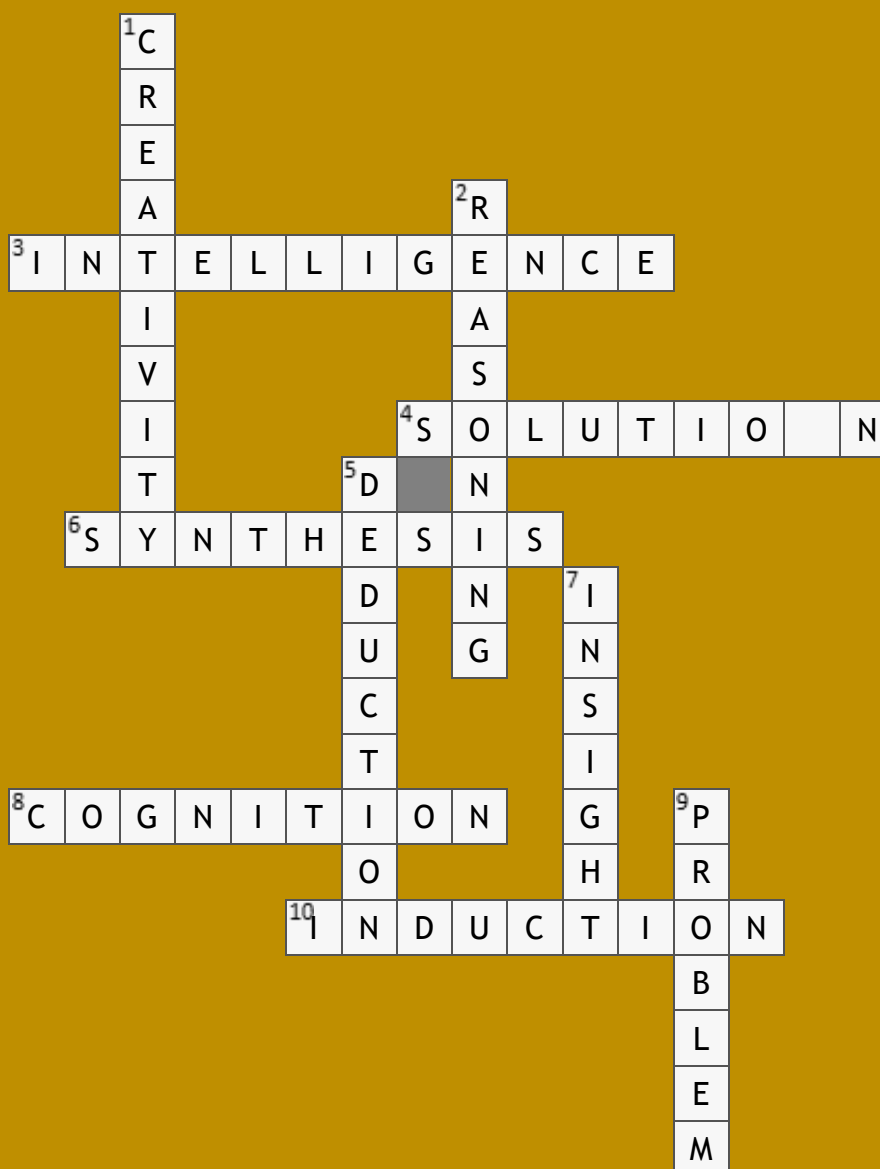
The rhythmic, "tuneful" sound of the train provides an interesting contrast—it tempers the melancholy rather than deepening it. Perhaps the speaker finds solace in the predictability of the train's movement, acknowledging that departures are natural, even if they are painful. There's a certain grace in accepting the motion, in watching a loved one slip away but not resisting their journey. The large bay window also plays an important role in framing this moment—it allows the speaker to witness, to reflect, to absorb the departure visually. The contrast between stillness and movement is poignant: one person remains, surrounded by familiar light, scent, and memories, while the other is pulled away into the unknown. This moment is preserved in the speaker's mind, almost like a painting, but the train ensures that love itself remains fluid and transient.

If we consider the "celestial palates of greys and white" as clouds, the imagery becomes even more dynamic. Clouds are constantly shifting, evolving, much like emotions and relationships. Their movement mirrors the transience of the love in the poem—changing form, fading, and reforming as memories.

Clouds also hold a dual symbolism. On one hand, they can be heavy with sorrow, looming like the weight of impending separation. On the other, they can be soft, ethereal, providing a kind of gentle, reflective beauty. The fact that Powell refers to "palates" rather than just colours, suggests artistry—perhaps the sky itself is a canvas onto which emotions are painted. The speaker sees something greater in the sky, in the interplay of light and shadow, which reflects their own emotional state.

