

***Matrix of Peace Whole Systems Model  
Analysis of Proceedings at  
Addressing Indigenous Peoples' Rights***

***By: Philomena Blees***

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Photo: Richard Bluecloud Castaneda

**THE NOBEL PEACE  
PRIZE FORUM OSLO**

11 December 2017, 10:00 am-11:30 am  
University of Oslo, the Aula, Karl Johans gate 47

**ACROSS DIVIDING LINES**

Indigenous peoples' rights within the context of  
social justice and environmental protection

Photo: Aina Bye



# Table of Contents

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1.	About Peace Through Commerce.....	3
2.	Executive Summary .....	4
3.	Purpose and Scope of Analysis.....	8
4.	Purpose and Format of Forum.....	9
5.	Analysis Technology: Matrix of Peace Whole Systems Model.....	12
6.	Analysis: using Matrix of Peace Whole Systems Model technology to assess the proceedings of Forum.....	16
7.	Report conclusions.....	40
8.	Report recommendations.....	42
9.	Call for Action.....	46
10.	Appendices:	
	A. Matrix of Peace Whole Systems Model Process.....	47
	B. Example of Spiral Dynamics Integral Model.....	50
	C. Forum Participants List .....	51
	D. Case Study: Australian Napranum Original Shire’s Whole of Community Change .....	55
	E. Acknowledgements and List of contributors to Report.....	59

# About Peace Through Commerce

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A three-time Nobel Peace Prize Forum partner, Peace Through Commerce is a strategic, global and educational nonprofit organization dedicated to creating a world where all people enjoy peace and prosperity. Using our peacebuilding technology, the Matrix of Peace Whole Systems Model™, we teach people to view problems like poverty, war, inequality, and environmental degradation from a new level of consciousness focusing on values, beliefs and worldviews. We introduce proven peace-optimizing values and best practices, point out areas of value-agreement, and guide people to create new solutions to age-old problems. In short, Peace Through Commerce is in the “mind-changing” business. Our Model fosters breakthrough thinking which moves people from legacy-thinking, single-issue solution efforts that often focus only on effects, to well-designed, coordinated, multi-sector solutions that focus on all levels of the problem: values, causes, and effects.

Contact information:

Peace Through Commerce, Inc.

1510 Falcon Ledge Drive

Austin, TX 78746-6104

Tel: 1-512.522.0782

[www.peacethroughcommerce.org](http://www.peacethroughcommerce.org)

[admin@peacethroughcommerce.org](mailto:admin@peacethroughcommerce.org)



## Executive Summary

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The 2017 Nobel Peace Prize Forum Oslo, “Across Dividing Lines”, addressed indigenous peoples’ rights within the context of social justice and environmental protection. The stated goal of the Forum was to shed light upon the conflicts and interests at stake and provide a platform for dialogue and experience-sharing. It was not to re-litigate or settle disputes.

The goal of this Report is for Peace Through Commerce to use the Matrix of Peace Whole Systems Model tools and guidelines to capture content and deliver an analysis of the proceedings based on the Model methodology. The thesis behind the Model is sustainable societal peace ensues from well-designed public, private, and civil society sectors co-operating (not merely operating) from a field of shared, peace-optimizing consciousness conditions and best practices. The three sectors are necessary for peacebuilders to co-generate justice, prosperity, and sustainability<sup>1</sup>—the three necessary but sufficient outcomes for sustainable peace. Like a three-legged stool, justice, prosperity, and sustainability are all necessary to support a sustainable peace. If any one leg of the solution is missing, it will fail to be sustainable. When all three outcomes are accounted for and made part of the peacebuilding process, the society will be capable of operating as a self-balancing, self-correcting, flourishing societal ecosystem of sustainable peace.

In Matrix of Peace Whole Systems Modeling terminology, the primary conclusion of the Report is that the greatest divide presented at the Forum exists in the public sector. It is an intra-sector divide between two peoples sharing sovereignty over the same territory-- a convening issue for the Forum and a legitimacy issue in the public sector. It is axiomatic in the Model that sustainable peace requires a healthy public sector speaking with one unified voice to successfully co-operate and work interdependently with the other two sectors. A house divided cannot stand. A corollary to this issue is society must find a safe and effective dispute resolution process within the public sector to resolve disagreements between the joint sovereigns. The Report

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<sup>1</sup> Sustainability refers to the potential for long-term maintenance of well-being which has environmental, economic, and social dimensions.

shows this is the primary work to be done. Without resolving this sector-level issue, all other sector and intersection outcomes of justice, prosperity, and sustainability will underperform or not function at all—like the questions of social justice and environmental protection addressed by the Forum panel.

Consciousness sphere work and tools are indicated by the Model to assist the parties in developing shared beliefs and worldviews to move into intra-sector cooperation and develop a dispute resolution process. This work includes generating consciousness and values assessments, maps, and personal self-awareness support. The next step needed is vision, mission, and intention setting along with expectations process statement.

A second important convening issue for the Forum was the omission of a representative from the businesses involved in the private sector issues of mining and oil drilling, and representatives from the general public who could speak to the civil society sector issues of sustainability and justice. Their voices are critical for getting to intersection cooperation between the sectors and solving the problems of social justice and environmental protection in a meaningful way as understood using the Matrix of Peace Whole Systems Model.

Secondary divides presented at the Forum occur between sectors—the classic condition described in the Matrix of Peace Whole Systems Model which prevents a society from achieving sustainable peace. It happens when sectors become polarized and thinking in ‘silo mode’, preventing them from achieving the cross-sector cooperation required for “intersection outcomes of prosperity, justice, and sustainability.”

One divide described by the speakers is between the private and public sectors over which laws apply to land use disputes between businesses and indigenous peoples when the land use in question affects indigenous peoples’ property, lifestyle, jobs, and culture are and at the same time are approved scientifically, culturally and legally by the majority peoples. This is primarily a legitimacy issue within the public sector as noted, but also a public sector-private sector legal issue. Another divide described by the speakers is between the public and civil society sectors over the issue of what constitutes sustainable business practices. A third divide presented

between the civil society and public sectors is over the issue of justice, justice to the indigenous peoples.

In Matrix of Peace Whole Systems Modelling, key stakeholders from all three sectors must be part of the dialogue process. Absent were representatives from the businesses involved in the private sector issues of mining and oil drilling, and representatives from the majority peoples who could speak to the civil society sector issues of sustainability and justice. Their voices are critical for getting to intersection cooperation between the sectors and solving the problems addressed by the Forum of social justice and environmental protection as understood using the Matrix of Peace Whole Systems Model.

We saw the very positive result of the consciousness and values analysis that the peoples on both sides of the public sector divide hold dear the same values and goals-- for themselves and their society-- at all levels of consciousness development. Shared values are the primary mover of people from sector/silo thinking and behavior to intersection cooperation and outcomes of justice, prosperity, and sustainability. However, we also saw that while values unite, beliefs and worldviews divide. At every level of consciousness measured, the indigenous peoples were not experiencing life conditions consistent with their beliefs and worldviews about how to operate and be in the world in alignment with their values. The majority peoples we have to assume were largely satisfied, albeit not moving fast enough or feeling understood. This last conclusion is weak and anecdotal only as those people were not present to speak to the issues.

These two peoples have every reason to make it to a true ecosystem of sustainable societal peace and human flourishing—the overarching goal of Matrix of Peace Whole Systems Modeling. They share values and a territory. Excellent tools and facilitators exist to assist them with necessary and primary work illuminated by the consciousness sphere.

More importantly, when they do achieve an ecosystem of peace, they may succeed in healing an ancient and archetypal divide on this planet at its most basic, primal level. Our First Nations' disturbances and dissonance permeate the world and all its other dissonances. First Nations have humanity awareness and earth awareness wisdom to teach the majority peoples and bring into the

effort. Once society finds a way to heal its First Nations disturbances, it can use their combined forces and wisdom to co-lead the way to healing other disturbances and dissonance on the planet.

We believe for this to happen an ongoing process should be put in place to facilitate discussions between the two peoples using a multi-sector consciousness and values technology such as the Matrix of Peace Whole Systems Model. While the issues are simple to see using the Matrix of Peace Whole Systems Model, they will not be easy to address. It will require a robust series of curated steps as outlined in this Matrix of Peace Whole Systems Model analysis.

# Purpose and Scope of Analysis

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## **Purpose:**

Peace Through Commerce, Inc. was engaged by [Nobel Peace Prize Research and Information AS](#). Its aims include conducting research on international relations, peace and conflict. The purpose of this Report pursuant to this engagement is for Peace Through Commerce “to use the Matrix of Peace Whole Systems Model tools and guidelines to capture content and deliver a report of the proceedings at the Nobel Peace Prize Forum Oslo 2017.”

Peace Through Commerce’s mandate, taken as a whole, is not to provide conclusions about the issues at hand. It is to provide a report of the proceedings using the Matrix of Peace Whole Systems Model methodology. This Model is a systems technology which fosters breakthrough thinking. It allows people to view problems like poverty, war, and social inequality starting from a higher order level of consciousness by focusing on core societal values. It targets areas of value-agreement and guides people to create new solutions for future living, while honoring and witnessing the pain and history of the problem at hand. It moves stakeholders to co-creating well-designed, coordinated, multi-sector solutions that focus on all levels of the problem--values, causes, and effects—in service of the even higher goal of achieving human flourishing.

## **Scope and Constraints of Report:**

The 2017 engagement agreement was completed four weeks before the 2017 Forum. There was neither time nor resources committed for a full scale Matrix of Peace Whole Systems Model 9-step analysis of the engagement process at the Forum. This work would have included pre and post event consciousness and values assessments and maps of the problems, actors, and areas of focus. It would have also included a review of the public, private, and civil society sector conditions affecting the issues raised at the Forum.

This analysis is, therefore, limited to reviewing what was said at the Forum, with no prior or post Forum analysis. Among the calls to action is a proposal that an ongoing Matrix of Peace Whole

Systems Model Incubator be enrolled for at least one year to complete the work of the Matrix of Peace Whole Systems Model.

## Purpose and Format of 2017 Forum

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The 2017 Nobel Peace Prize Forum Oslo, “Across Dividing Lines”, addressed indigenous peoples’ rights within the context of social justice and environmental protection. A full video recording in English and Norwegian is available here: <https://www.nobelprize.org/events/nobel-peace-prize-forum/index.html>

The stated goal of the Forum was to shed light upon the conflicts and interests at stake and provide a platform for dialogue and experience-sharing. It was not to re-litigate or settle disputes.

2017 marked the 10th anniversary of the adoption of the UN Declaration on the Rights of Indigenous Peoples, as well as the 25th anniversary of Dr. Rigoberta Menchú Tum receiving the Nobel Peace Prize in recognition of her work for peace and reconciliation across ethnic, cultural and social dividing lines.

Olav Njølstad, the Director of the Norwegian Nobel Institute which convened the event, in introductory remarks said that across today's world, the rights of indigenous peoples are frequently being challenged and disputed. Therefore, the Norwegian Nobel Institute invited Dr. Menchú Tum back to Oslo to give a keynote address reflecting upon the state of affairs concerning indigenous rights 25 years after her Nobel Peace Prize award. They wanted to know what progress has been made and what are the unsolved issues and pressing challenges ahead.

Following Dr. Menchú Tum's address, the Forum focused on two recent examples of intrastate conflict involving indigenous peoples over energy and environmental resources. A six-member panel discussed and compared the 1) Standing Rock conflict in North Dakota, USA, where oil pipe-line interests have clashed with the rights of the Dakota/Lakota/Nakota peoples, and 2) Nussir copper mine controversy in the municipality of Kvalsund, Norway, which is affecting



different parts of the indigenous Sami population of the region.