The train then enters as a contrast: while clouds shift naturally, the train carries its own directed purpose—it moves forward relentlessly. The love interest is within that journey, disappearing over the horizon, while the speaker remains, watching the sky, observing its endless transformations

Crossword Puzzle on IQ Answers



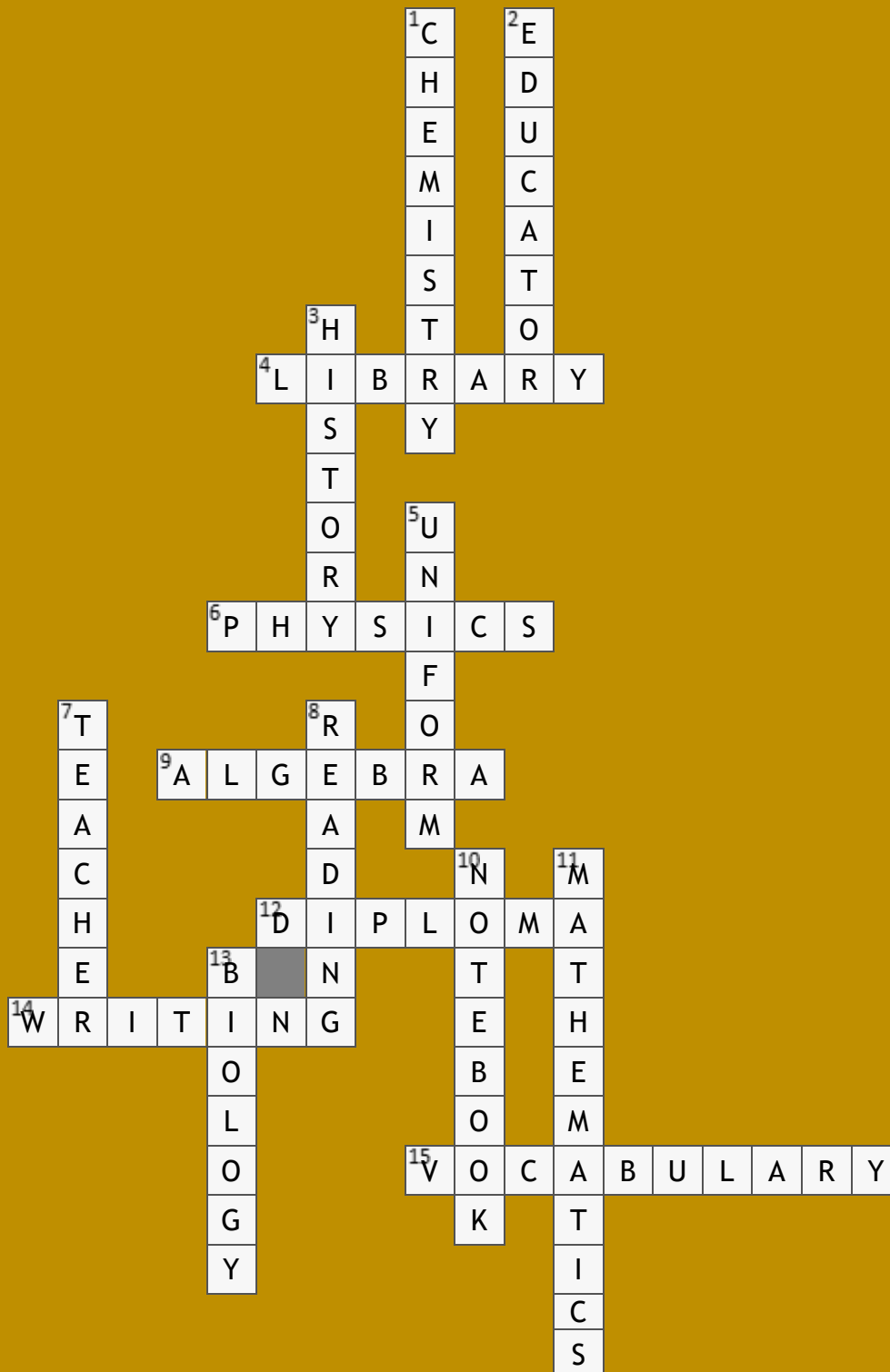
Across

3. The ability to learn, understand, and apply knowledge and skills. (Intelligence)
4. A way of solving a problem or dealing with a difficult situation. (Solution)
6. The combination of a number of things into a coherent whole. (Synthesis)
8. The mental process of acquiring knowledge and understanding through thought, experience, and the senses. (Cognition)
10. The process of making generalizations based on specific observations. (Induction)