Director Olav Njølstad said: “the need to work toward dialogue and reconciliation as alternatives to conflict escalation and violence is imperative.”

Svein Stølen, Rector of the University of Oslo, said: “the Forum is intended to serve that purpose in a constructive way.” He noted “we are pleased that the University of Oslo can serve society by cooperating across sectors and by being an arena for dialogue.” He emphasized that “academia's role in society is to encourage

Director Olav Njølstad deeper understanding, critical thinking, and free speech, which is why dialogue is so important.”

The panel discussion was moderated by Fred de Sam Lazaro, correspondent since 1986 for PBS News Hour - one of the most trusted news broadcasts in the USA. The panel included:

- Grand Chief Edward John, Expert Member of the United Nations Permanent Forum on Indigenous Issues & Hereditary Chief of Tl'azt'en Nation

- HolyElk Lafferty, 4th Generation Lakota Activist
- Stephanie Hope Smith, Sacred-Cultural Site Conciliator; court-rostered mediator
- Aili Keskitalo, President of the Sami Parliament
- Elisabeth Gammelsæter, Secretary General of the Norwegian Mineral Industry
- Øyvind Ravna, Professor of Law, University of Tromsø

The Forum was made possible by generous support from its Title Event Partners [New Generation Power, International](#) and [Peace Through Commerce, Inc.](#)

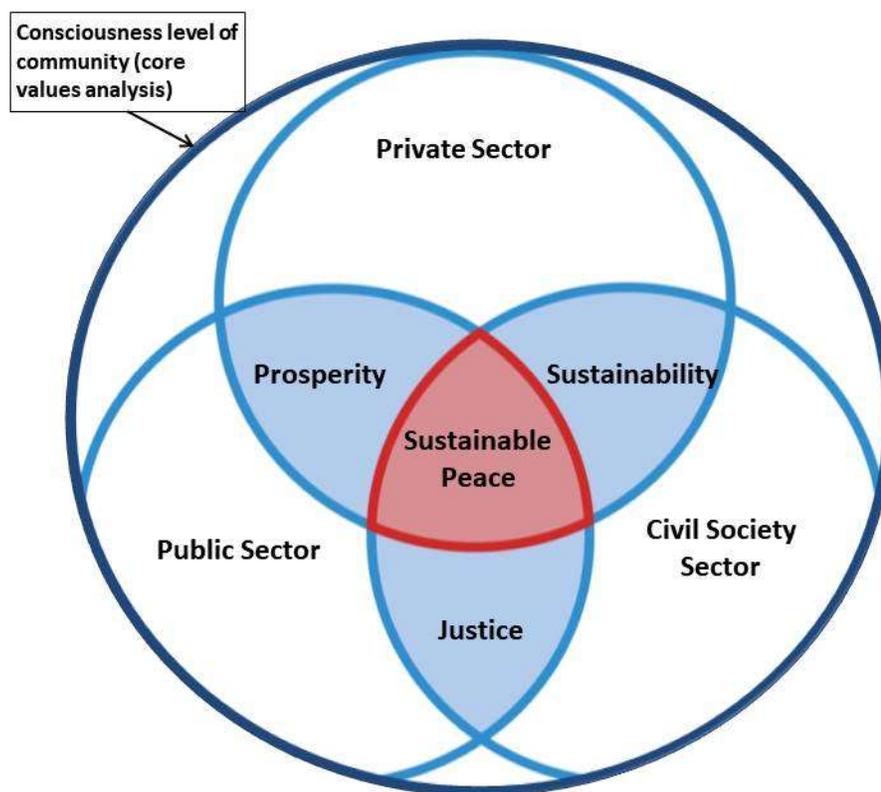
The Nobel Peace Prize Forum Oslo 2017 was organized by the Norwegian Nobel Institute and Nobel Peace Prize – Research and Information AS in partnership with the University of Oslo at the [Oslo University Aula](#). The Aula was the home of Nobel Peace Prize Ceremony from 1947 to 1989. Serving as an arena for interdisciplinary discussion and reflection on pivotal and timely issues of importance to international peace and security, the Forum assembles 500 participants at the Oslo University Aula - an historic and iconic hall in central Oslo adorned with original paintings by expressionist painter Edvard Munch.

In 2016, the Nobel Peace Prize Forum Oslo was established as part of the annual Nobel Peace Prize celebrations each December. The Forum is intended to bring together a unique constellation of Nobel Peace Prize Laureates and other international thought-leaders; leading representatives of governments and international organizations; scholars; civil society leaders and activists, business and private sector actors; journalists; and youth across the globe, including students.

The Nobel Peace Prize Forum Oslo is broadcast to a global audience and streamed live online. The Forum welcomes viewers' comments and questions via social media before and during the Forum. Some of the questions from its global audience are brought into the live discussion.



# Analysis Technology: Matrix of Peace Whole Systems Model



**MATRIX OF PEACE SYSTEMS MODEL™**

## I. The Matrix of Peace Whole Systems Model – Overview

Peace Through Commerce’s Matrix of Peace Whole Systems Model is a highly researched theoretical model, sourced from the work of generations of thought leaders from both the classical liberal tradition and the human potential movement. It is the goal of Peace Through Commerce to bring these two forces—classical liberalism and the human potential movement—together to inform the public and peacebuilders of the values, beliefs, practices, and lessons learned that most optimally generate sustainable peace. The Model comes with a body of best practices, tools and data to aid the practitioner in using it. The bringing together of historically separate and sometimes hostile sectors is the creative gift of Peace Through Commerce and its Matrix of Peace Whole Systems Model.

### The Matrix of Peace Whole Systems Model:

- Illuminates the core values and consciousness forces of a society
- Identifies the best practices for peacebuilding within and among the private, public and civil society sectors
- Serves as a visual tool with the Venn diagram becoming a map of a given society and graphically illustrating how sectors combine to co-create peace, and where problems occur within the society
- Serves as an assessment tool for mapping the dominant level of consciousness in each sector, and diagnosing and correcting imbalances among the sectors when peace is disrupted

The design of the Matrix of Peace Whole Systems Model follows the natural design of human communities by taking into account all three sectors of society--public, private and civil society--in any problem solving efforts. The thesis behind the Model is sustainable societal peace ensues from well-designed public, private, and civil society sectors co-operating (not merely operating) from a place of higher order consciousness and a field of shared, peace-optimizing values, beliefs and practices. The three sectors are then capable of co-generating justice, prosperity, and sustainability<sup>2</sup> —the three necessary but sufficient outcomes to co-generate sustainable peace. Like a three-legged stool, justice, prosperity, and sustainability are all necessary to support sustainable peace. If any one leg is missing, peace will fail to be sustainable. When all three outcomes are accounted for and made part of the peacebuilding process, the society will be capable of operating as a self-balancing, self-correcting, flourishing societal ecosystem of sustainable peace.

Guiding a society to generate justice, prosperity and sustainability becomes the primary focus of a Matrix of Peace Whole Systems Model analysis. As can be seen from the visual Model, they are co-generated by operation of the sectors. Cooperating private and public sectors co-generate prosperity. Cooperating public and civil society sectors co-generate justice. Cooperating civil

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<sup>2</sup> Sustainability refers to the potential for long-term maintenance of well-being which has environmental, economic, and social dimensions.

society sectors and private sectors co-generate sustainability. The Model posits that no one or two outcomes alone can generate sustainable peace. Peace at all costs is not the goal. Peace without justice, or prosperity, or sustainability will not be a lasting, sustainable peace.

## II. **Matrix of Peace Whole Systems Model as technology**

The Model functions as technology when it is used to identify, measure, code and map the forces at work in any given societal problem. Modelers identify and code the level of values and on-the-ground practices in the society and translate the codes onto the Model Venn diagram, which then becomes a map of the society. Like an x-ray of a human body, the map tells the story of what is going on in the society from consciousness, values, worldviews, practices, sectors, intersections, and ecosystem viewpoints. With this information, practitioners can guide stakeholders toward identifying and developing new or missing shared values, worldviews, and practices necessary to assist them in co-creating agreements to resolve differences.

The Model allows stakeholders to experiment first on potential interventions while taking into account the consequences of changes on all sectors. This avoids the tragedy of unintended consequences or wasted effort that comes from interventions that have not been tested in a systems model. The Model also introduces non-charged, non-emotional terms for the parties to use that tend not to trigger negative emotional historical issues--a significant advantage in curating an extended dialogue around extremely charged issues. For example, whatever the issue, the curators will talk about moving stakeholders from non-sector<sup>3</sup> or silo sector behavior to multi-sector co-operation. They will seek engagement of all three sector stakeholders to co-create solutions that promote prosperity, justice, and sustainability-not just one or two. They will seek interventions that prepare the society to operate as a sustainable ecosystem of societal peace.

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<sup>3</sup> Non-sector behavior occurs when people operate outside public, private and civil society sectors, e.g., when business operates illegally outside a formal private sector, or when there is no functioning government or legitimized public sector.

### III. Methodology of Peace Through Commerce in this analysis

We here compare the Forum to an abbreviated Matrix of Peace Whole Systems Model process. That process, set forth in full in Appendix A, forms the criteria and mental model for this analysis. The steps, in brief, are as follows.

- I. Choice of event: calculated to engage stakeholders through heart, body, mind and spirit (or soul).
- II. Convening decisions: choose stakeholders, participants, and audience from all three sectors of society.
- III. Choice of facilitators: engage facilitators with knowledge of Matrix of Peace Whole Systems Model and/or multi- sector conditions, best practices, values and consciousness models for co-creating multi-sector sustainable solutions.
- IV. Consciousness work. Generate consciousness and values assessments, maps, and personal, self-awareness support; create vision, mission, and a shared expectations process.
- V. Vision, mission, intention setting: create shared vision, mission statement, expectations process.
- VI. Sector practices and conditions maps: assess and create.
- VII. Intersection analysis; creation of Matrix of Peace Whole Systems Model maps.
- VIII. Curated facilitation: more than facilitate, curate dialogue and solution generation to move stakeholders from non-sector or silo sector behavior to multi-sector co-operation seeking solutions that generate prosperity, justice, and sustainability.
- IX. Follow-through: support the stakeholder group throughout solution generation, beta testing, and final integration of solutions back into the society until conditions have led to a functioning, self-correcting, self-balancing ecosystem of societal peace.

# Analysis: Using Matrix of Peace Whole Systems Model 9-step methodology to assess the proceedings of Forum

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- I. Choice of Event - Step 1 in Matrix of Peace Whole Systems Model process:
  - A. For 2017: Convenor chose a forum and panel format. Day 1: morning forum the day after the Nobel Peace Prize Award Ceremony, comprised of a keynote by a former Nobel Laureate, no audience participation or Q&A. It was followed by a moderated panel discussion on two controversies related to the keynote; no audience participation or Q&A. Day 2 was organized as a morning Chatham House private discussion for the panel only, joined by additional stakeholders, an official representative of convenor, and 4 observers (two from Peace Through Commerce and two from convenor Forum staff). Noteworthy is that convenor had a time constraint of only 1 month to prepare between decision to go forward and event.
  - B. Analysis: a Matrix of Peace Whole Systems Model choice of event goal is to choose an event format calculated to connect with the whole person, i.e., to touch and engage all participants at their empathetic, personal, vital levels, encompassing heart, body, mind, spirit and soul.
    1. What worked well by Matrix of Peace Whole Systems Model standards:
      - a. Timing, sequence, convenor and audience. These metrics all worked every well to position the opening of the Forum at the same high level of consciousness and energetics as the closing of the Nobel Peace Prize Ceremony the day before. Having the same convenor, same city, and large overlap of participants and audience brought the lofty goals, energetics, heightened emotions, and global connectedness of the Nobel Ceremony to the Forum. By consciousness developmental measures, the Forum opened at the highest levels of self-actualization (Maslow) and at Tier 2 Integral

Self and Holistic Self levels (Spiral Dynamics and Integral Theory).<sup>4</sup> Participants could not have been better positioned to be whole-person open to the dialogue-- energetically and emotionally at consciousness levels spanning all consciousness developmental levels of the models cited. We focus our comments above only on the event positioning—not on the people themselves. Individuals were experiencing a great deal of personal and communal emotions unrelated to where the Nobel Peace Prize Ceremony event ended.

- b. Spiritual prayer and presencing by Tim Mentz, Sr. of *Hunkpapa* and *Pa Baksa* (Cuthead Dakota) bands, of the Standing Rock Sioux Tribe: deeply moving in native language and song.
- c. Poignant, authentic, personal, historical, cultural and emotionally provoking welcome by Svein Stølen, Rector of the University of Oslo—immediately linking all to the energetic and emotional highs of the Nobel Ceremony and himself, the emotional events witnessed by all at the Aula, by:
  - 1) Wearing the traditional neckpiece of his position as Rector, a symbolic act in alignment with indigenous traditions:
  - 2) Retelling some of the story of Hiroshima atomic bomb survivor and Nobel Peace Prize co-winner Setsuko Thurlow's emotional history and the atrocities she witnessed whom he called a 'strong and clear time witness'.
  - 3) Reminding all they were sitting in the seats of those who watched and witnessed people serving society at the highest orders of consciousness values: peace, humanity, the good, the true, and the beautiful. Specifically noting some of the

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<sup>4</sup> Peace Through Commerce uses several robust consciousness developmental models with Matrix of Peace Whole Systems Model modeling, including Maslow's Hierarchy of Needs, Barrett's Value Centre Seven Levels of Societal Consciousness, Spiral Dynamics, and Integral Theory.

most recent awardees and witnesses to appear on stage at the Aula—holocaust victims, human rights awardees—and reminding all the Nobel Peace Prize Award ceremony itself was held there from 1947 to 1989.

- 4) Framing the Aula as a place of large intellectual and cultural importance , serving society by “cooperating across sectors and being an arena for dialogue,”
  - 5) Noting academia’s role in society to “encourage deeper understanding, critical thinking, and free speech.”
- d. High-level introduction of Forum speakers by Director of Norwegian Nobel Institute – Olav Njølstad—bringing dignity and legitimacy to the speakers and the issues. All felt they were on a world stage, of the highest order of importance, witnessing and participating in a dialogue of historic importance. This all brought a heightened state of consciousness and awareness to participants.
  - e. Personal and authentic voices heard from keynote and all participants.
  - f. Encouraging indigenous peoples to wear traditional dress; keynote speech in native tongue.
  - g. Reception following Forum. Provided intimacy, humanity, touch, eye contact, and easier communication. Food, drink, and a mix of conversation and brief talks of gratitude and context setting provided whole-person experiences to process and deepen what participants heard.
  - h. Chatham House discussion on Day 2 allowed for whole-person experiences from: opening with prayer, sitting around a single table, framed with safety and protection through Chatham house rules of privacy, with food, drink, and a quiet uninterrupted atmosphere.

2. What could have been improved:

- a. Translator not effectively mirroring emotional appeal of speaker. One member of Peace Through Commerce design team took her earphones off occasionally because of the dissonance. Her comments were “it felt more like information rather than a heartfelt delivery” coming through the translator.
- b. No audience participation. This concern was universal. Comments included: “I was anticipating an opportunity to share ideas, perhaps in smaller groups. The wisdom is in the collective. I feel we missed capturing the stories and wisdom of those in the audience.” And, “Rule is maybe not the best word but having something to allow for the audience AND panelist to understand they are in ONE experience and they all matter. Something that makes audience understand that their ACTIVE and still even SILENT participation is crucial for e process. ENERGY: the work with the audience can support the energy work you do in creating an energy in the room that is even more unified.”
- c. Basic physical needs of audience not met: “I was personally unprepared thinking there would be some refreshment on arrival. I was really thirsty and feeling dehydrated, so I found it challenging and lost concentration at times. It was a long time sitting and listening” without even a cup of water on arrival.”
- d. Raised stage, talking at the audience, and panelists not make eye-contact with interlocutor, audience not allowed to speak either to panelists or to each other: these formats reduced the humanity exchange between speakers and audience. As one subject matter expert said: “Every activity in its composition and structure is an example of the future we want to create.”
- e. Brief suggestions for improvement if hold to the traditional Forum and panel format, if that is all time and logistics allow, is to:
  - 1) Have at least one more day for more discussion, dialogue, and engagement.

- 2) Circle Methodology (also called Fishbowl)--have speakers sit in a circle, with audience around them—watching them like through a fishbowl on all sides. Circle allows eye contact and intimacy among participants, creates energy which can be known and felt by an audience circling them as well. Concentric circles create energetic fields of communication. Also Circle Methodology is based mainly on indigenous cultural traditions. Not only would it make participation for indigenous people more comfortable, it is the best methodology for any dialogue between multiple stakeholders; allowing not just for every voice to be heard, respected, tabled and included, properly facilitated, but also has a way of safely discharging intense feelings, releasing limiting beliefs and reconciling polarized positions.
- 3) The Circle can serve not just to raise deep issues but also resolve them in real time, making participants leave with a sense of hope and progress having been made in the larger, longer term dialogue.
- 4) Allow audience to break into small groups for even a brief time to process some of what they are hearing/feeling.
- 5) Add music in some way-- immediately brings people together, wordlessly, connecting at levels that by-pass ego and thought

II. Convening decisions - Step 2 in the Matrix of Peace Whole Systems Model process:  
Choosing stakeholders, participants, and audience from all three sectors of society.

- A. The 2017 Forum: See following Matrix of Peace Whole Systems Model Convening Map of the 2017 Forum. It identifies where each participant fits in a Matrix of Peace Whole Systems Model, and highlights in red key participants missing from a systems model viewpoint.

## FORUM CONVENING MAP

### Consciousness Sphere

- **Absent - resource participants**

### Private Sector

#### Present:

- General resource person from sector: Elizabeth Gammelsaeter, Secretary General of the Norwegian Mineral Industry

#### Absent\*\*

- **Business owners of oil, mineral, energy and other companies operating on indigenous peoples' lands**

\*\*Chief Edward John is Chair of the Board Tanizul Timber and Teeslee Forest Products, companies owned by TI'azt'en Nation, but he did not represent them at the Forum

### Civil Society Sector

**Absent:** Majority Peoples' representatives  
**Present:**

- Dr. Rigoberta Menchú Tum, 1992 Nobel Peace Prize Laureate: speaking for herself, mother earth, Indigenous People
- HolyElk Lafferty - 4th generation Lakota Activist : speaking for herself, mother earth, soul mind
- President Aili Keskitalo –speaking for herself and mother earth
- Stephanie Hope Smith - Sacred-Cultural Site Conciliator – unpaid volunteer
- Øyvind Ravna - Professor of Law, speaking for himself, indigenous peoples and academia
- Grand Chief Ed John, speaking for himself and indigenous peoples

### Public Sector

#### Present:

Grand Chief Ed John, in 2 capacities:

- Hereditary Chief of TI'azt'en Nation, and
- American rep. United Nations Permanent Forum on Indigenous Issues

President Aili Keskitalo -President of the Sami Parliament

-----**DIVIDE**-----

#### Absent:

- **Guatemalan representative**
- **Norwegian representative**
- **USA representative**

Resource persons and support personnel:

#### Present:

- Tim Mentz, Sr. of *Hunkpapa* and *Pa Baksa* (Cuthead Dakota) bands, of the Standing Rock Sioux Tribe
  - provided opening prayer
  - Chatham House participant
- Photography team

Facilitators/curators:

#### Present:

- Welcome: Svein Stølen, Rector of the University of Oslo
- Introduction: Olav Njølstad, Director of the Norwegian Nobel Institute
- Moderator: Fred de Sam Lazaro – Correspondent, PBS News Hour & Director, Undertold Stories Project, University of St. Thomas

#### Absent:

Consciousness, Multi-sector team



- B. Analysis: It is axiomatic to Matrix of Peace Whole Systems Modeling that all three sectors of a society be adequately, if not well, represented to achieve a dialogue that produces sustainable peaceful outcomes. The Model makes clear there is no sustainable peace without tri-sector participation and cooperation, and that outcome is driven by forging shared values through cooperating levels of consciousness. By extension, the most effective, time-worthy, cost-worthy, respectful, heart-connected, head-connected, wise, dialogues begin with legitimate representatives in all three sectors. And, if this is not possible at the beginning, the next best course is to add key stakeholders as early in the process as possible.

The question of legitimacy is addressed early in the Matrix of Peace Whole Systems Model convening process in step 2. In political science, legitimacy is the right *and acceptance* of an authority, usually referring to a governing law or regime.

Choosing a participant in many cases is straightforward, with the clashes occurring between silo sectors. But in convening an indigenous peoples' rights dialogue, an additional clash occurs within the public sector where the most pressing presenting issue is legitimacy itself between two sovereign nations sharing the same territory.

The SAMI president was clear in speaking for her peoples, saying “the most important question” is for the SAMIs to have free, prior, and informed consent, and, that to date, they have not given it. This sentiment was echoed by every indigenous speaker. By contrast, there was no representative of the majority peoples present—not Guatemala, Norway, the USA, or an inter-governmental organization liked the United Nations. Their voices were not heard, leaving a one-sided story, no possibility of dialogue and resolution, and thus a material convening omission.

A corollary to the legitimacy issue is how the sovereign nations sharing authority will find a safe, timely and effective dispute resolution process to resolve disagreements between the sovereigns. Professor of Law Øyvind Ravna of the University of Tromsø spoke to this issue explicitly when he pointed out that if the majority government and the SAMI parliament disagree, there is no clear answer

for who wins. The private sector participant, the Secretary General of the Norwegian Mineral Industry, spoke also to the need in the private sector for a clear and timely decisionmaking process, without which business interests were severely burdened and eventually leave.

The Matrix of Peace Whole Systems Model convening map graphically exposes the primary divide between the populations—the divide within the public sector on how two sovereign nations can respectfully, fairly, and equally share authority over one territory. This clash has a destabilizing effect on the entire societal system. Without resolving this sector-level issue, all sector intersection outcomes of prosperity, sustainability and justice will underperform or not function at all. This weakness bears directly on getting to understanding and resolution of the questions of social justice and environmental protection addressed by the panel where there were two more convening omissions.

There was no representative in the private sector from businesses in the disputed areas and no representative from the general public for the civil society sector. Therefore, as will be seen in the intersection analysis, these omissions handicap the efforts to understand, map, and gain intersection outcomes of prosperity, sustainability and justice.

In problem solving, one would put full attention on the problem of legitimacy and tie-breaking in the public sector, and gain representation of all key participants in the private and civil society sectors.

### III. Choice of facilitators - Step 3 in Matrix of Peace Whole Systems Model process:

Engaging facilitators with knowledge of Matrix of Peace Whole Systems Model and/or multi-sector conditions, best practices, values and consciousness models for co-creating multi-sector sustainable solutions.