Down

1. The use of imagination or original ideas to create something; inventiveness. (Creativity)
2. The process of thinking about something in a logical way in order to form a conclusion or judgment. (Reasoning)
5. The process of reasoning from one or more statements (premises) to reach a logically certain conclusion. (Deduction)
7. A clear, deep, and sometimes sudden understanding of a complicated problem or situation. (Insight)
9. A matter or situation regarded as unwelcome or harmful and needing to be dealt with and overcome. (Problem)

Crossword Puzzle on Education for Children and Teenagers Answers



Across

4. A place where books and other materials are kept for people to read. (Library)
6. The study of matter, energy, and how they interact. (Physics)
9. A branch of math that uses letters to represent numbers. (Algebra)
12. A certificate given to students upon completing their studies. (Diploma)
14. The act of putting thoughts into words on paper. (Writing)
15. The words that a person knows and uses. (Vocabulary)

Down

1. The science of substances and how they interact. (Chemistry)
2. A person who teaches students in a school. (Educator)
3. The study of past events and people. (History)
5. A set of clothes that students wear to school. (Uniform)
7. A person who helps students learn new things. (Teacher)
8. The act of looking at and understanding written words. (Reading)
10. A book with blank pages used for writing notes. (Notebook)
11. The study of numbers, shapes, and patterns. (Mathematics)
13. The study of living things and their environments. (Biology)

Crossword Puzzle on Poetry Answers

Across

4. The central idea or message of a poem. (Theme)
7. The repetition of consonant sounds at the beginning of words. (Alliteration)
9. A mournful poem lamenting the death of someone. (Elegy)
11. A group of lines in a poem, forming a paragraph. (Stanza)
14. The rhythmic pattern of a poem. (Meter)
16. A humorous five-line poem with a specific rhyme scheme. (Limerick)
18. A 14-line poem with a specific rhyme scheme. (Sonnet)
19. A narrative poem often set to music. (Ballad)
20. A four-line stanza with a specific rhyme scheme. (Quatrain)

Down

1. Poetry without a consistent meter or rhyme scheme. (Freeverse)
2. Words that imitate the sounds they describe. (Onomatopoeia)
3. A lyric poem praising or glorifying something. (Ode)
5. A three-line poem from Japan, often about nature. (Haiku)
6. Descriptive language that appeals to the senses. (Imagery)
8. Giving human qualities to non-human things. (Personification)
10. A figure of speech comparing two things without using 'like' or 'as'. (Metaphor)
12. The repetition of similar sounds at the ends of words. (Rhyme)
13. A figure of speech comparing two things using 'like' or 'as'. (Simile)
15. A long narrative poem celebrating heroic deeds. (Epic)
17. A pair of successive rhyming lines. (Couplet)

Some Thoughts about the Renaissance of Education

A Brief Essay by Anja Jaenicke

The harmonisation of all facets of existence consists of the synthesis of opposite forces within living organisms, and the universe. In the transformative state of connecting these opposites, the young and yet unformed mind transcends his own limitations and archives a higher state of conscious perception.

The child experiences that every decision in a person's life is based on action and reaction. Two opposing forces, which must be harmonised because they always come in pairs. And now our young friend learns about Newton's Third Law of Motion and the interaction of forces.

Strong, and weak, nuclear forces, gravity and electromagnetism can also be harmonised as vibrations and frequencies, which create not only Mathematics, but Anatomy, Astronomy Music, Language and Visual Art, too.

By understanding the connective power of the universe, the young and curious student learns that all the diligence and persistence that drives the human race has its own synergetic frequency. He learns that we can find a perfect connective blueprint in nature itself.

1.618, the number phi, or the divine proportion, the ratio between two numbers can be found in the design of leaves, trees, animals, our fingerprints and even in the double helix - our very own DNA. It is in paintings like the "Mona Lisa" - and even in the renaissance staircase of Chateau de Chambord in France, designed by the great Leonardo da Vinci himself.

This brings us further to the related Fibonacci sequence 1,1,2,3,5,8,13... (and so on) and we travel into the world of musical theory. We learn that an octave on the piano consists of 13 keys, 8 white ones, and 5 black ones of which the 3rd and 5th note make up a basic chord. The composer W.A. Mozart used the Fibonacci sequence in some of his works.

As the learning student leaves the classroom and wanders with open eyes, he finds wild roses growing in an old, enchanted garden. The child realises that the number of the rose petals correspond to the Fibonacci sequence. In awe he lifts the head and looks up into the sky, And there are the birds, and they too follow the Fibonacci pattern while they sing to the sequence of our planet earth.

"Realise that everything connects with everything else." Leonardo