- A. The 2017 Forum: the Forum was moderated by Fred de Sam Lazaro, correspondent since 1986 for PBS News Hour - one of the most trusted news

broadcasts in the USA. Mr. Lazaro is well experienced in multi-sector thinking and a leading thinker in the growing awareness of the importance of working from a values-based worldview, as exemplified by the Undertold Stories Project of the University of St. Thomas which he directs. There were no facilitators or curators for the Forum. It was not Mr. Lazaro's role to facilitate much less curate the dialogue or move the parties to multi-sector, intersection discussions, role-laying, or problemsolving.

- B. Analysis: while there were no facilitators for the Forum, it is important to pay tribute to the depth and breadth of the convenor in the field of multi-sector collaboration and consciousness awareness. The Norwegian Nobel Institute and its partner the University of Oslo are well versed in multi-sector conditions and processes and committed to effecting multi-sector sustainable solutions. This truth is stated clearly within their core missions and was repeated as the stated goal of the Forum and in the addresses of the Rector of the University and the Director of the Norwegian Nobel Institute. The very theme--Across Dividing Lines—shows consciousness awareness of and speaks directly to a time beyond sector conflict. The sub-theme--indigenous peoples' rights within the context of social justice and environmental protection—shows consciousness awareness of and support for the peace-optimizing values leading to justice, prosperity, sustainability, and human flourishing.

Director Olav Njølstad address was rich in terms of consciousness awareness and higher order peace-optimizing values. He asked for an update on Dr. Menchú's important work on "peace and reconciliation across ethnic, cultural, and social dividing lines." He pointed out that "still, 25 years after her peace award, across today's world the rights of indigenous peoples are frequently being challenged, disputed, neglected.... What progress has been made? And what are the unsolved issues and pressing challenges ahead?"

After announcing the panel discussion on the two active indigenous peoples' conflicts in the USA and Norway, Director Njølstad concluded by noting "as the theme 'Across Dividing Lines' suggests, this year's Nobel Peace Prize Forum Oslo is intended not only to shed light upon the conflicts and interests at stake in these conflicts, but also to provide a platform for dialogue and experience sharing."

The goals and aspirations of both convenor and the leaders who represented them at the Forum embody the core principles of what drives Matrix of Peace Whole Systems Model thinking. We believe it would take very little to help them evolve even the shortest of Forum formats to reflect a more balanced Matrix of Peace Whole Systems Model approach to an issue. For example, this year's Forum could have benefited from the following facilitations:

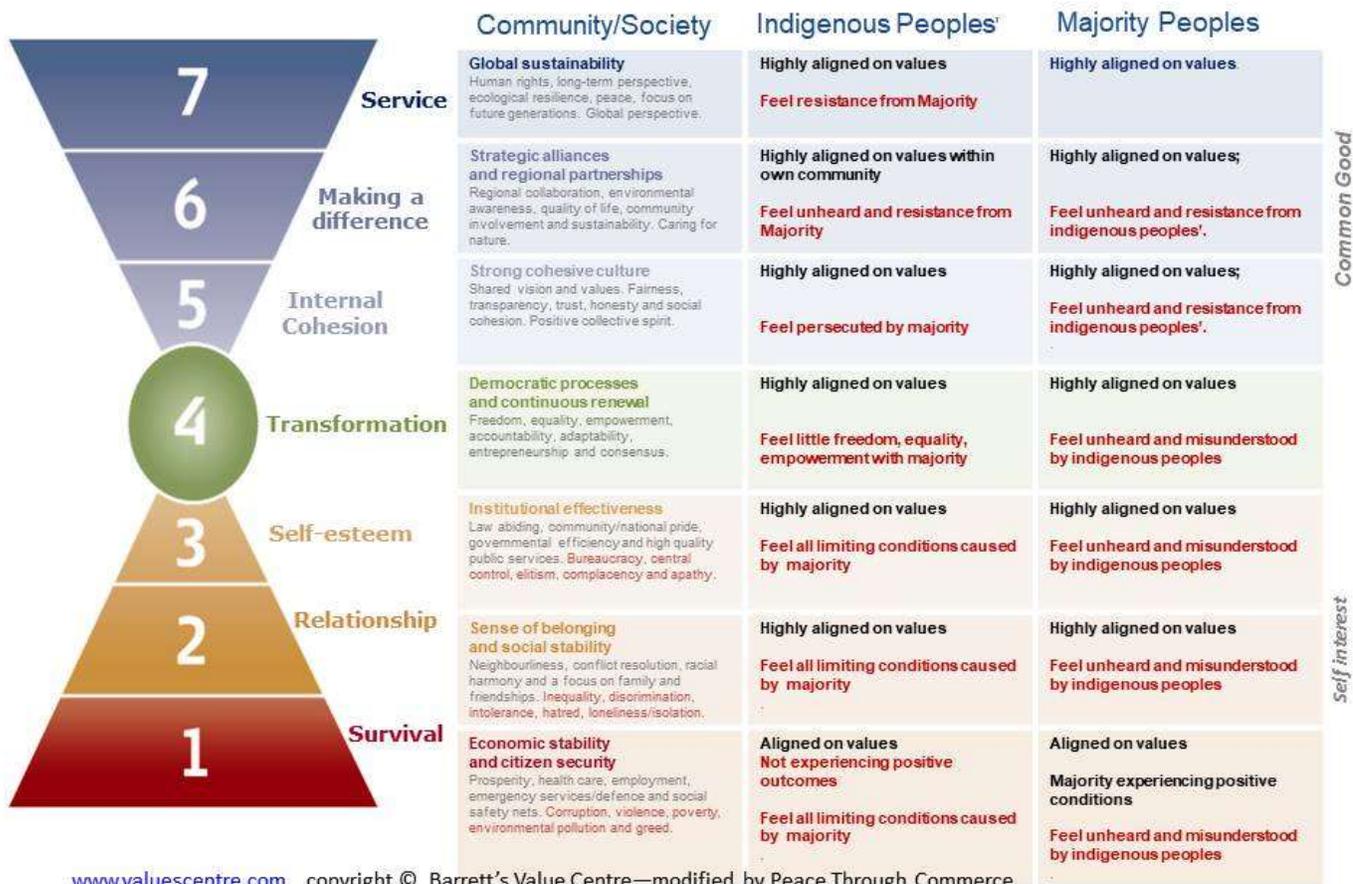
IV. Consciousness maps and personal support - Step 4 in Matrix of Peace Whole Systems Model process. Generate consciousness and values assessments, maps, and personal, self-awareness support.

A. The 2017 Forum. No Forum consciousness preparation and assessment occurred.

B. Analysis:

- Steps 1 through 6 of this Matrix of Peace Whole Systems Model process were omitted from this Forum. We offer the following best efforts view of both the indigenous peoples' and majority peoples' levels of community/society consciousness and matrix of values, using an adapted model from Barrett's Value Centre. Red entries record dysfunction in living the values expressed.

## Seven Levels of Community/Society Consciousness<sup>©</sup>



[www.valuescentre.com](http://www.valuescentre.com) copyright © Barrett's Value Centre—modified by Peace Through Commerce



2. What is extraordinary is how aligned both peoples are in strong positive values at all levels of consciousness. This means they have shared values, and shared values are the primary drivers of achieving intersection cooperation.
3. However, having shared values does not mean they have shared beliefs. As consciousness author Richard Barrett says, values unite, beliefs divide. The graph shows the high degree to which indigenous peoples' life conditions don't reflect their values at every level of consciousness—as recorded in the red limiting statements in the graph.
  - a. One example is the indigenous peoples' belief in earth itself as a sentient part of human society and ecology. At the highest level of consciousness—global sustainability—the question will be how to honor the indigenous peoples' belief systems in how to treat the earth.
  - b. Another example is one party believes it must work fast to extract minerals and oil to satisfy the needs of the people while the other believes caution and safety for the environment dictates moving slow—even within the “next few generations.”
4. Using this consciousness tool we can track, plot and begin talking about the values that unite and the beliefs that divide.
5. If this process step had occurred-- preparing values and assessments prior to the event, mapping the results, and sharing the map and results—we believe even with the great divide in the public sector, the parties could have achieved a higher level of deep listening. They could have seen how aligned they are in values for themselves and their communities. Instead, they were only able to communicate their pain, and the limited Forum format provided no way to process and evolve the pain to become a source of healing and new idea generation. A principle of the Matrix of Peace Whole Systems Model comes from Richard Rohr's statement that “pain which is not transformed is transmitted.” We gave witness to the pain but there was no process for transformation.

6. The fact remains that the participants did express shared values. They have the foundation for achieving peace.

V. Vision, mission, intention setting - Step 5 in Matrix of Peace Whole Systems Model process:

vision, mission, intention setting: create shared vision, mission statement, expectations process statement.

A. 2017 Forum. As noted the convenor set the goals for the Forum.

B. Analysis:

1. Stated goal of convenor achieved

- a. The goal for the keynote was a report on the state of affairs of indigenous peoples in the world from Dr. Menchú Tum's perspective. From the convenor's stated objective, and given only one month to prepare, the goal was exceedingly well achieved using a keynote address format and seeking only Dr. Menchú Tum's perspective. She did an excellent and comprehensive job of covering the state of affairs of indigenous peoples' laws, rights, culture, hopes, fears, and spiritual progress and concerns before and after her Nobel Prize. As a bonus, the panelists amplified Dr. Menchú Tum's points as a by-product of their own dialogue.
- b. The goal for the topics of the Standing Rock and Nussir controversies was to shed light upon the conflicts and interests at stake and provide a platform for dialogue and experience-sharing. From the convenor's stated objective, the Forum did shed light upon the conflicts and interests at stake, and the panel provided a platform for experience-sharing. It did not achieve the full multi-sector feedback called for in the convenor's mission.

2. From a Matrix of Peace Whole Systems Model process, there was no shared vision, intention setting.

VI. Sector practices and conditions - Step 6 in Matrix of Peace Whole Systems Model process:

Identify and map values and practices in all three sectors or extraterritorial (outside the sectors):

Analysis: Fear is the most important factor holding people in silo, outside circle conditions. It closes off interdependency and cooperative behavior that moves people into sector relationship and inter-workings between sectors. The following charts identify key outside sector practices and conditions, and the values holding people there.

**Consciousness Sphere limiting emotions, beliefs and worldviews  
holding people in Outside Circle “silo”**

<u>Civil Society Sector</u>	<u>Private Sector</u>	<u>Public Sector</u>
<ul style="list-style-type: none"> <li>• Fear – I am not enough                             <ul style="list-style-type: none"> <li>○ Need for power</li> <li>○ Authority</li> <li>○ or status</li> </ul> </li> <li>• Fear – I am not loved enough                             <ul style="list-style-type: none"> <li>○ Jealousy</li> <li>○ Blame</li> <li>○ Discrimination</li> </ul> </li> <li>• Revenge</li> <li>• Lack of forgiveness</li> <li>• Unloving nature</li> <li>• Despair</li> <li>• Hate</li> <li>• Mistrust</li> </ul>	<ul style="list-style-type: none"> <li>• Fear – Group do not have enough</li> <li>• Control</li> <li>• Domination</li> <li>• Caution</li> <li>• Greed</li> <li>• Exploitation</li> <li>• Micromanagement</li> <li>• Mistrust</li> </ul>	<ul style="list-style-type: none"> <li>• Fear – preserve status, power or control</li> <li>• Corruption</li> <li>• Violence</li> <li>• Poverty</li> <li>• Greed</li> <li>• Micro-management</li> <li>• Mistrust</li> </ul>

**Outside Circle Practices and Conditions**

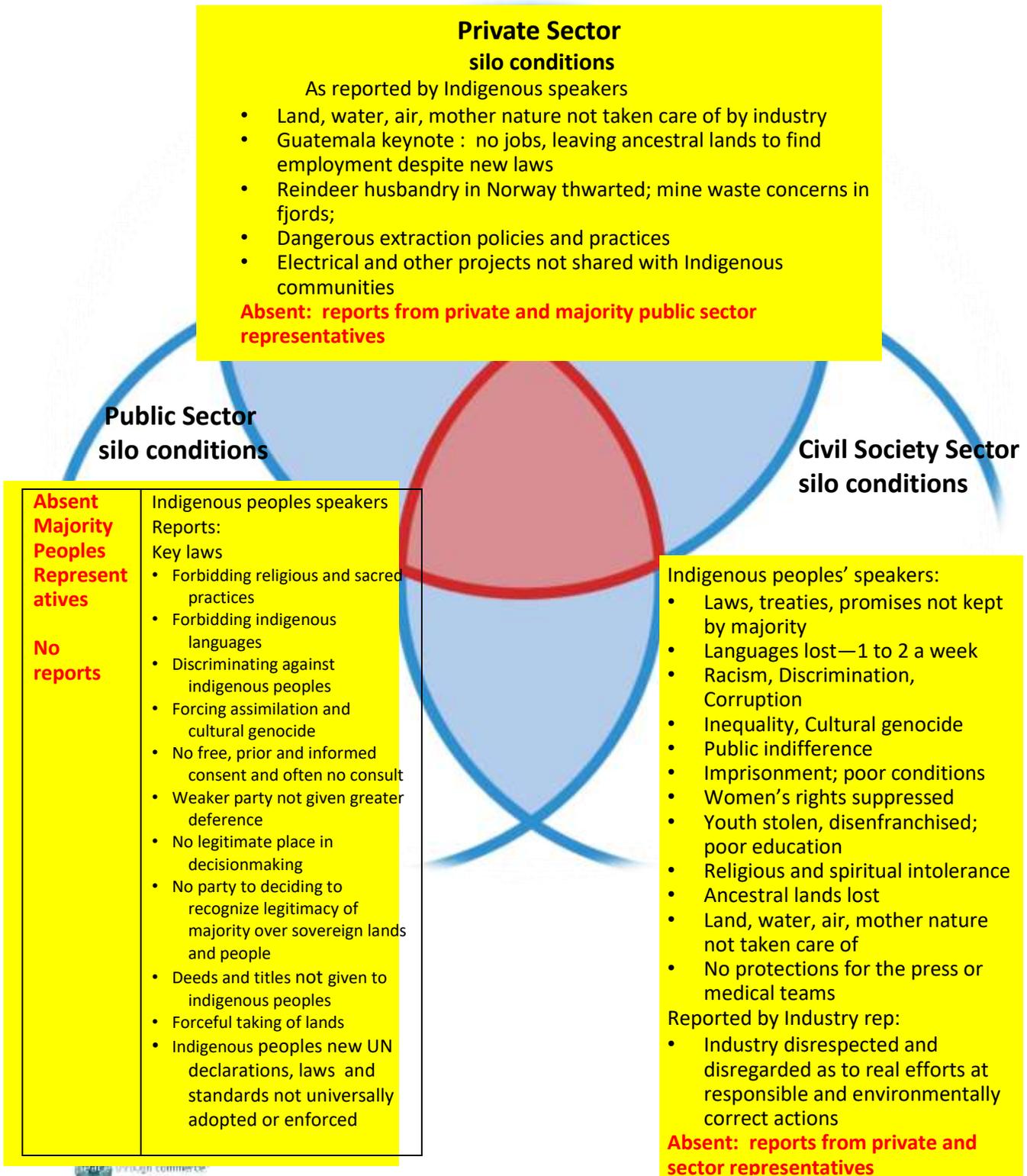
<u>Civil Society Sector</u>	<u>Private Sector</u>	<u>Public Sector</u>
<ul style="list-style-type: none"> <li>• Survival</li> <li>• Gender exclusive organizations</li> <li>• Religious exclusive organizations</li> <li>• Bribery (vs. Merit)</li> </ul>	<ul style="list-style-type: none"> <li>• Dog-eat-dog business cultures</li> <li>• Might makes right</li> <li>• Pay Bribes</li> <li>• Blackmail</li> <li>• Slavery</li> <li>• Bonded labor</li> <li>• Environmental Pollution</li> </ul>	<ul style="list-style-type: none"> <li>• Failure to resolve legitimacy issues</li> <li>• Rule by fiat, not law</li> <li>• Limited human rights</li> <li>• Corruption, bribery</li> <li>• Bureaucracy</li> <li>• high taxes</li> <li>• Barriers to capitals and markets</li> <li>• Lack of personal privacy and freedoms</li> </ul>

**Consciousness emotions, beliefs and worldviews  
as reported by indigenous peoples  
and one private sector representative:**

<b>Public Sector</b>		<b>Private Sector</b>	<b>Civil Society</b>
<p>Indigenous Peoples elected leaders reported:</p> <ul style="list-style-type: none"> <li>• Lack of legitimate Power</li> <li>• Lack of authority</li> <li>• Need for status</li> <li>• Experience</li> <li>• colonialism &amp; slavery</li> </ul>	<p>Majority</p> <p>No Representative</p>	<p>Indigenous People reported they felt from majority:</p> <ul style="list-style-type: none"> <li>• Control</li> <li>• Domination</li> <li>• Greed</li> <li>• Exploitation</li> <li>• Micromanagement</li> <li>• Environmental pollution</li> <li>• Lack of Empathy</li> <li>• Lack of earth awareness</li> </ul> <p>Private Sector Industry Rep:</p> <ul style="list-style-type: none"> <li>○ Misunderstood</li> <li>•</li> <li>○ Mistrusted</li> </ul>	<p>Indigenous Peoples reported:</p> <ul style="list-style-type: none"> <li>• Invisibility</li> <li>• Indifference &amp; intolerance</li> <li>• Need for power</li> <li>• Blame</li> <li>• Discrimination</li> <li>• Cultural genocide—cutting out the Indian in themselves</li> <li>• Loss of languages- 1-2 x week</li> <li>• Despair</li> <li>• Mistrust</li> </ul>

We plot these practices and conditions in the following Forum Sector Conditions Map.

## FORUM SECTOR CONDITIONS MAP



Indigenous peoples predominantly reported life conditions holding them and the majority peoples in silo practices dominating across sectors. The one private sector participant, representing the mineral industry in Norway, spoke to beneficial laws and practices that the mineral industry was observing in Norway. These, if substantiated, would move all parties' reality into the intersection consciousness and influence the creation of conditions of prosperity and sustainability. Dr. Menchú reported on laws passed that would move civil society into justice when adopted and enforced universally. These conditions are reflected in the intersection analysis.

It is clear the sector map mirrors the convening map and the conclusion that the single greatest factor holding the two peoples—indigenous and majority--in sector silo thinking and behavior is the failure of the society to resolve the legitimacy issues and forge a successful tie-breaking process in the public sector. Until the primary sector issues are resolved, the peoples will remain in sector-standoffs across the Matrix of Peace Whole Systems Model map.

VII. Intersection analysis - Step 7 in Matrix of Peace Whole Systems Model process:  
Identify and map values and practices in intersections, if any.

Analysis:

The Matrix of Peace Whole Systems Model posits that shared peace-optimizing consciousness conditions such as values, beliefs and worldviews are the primary drivers that move people from silo/sector thinking to intersection cooperation and interdependency. The primary consciousness conditions that move people into intersection relationship are set forth in the following chart.

### **Consciousness sphere conditions and practices powering intersections**

1. Self-awareness	17. Forgiveness
2. Love	18. Mutual respect
3. Tolerance (i.e., racial, gender, ethnic, religious)	19. Compassion
4. Honor I-we relationships	20. Personal responsibility
5. Honor group identity	21. Responsibility for all life forms on and including the planet
6. Honor all generations and generativity	22. Trust
7. Honor all life	23. Transparency
8. Self-respect	24. Listening from the heart
9. Peace	25. Fairness
10. Non-Violence	26. Openness
11. Belief in transcending group identity	27. "We are all one in nature" belief system
12. Ethical Action and Integrity	28. Humanity awareness™ aka soul consciousness. (Barrett)
13. Earth awareness	
14. Humor	
15. Mercy	
16. Freedom of the Press	

In a Matrix of Peace Whole Systems Model, intersection outcomes of justice, sustainability, and prosperity occur when their adjacent sectors cooperate. The conditions and practices which evolve from intersection cooperation are listed in the following chart:

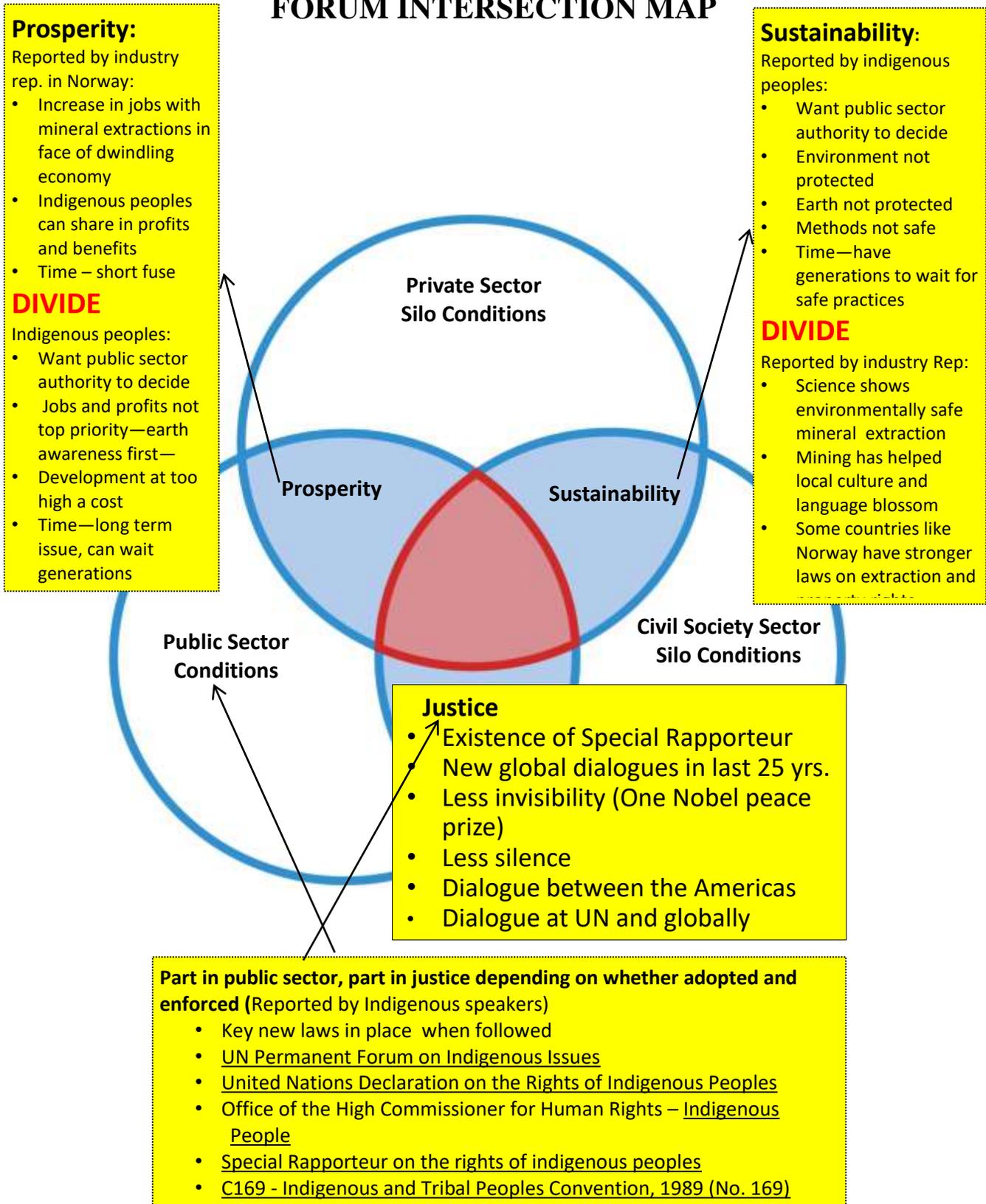


## CHART OF SAMPLE CONDITIONS AND BEST PRACTICES IN ALL INTERSECTIONS

Justice	Sustainability	Prosperity	Sustainable Peace
<p><b>Public sector laws supporting, and civil society experiencing:</b></p> <ul style="list-style-type: none"> <li>• Human rights</li> <li>• Civil rights</li> <li>• Ethnic diversity</li> <li>• Gender &amp; racial equality</li> <li>• Religious freedom</li> <li>• Protection of all current and future generations</li> <li>• Support for humane action</li> <li>• Personal privacy</li> <li>• Transparency in government</li> <li>• Tolerance</li> <li>• Freedom of the press</li> </ul> <p>-----</p> <p><b>Civil Society:</b></p> <ul style="list-style-type: none"> <li>• In support of just law creation and implementation</li> <li>• Robust NGOs, churches, civil organizations</li> <li>• Educated populace</li> <li>• Mindfulness and self-awareness practices</li> </ul>	<p><b>Private sector:</b></p> <ul style="list-style-type: none"> <li>• Integrating values of fairness, openness, transparency and trust in marketplace</li> <li>• Taking ethical action</li> <li>• Taking personal responsibility</li> <li>• Fostering conscious business leaders and stewards of natural resources</li> <li>• Fostering global partnerships</li> <li>• Conscious capitalism</li> <li>• Capitalism 3.0 - No tragedy of commons</li> <li>• Integrating consciousness tools</li> <li>• Fostering global partnerships</li> <li>• -----</li> </ul> <p><b>Civil Society Sector:</b></p> <ul style="list-style-type: none"> <li>• Living more sustainably e.g., ecovillages, sustainable cities; environmental protection of air, land, water, universe, all life</li> <li>• Supporting business &amp; a new narrative for its importance to peace</li> </ul>	<p><b>Public sector laws supporting and private sector experiences:</b></p> <p>Growth in:</p> <ul style="list-style-type: none"> <li>• Entrepreneurs</li> <li>• business formation</li> <li>• Economic Freedom</li> </ul> <p>-----</p> <p><b>Private Sector providing</b></p> <ul style="list-style-type: none"> <li>• Jobs</li> <li>• Opportunity</li> <li>• Capital and resources</li> <li>• Goods and services</li> <li>• Robust market activity</li> <li>• Widespread entrepreneurship</li> <li>• Open trade</li> <li>• Access to capital</li> <li>• Access to markets</li> </ul>	<ul style="list-style-type: none"> <li>• Justice, Prosperity, Sustainability, plus</li> <li>• -----</li> <li>• Evolving self-knowledge at all levels of thinking, feeling, sensing, and intuiting</li> <li>• Mutual harmony between peoples and groups and cooperation for the good of humanity</li> <li>• Environmental sustainability</li> <li>• People bonding in high trust relationships &amp; governance structures</li> <li>• Healthy Communities</li> <li>• High Levels of happiness and well-being</li> <li>• Human flourishing (compare to “peaceful co-existence”)</li> <li>• Creativity and innovation</li> <li>• Emergent, higher order consciousness practices and values</li> <li>• Mutual harmony between peoples and groups and</li> <li>• Citizens bonding in high trust relationships and governance structures</li> <li>• Feminine &amp; masculine influences in leadership and decisionmaking</li> <li>• Healthy, flourishing communities</li> <li>• High levels of happiness and well-being</li> <li>• Conscious culture</li> <li>• A cosmology of worldviews that transcends tribe, state, nation, world and people levels of identity and awareness to include a cosmology of soul and God consciousness driving humanity, earth, and unity levels of identity and awareness*</li> </ul> <p style="text-align: right;">*Barrett Values Center and Academy for the Advancement of Human Values</p>

The following is a map of what we heard regarding intersection outcomes from the participants, namely, indigenous peoples and one business industry representative—no one from majority peoples in civil society sector or from majority nations in public sector or from business in private sector

# FORUM INTERSECTION MAP



All participants shared values that power intersection outcomes, as shown in the Consciousness Map above. Their divide was not about values, it was about sovereignty--who decides what to do-- and beliefs--how to do it. The following Forum Intersection Map plots the life conditions they reported from a Matrix of Peace Whole Systems Model intersection point of view.

In the justice intersection, some progress was reported in the 25 years since Dr. Menchú's Nobel Peace Prize for the sovereignty and legitimacy of indigenous peoples in certain areas of their life. Part are fully implemented and plotted in the justice intersection. Part are plotted in the public sector because they have been approved at certain international or even national levels, but not fully adopted in parts of the world, and some that are adopted are not fully enforced. Therefore, the intersection conditions straddle the line between part and full presence in justice.

One success was reported in sustainability—the official recognition in Guatemala of 25 Mayan languages. However, there was a disagreement between whether or not sustainable or prosperous conditions were available and/or enjoyed by the indigenous rights peoples, and thus in a map that includes them, these conditions cannot be fully plotted. We list them as 'soft' entries.

Specific sector and intersection observations are as follows:

1. Prosperity:
  - a. We have only anecdotal reports on these sector conditions from the speakers. From their stories in all countries, we built an intersection map that mirrors their reality. It shows there is no sector cooperation. The claims that there are opportunities for indigenous peoples to have jobs and share in profits--which would normally show up in this intersection—are soft entries in the map since civil society participants did not agree.
2. Justice:
  - a. We have only anecdotal reports on these sector conditions from the speakers. From their stories in all countries, we built an intersection map that mirrors their reality. It shows there is limited

sector cooperation. In the public sector, substantial gains have been achieved in passing laws protecting the rights of indigenous peoples, but reports from civil society participants is that they are enforced unevenly, if at all, around the globe. Until the laws are enforced, they stay mapped in the public sector silo conditions. the claims that there are opportunities for indigenous peoples to have jobs and share in profits--which would normally show up in this intersection—are soft entries in the map since civil society participants did not agree. True gains are noted in these areas:

- 1) Existence of Special Rapporteur
- 2) New global dialogues in last 25 yrs.
- 3) Less invisibility (One Nobel peace prize)
- 4) Less silence
- 5) Dialogue between the Americas
- 6) Dialogue at UN and globally

3. Sustainability.

- a. We have only anecdotal reports on these sector conditions from the speakers. From their stories in all countries, we built an intersection map that mirrors their reality. It shows there is almost no sustainable intersection cooperation as reported by the indigenous peoples except that 23 Mayan languages have been officially recognized in Guatemala. Adequate environmental protections are in controversy.

4. Intersection of Sustainable Peace.

- a. Since the participants reported they were not experiencing multi-sector cooperation such that they experienced justice, prosperity, and sustainability, no ecosystem of sustainable societal peace can be said to be generated in the territory they shared in all three areas of the world: Guatemala, USA, and Norway.

- VIII. Curated Facilitation - Step 8 in Matrix of Peace Whole Systems Model process:  
This Forum was not designed for this step.
- IX. Follow-through - Step 9 in Matrix of Peace Whole Systems Model process.  
Support the stakeholder group throughout solution generation, beta testing, and final integration of solutions back into the society until conditions have led to a functioning, self-correcting, self-balancing ecosystem of societal peace.
- A. 2017 Forum. Convenor hosted a Chatham House Rule meeting the morning following the Forum
- B. Analysis.
1. An ideal Matrix of Peace Whole Systems Model process includes a robust follow-through process. A Matrix of Peace Whole Systems Model trained facilitation team would curate the discussions through the process of idea generation, beta testing ideas back in the society, comparing outcomes to intended consequences and measure for unintended consequences using the Matrix of Peace Whole Systems Model, providing resource support to participants using Matrix of Peace Whole Systems Model principles and values, until it was determined that the society had achieved a sufficient level of cooperation to achieve an ecosystem of sustainable societal peace—capable of self-correcting and self-balancing.
  2. The addition of the Chatham House Rule meeting was a critical addition to the proceedings, from a Matrix of Peace Whole Systems Model process view. The Forum was formal and limited, generating many ideas and feelings but processing none. A Chatham House Rule meeting is designed to facilitate frank and honest discussion on controversial or unpopular issues by speakers who may not have otherwise had the appropriate forum to speak freely. Thus, this meeting filled a most important purpose.
  3. It will be our recommendation that a long-term working group be formed to continue the vision, hopes, and work begun at the Forum.

## Analysis Conclusions:

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The goal of this analysis on the Forum “Across Dividing Lines” was for Peace Through Commerce to use Matrix of Peace Whole Systems Model tools and guidelines to capture content and deliver an analysis of the proceedings.

In Matrix of Peace Whole Systems Modeling terminology, the primary conclusion is the greatest divide exists in the public sector. It is an intra-sector divide between two sovereign nations sharing authority over the same territory—a convening issue for the Forum and a legitimacy issue in the public sector. The Forum would have greatly benefited from representatives from one or more of the majority peoples’ governments in the territories represented by the indigenous leaders, and from the general public in their civil society sectors. Society must find a way to share sovereignty between two legitimate peoples fairly, respectfully, and equally.

A corollary to the issue of legitimacy is a society must find a safe and effective dispute resolution process within the public sector to resolve disagreements between the joint sovereigns. And Matrix of Peace Whole Systems Modelling shows the legitimacy issue in the public sector materially affects resolving issues arising in all other sectors and impedes the achievement of positive intersection outcomes prosperity, sustainability and justice. The questions of social justice and environmental protection—the foci of the panel—are justice and sustainability intersection issues. These issues will remain until the breach in the public sector on shared sovereignty and dispute resolution is settled, if not healed.

A second important convening issue for the Forum was the omission of a representative from the businesses involved in the private sector issues of mining and oil drilling, and representatives from the general public who could speak to the civil society sector issues of sustainability and justice. Their voices are critical for getting to intersection cooperation between the sectors and solving the problems of social justice and environmental protection in a meaningful way as understood using the Matrix of Peace Whole Systems Model.

We saw the very positive result of the consciousness and values analysis that the peoples on both sides of the public sector divide hold dear the same values and goals-- for themselves and their society-- at all levels of consciousness development. Shared values are the primary mover of people from sector/silo thinking and behavior to intersection cooperation and outcomes of justice, prosperity, and sustainability. However, we also saw that while values unite, beliefs and worldviews divide. At every level of consciousness measured, the indigenous peoples were not experiencing life conditions consistent with their beliefs and worldviews about how to operate in the world in alignment with their values. The majority peoples we have to assume were largely satisfied, albeit not moving fast enough or feeling understood. This last conclusion is weak and anecdotal only as those people were not present to speak to the issues.

These two peoples have every reason to make it to a true ecosystem of sustainable societal peace and human flourishing—the overarching goal of Matrix of Peace Whole Systems Modeling. They share values and a territory. More importantly, when they do achieve an ecosystem of peace, they may succeed in healing an ancient and archetypal divide on this planet at its most basic, primal level. Our First Nations’ disturbances and dissonance permeate the world and all its other dissonances. First Nations have humanity awareness and earth awareness wisdom to teach the majority peoples and bring into the effort. Once society finds a way to heal its First Nations disturbances, it can use their combined forces and wisdom to co-lead the way to healing other disturbances and dissonance on the planet.

## Analysis Recommendations:

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1. Convening: The step revealed the need to invite all key stakeholders in all sectors to participate, namely:
  - a. Public Sector: include leaders from both majority and indigenous peoples' nations, preferably in the three key territories represented, Guatemala, USA, Norway. The lack of both nations at the public sector level reveals the primary divide between the parties at the Forum and interrupts the society's ability to achieve intersection cooperation and outcomes at every turn of the Matrix of Peace Whole Systems Model map—justice, prosperity, sustainability, and sustainable peace.
  - b. Private Sector: include business leader stakeholders in the disputes from both nations
  - c. Civil Society Sector: include majority peoples' spokespersons along with the indigenous peoples' spokespersons.
2. Facilitation: bring facilitators into the problem solving effort with knowledge of both multi-sector and consciousness tools, like the Matrix of Peace Whole Systems Model. Include resource persons from consciousness developmental models, sector specialists on on-the-ground conditions, and personal-support coaches.
3. New language: reframe dialogue language to eliminate negative, emotionally charged language using terms pioneered in the Matrix of Peace Whole Systems Model.
4. Consciousness and values support: introduce consciousness developmental level assessment tools for the participants and the society to:
  - a. Graphically illustrate how each peoples can often be coming from a different developmental level within the confines of a shared territory, and how inflammatory this becomes. Learn about each other's values, learn how many are shared. Learn how to create shared values initiatives and how to not only problem solve but co-create new futures together, using the tools and techniques of consciousness developmental models.

- b. A model not introduced in the body of the analysis but which would be excellent for this step is Spiral Dynamics Integral. *See* Appendix B. An SDi model would enlighten the stakeholders about the natural spiraling—up and down—of whole societies depending on their current values and priorities. A side-by—side analysis of the two peoples using such a model would reframe the language and tools the parties’ use.
  - c. Assist parties in vision, mission, intention setting to create a shared statement, expectations process. Build on the fact that they already hold shared values and goals.
5. Personal work and support: introduce self-awareness and inner-work support for participants before and during the process like self-awareness techniques such as those of Generon International, meditation, yoga, nature work, team building, group practices such as core-energetics and bio-energetics, integration work to become “wholehearted” such as Dr. Brene Brown’s work, and embracing feminine and masculine power such as in Shakti Leadership.
  6. Polarity thinking™ work to learn “How to grow fast, slowly.” A central polarity at the heart of the conflict emerged between the majority peoples being ready to move quickly to solve energy and environmental imperatives while the indigenous peoples seek to sustain their natural resources (water, land, minerals) and take the time needed to develop their social, cultural and financial resources in a way that includes their environment. The President of the SAMI parliament put it this way: “the mineral resources are in the ground, they are not going anywhere, and they can be in the ground for several generations if we do not have an acceptable legal framework, do not have the right technology to extract it without destroying the environment.” On the other hand, the represented of the Norwegian mineral industry pointed to the urgent energy and environmental imperatives of the global economy requiring copper to achieve new sustainable forms of energy in an environmentally safe way—according to the scientific work the industry relies upon. There is a seemingly irreconcilable ‘either/or’ values dilemma; to grow fast, or to grow slowly; each being a valid need.

Polarity Thinking™, the work of Barry Johnson and Polarity Partnership, is a simple and powerful framework to not just learn to accept both sides of an argument, but get to a solution where both the sides can have their needs met in a healthy way.

We recommend the key stakeholders involved in the conflict be facilitated to do a Polarity Map of the ‘Growing Fast, Growing Slow’ polarity, and identify the upsides (+) and downsides (-) of each. Also to identify the ‘early warning signs’ when either pole becomes over-leveraged to the neglect of the other; and the ‘action steps’ (from 1 to 2, and A to B as shown in the map below) they can commit to, that will help restore a healthy ‘both/and’ balance between the two.

7. Use Shakti leadership tools such as:
  - a. From Victim-Oppressor to Creator-Challenger dynamics: Based on the Drama to Dharma triangle. While history testifies to the fact that indigenous peoples across the world are the victims of Colonization and Modernity, the Drama to Dharma triangle (derived from the work of Stephen Karpman and the book *The Power of TED*, by David Emerald) offers a powerful framework that helps shift victims out of victimhood and into creatorship. Re-framing their ordeal as a ‘Heroic Journey’ (mapped by Joseph Campbell), to come into their full power and claim their space in the national and planetary ecosystem of which they are a part; and in so doing, contributing their unique and indispensable gifts to both.

The Hero myth is part of all indigenous folklore and they may well more readily relate to re-storying their experience than even the government or corporate representatives involved in the dialogue. The invitation is to reframe the perceived ‘oppressor’ as a challenger who comes to test us and who can help ‘raise our game’, make us more resilient, grow stronger, as we become more creative to rise up to the challenge.

- b. Engage in “Everything Journeys”’: invite the leaders of the indigenous peoples as well as other stakeholder groups to consider their trials as a heroic journey, an evolutionary ‘call to adventure.’
8. Story-telling and meaning-making: work with depth psychologists, mythologists and story-tellers to help each stakeholder surface the underlying myth or belief-system

they are held by. This would make a powerful start. High quality, neutral peace mediators can work with them to identify a common, higher purpose and new collective myth that works for all enabling win-win outcomes.

9. Reframing purpose of event: shift the narrative: move the questions from the divide to the future we want to co-create.
10. Follow-through: continue the work of the Chatham House Rule meeting. Support the stakeholder group throughout solution generation, beta testing, and final integration of solutions back into the society until conditions have led to a functioning, self-correcting, self-balancing ecosystem of societal peace.

## Call for Action

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We call for a full scale peace congress, as envisioned by Alfred Nobel, between the indigenous and majorities peoples of the world. He expressly wanted to honor “the person who shall have done the most or the best work for fraternity between nations.” No peace congress could do more to fulfill this goal than bringing fraternity between the First Nations of the world and the rest of humanity. At a most basic, primal level, the healing of this divide could lead to healing at all other levels of nation states’ discord and war. It is axiomatic that outer healing requires inner healing, and being in right relationship with our First Nations is a first step to global inner healing. The world needs the sacred wisdom and whole-hearted support of our First Nations to solve humanity’s problems and move into right relationship with the universe and sacred wisdom traditions beyond.

The Forum convened by the Norwegian Nobel Institute brought global attention to this work, and we believe it must continue. A declaration is under consideration at this time between the parties to continue the work, and we believe they must be supported. The time is also right with the advent of a new technology in the Matrix of Peace Whole Systems Model that works with the values, consciousness levels, and all sectors and peoples. This holistic tool is robust enough to hold in safe relationship all sides, all sacred traditions, and all peoples’ values and needs during the process of discernment and reconciliation. It has already revealed that both peoples share core values and goals for themselves and the planet at all levels of consciousness. It only takes a combined commitment by all stakeholders to move through the next steps of the peacebuilding process as outlined in this clear but comprehensive process.

Peace Through Commerce declares its intention to accept this Call for Action and asks the First Nations, the Norwegian Nobel Institute, and all stakeholders in this cause to join it.



# Appendices

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## Appendix A

### **Matrix of Peace Whole Systems Model process for a well-designed event to work on social problems**

- I. Choice of Event: choose an event calculated to connect with the whole person, i.e., touch and engage all participants at their empathetic, personal, vital levels, encompassing heart, body, mind, spirit, and soul.
- II. Convening decisions: choose stakeholders, participants, and audience from all three sectors of society as follows:
  - a. Minimum of one stakeholder from each sector of society affected by controversy.
    - i. May include persons in the controversy.
    - ii. Often need to include persons not previously identified as stakeholders, but who, because of the Matrix of Peace Whole Systems Model, are seen as critical participants and stakeholders.
    - iii. Legitimacy issues raised if a recognized authority over the society is not present with full authority to act.
  - b. Minimum of two consciousness resource participants.
  - c. Convenor/curator team trained in Matrix of Peace Whole Systems Model.
  - d. Optional: resource participant from each sector.
  - e. Audience: balanced and representing all three sectors.
- III. Choice of facilitators: engage facilitators with knowledge of Matrix of Peace Whole Systems Model and/or multi-sector conditions, best practices, values and consciousness models for co-creating multi-sector sustainable solutions.
- IV. Consciousness work: generate consciousness and values assessments, maps, and personal, self-awareness support, as follows:
  - a. Prepare values and consciousness assessments prior to event for each key sector stakeholder individually and for their sector and society as a whole.

- b. Map results: plot results on Matrix of Peace Whole Systems Model Venn diagram.
  - c. Share results individually and collectively with stakeholders.
  - d. Provide personal awareness and healing support and techniques as called for to assist stakeholders to source their thinking and feelings from their authentic selves
  - e. Listen—deeply—with new language tools and understandings. Allow resource persons to coach and reframe language in values language.
  - f. Support: provide self-awareness practices and coaching, as needed and appropriate, such as bio-energetics, core-energetics, meditation, yoga, work in nature. A principle of Matrix of Peace Whole Systems Modeling work embraces the quote by A. J. Muste that “there is no way to peace, peace is the way.” Inner peace is always the starting and ending point of the journey.
- V. Vision, mission, intention setting: create shared vision, mission statement, expectations process.
- VI. Sector practices and conditions; create Matrix of Peace Whole Systems Model maps:
- a. Identify values practices in the three sectors or extraterritorial (outside the sectors).
  - b. Map: plot on Matrix of Peace Whole Systems Model Venn diagram.
- VII. Intersection analysis; creation of Matrix of Peace Whole Systems Model maps.
- VIII. Curated Facilitation:
- a. At all times, listen and facilitate with a view to moving stakeholders from silo thinking to intersection co-operation.
  - b. More than facilitate, curate dialogue and solution generation until a satisfactory ecosystem of societal peace is established and the group can be wound down and released.
  - c. Provide support to keep participants mentally, emotionally, physically, and spiritually in alignment with their own and shared values to assist them moving from silo thinking and behavior to intersection thinking.

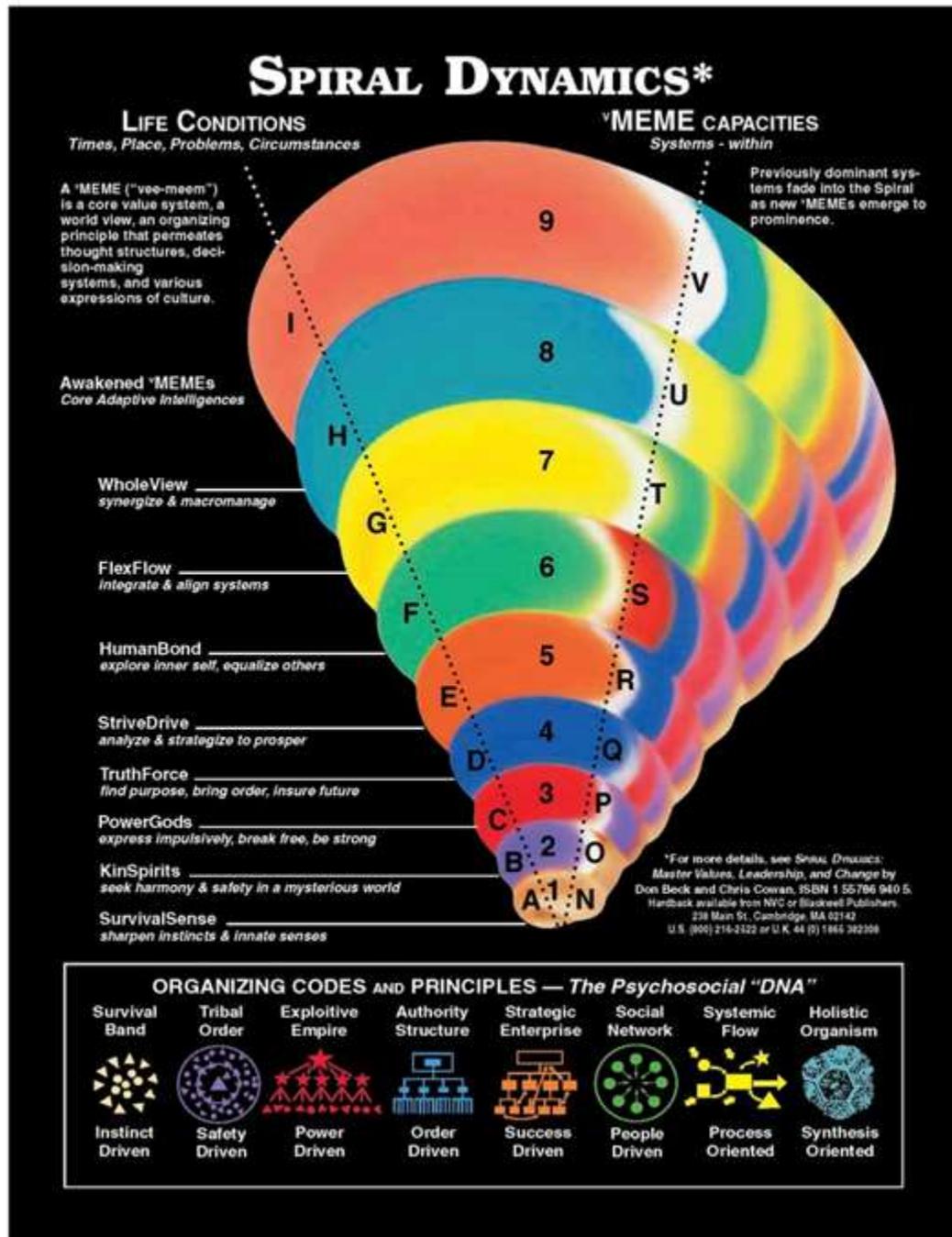
- d. Curate outcomes of justice, prosperity, and sustainability for their society as they work toward their shared goals.

IX. Follow-through:

1. Support the stakeholder group throughout solution generation, beta testing, and final integration of solutions back into the society until conditions have led to a functioning, self-correcting, self-balancing ecosystem of societal peace.
2. Metrics:
  - a. Evidence based benefits: periodically assess the positive outcomes and celebrate them. E.g., in the Napranum Aboriginal Peoples' work of Annalise Jennings, they surveyed progress like new library, civic center, economic-opportunity based employment (as opposed to welfare dead-end jobs).

Appendix B

Example of one Spiral Dynamics consciousness development model tool



## Appendix C

### Forum Participants

#### Keynote speaker



**Rigoberta Menchú Tum** is a Mayan K'iche' activist born in 1959 in Guatemala. After receiving the Nobel Peace Prize in 1992 Rigoberta returned to Guatemala and established the Rigoberta Menchú Tum Foundation (FRMT) to support Mayan communities and survivors of the genocide as they seek justice. In 2013 the Autonomous National University of Mexico (UNAM) appointed her as a Special Investigator within its Multicultural Nation Program.

#### Moderator



**Fred de Sam Lazaro** directs the **Undertold Stories Project** at the **University of St. Thomas, Minnesota, USA**. The program uses **video-based storytelling** to help students engage with **pressing global issues**. He has been a **correspondent since 1985 for the PBS NewsHour**, one of the most trusted

news broadcasts in the US. He has reported from 65 countries and directed films for the acclaimed series *Wide Angle*.

### Panelists



**Edward John is a Hereditary Chief of Tl'azt'en Nation. He has dedicated his life to the pursuit of social and economic justice for Canada's Indigenous people. He was the founding President of the Yinka Dene Language Institute. Grand Chief John is an Expert member of the United Nations Permanent Forum on Indigenous Issues.**



**HolyElk Lafferty is a 4th Generation Lakota activist. Her family established White Buffalo Chief Camp within Oceti Sakowin Camp in Standing Rock and held ground there until a militarized raid on 23 February 2017. She is**

**advocating for, and empowering, indigenous people working to create societal and environmental change.**



**Stephanie Hope Smith, is a sacred-cultural site conciliator, and a court-rostered mediator who facilitates dialogue regarding alleged human rights violations, access to and protection of burial grounds/places of worship, return of sacred items, and environmental justice. She directs the health administration division of a global NGO.**



**Aili Keskitalo is the President of the Sami Parliament in Norway. She represents the Norwegian Sami Association (NSR) in Ávjovárri constituency, and has been a Sami parliamentarian since 2005. She was elected the first female Sami Parliament president in 2005.**



**Elisabeth Gammelsæter is the Secretary General of the Norwegian Mineral Industry. She is an economist from the University of Oslo. She has worked 10 years in the Norwegian Ministry of Industry, as well as in industry associations for aggregates, natural stone and mining in Norway, before being instrumental in merging these into Norwegian Mineral Industry in 2008.**



**Øyvind Ravna, Dr. juris, (eq. PhD in law) is Professor at the Faculty of law, University of Tromsø. Ravna is the head of the Research Group on Sámi and Indigenous People Law at UiT, and editor-in-chief of the academic journal Arctic Review on Law and Politics. Ravna is also a documentary author.**

**Appendix D**

*Case Study:*

Australian Napranum Original Shire's Whole of Community Change

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## Case Study: Napranum Aboriginal Shire

*Whole of Community Change - Creating a Thriving Community*

### THE SITUATION

*The old hand-out philosophy did much to destroy the development and initiative of aboriginal and islander people. We must try to restore their pride and initiative.* –Eric Deeral, MLA Maiden Speech 18th March 1975

**Country:**  
Australia

**Community:**  
Napranum,  
Queensland

**Population:**  
830

**Website:**  
[Napranum  
Aboriginal  
Shire Council](#)

**Consultant:**  
Annalise  
Jennings

Society has struggled to help improve the health and wellbeing of Indigenous people, as reflected by the current record levels of youth suicides, incarcerations and child removals in Australia. The major approach based on intervention, paternalism and prohibition has not worked; rather, it has further disempowered Indigenous peoples.

What would happen if things were done differently?

*Our communities are not problems to be solved. Our communities are full of gifts and assets. Our children are not offenders or 'youth at risk'. Our children are young entrepreneurs who are just yearning to be discovered. Let's feed the gifts of community, rather than the deficiencies and needs.* –Annalise Jennings

Rather than try to 'fix' the individual, Jennings helped a whole community heal and become a safe environment in which people are empowered and connected. In 2009, Jennings and two Cape elders began a conversation around how the transformation of a corporate community might be adapted to an Indigenous community. They decided to undertake a program based on these fundamental premises:

- Raising awareness of the power of self-belief
- Community engagement and ownership
- Providing opportunity with responsibility
- A shift from institutionalised intervention to true community ownership

### THE PROCESS

The Napranum community adopted Jennings' Whole of Community Change (WOCC) program. The purpose-built initiative is designed to enable economic opportunity, positive social change, and spiritual growth. The idea is to facilitate a shift from welfare to wealth creation, as well a shift in thinking and behaviours across the entire community to create true and lasting change.

The WOCC began with extensive community engagement, the identification of core community values, and the creation of a community owned vision and



blueprint for the future. WOCC helped build a strong mutual understanding between the community, government, and strategic partners (NGOs and other entities), where collaboration was focused on the priorities of the community. Council staff and community liaison officers supported each stage of the program, which was funded by the community, Council, some State and Federal assistance, and in-kind support from Jennings' Dynamic Exchange.

Integral to the overall program was a component known as Men and Women of Worth. The Women of Worth program involved elders and young women spending time together and re-establishing trust between the generations. The transformation was not only obvious but immediate. Deep personal exchanges in the process and activities took the women out of their comfort zones and broke down personal barriers. At the same time, the Men of Worth program saw the men confronted with personal conflicts around values, behaviours and lifestyle. This program ignited a community responsibility around domestic and family violence never achieved in mainstream intervention programs. Whilst the impact was profound at a personal level, the shift in the community came within a matter of weeks and months.

#### OUTCOMES

The WOCC program evolved over five years, and a clear theme emerged: Community growth, when aligned to economic opportunity, provides the fundamental basis for social reform.

**Economic Development:** Napranum's status as principal contractor for Housing resulted in 34 homes and accommodation units created within a two-year period. This led to both State and Federal recognising and trusting Napranum's capacity to build further infrastructure such as a Civic Centre with library, Council Chambers, Cultural and Tourist Information Centre, and supermarket. Expected ROI is significant with government agencies renting premises with a direct financial return to the Napranum Aboriginal Shire Council (NASC).

**Social Reform:** Napranum experienced a significant reduction in negative social indicators. There is greater community cohesion and participation in community events and employment. The program reinvigorated the elder's position in the community and a greater connection to Lore and Custom.

**Evaluation:** A Wellbeing Index provided accurate information on what worked and what didn't, so services and policies could be fine-tuned for best outcomes. Barrett Values Centre's Community Values Assessment was used to assess the impact of intervention and empowerment strategies that were put in place. Napranum recorded an outstanding reduction in cultural entropy from 32% in 2012 to 9% in just over 18 months as a direct result of implementing WOCC.

#### The statistics

- 40% increase in community owned infrastructure



- 60% increase in employment
- 80% reduction in adult domestic violence
- From 12 victims at any one time to 'Zero' children in the Safe House
- Over 90% of goals identified in the 2011 visionary plan implemented

The concepts of community engagement and ownership developed in WOCC now underpin State government's policy on economic development and community growth. QLD Government Economic Participation Framework and Action Plan ensures that government agencies and service providers do not commence any undertaking in the community without 100% engagement and ownership with Council. Infrastructure and services must align with the community-owned vision and plan, which have been co-created based on core community values. The vision and values are then used as a benchmark by which to evaluate future policy, services and funding.

*Whole of Community Change is the best thing that has ever happened in our community. Annalise Jennings mingled with us. She spoke in our language and with understanding. She listened to us. We trusted her and opened up to her. The energy in the workshops was open, making it possible for us to be clear about our hopes, dreams and future. –Maryann Coconut, Napranum Thaynakwith Elder*

*Self-esteem of the people has lifted. There is an increase in local jobs and opportunity. Families are supporting one another. We feel hopeful and excited. –Relena A., Napranum Community Member*

*In her unique work, Annalise Jennings has shown what Indigenous people can achieve when given the opportunity to shape their own destiny. This is real community healing in action. –Professor David Clark, Founder, Sharing Culture*

## NAPRANUM ABORIGINAL COMMUNITY

### CORE VALUES

**Community Ownership:** We take responsibility to create a community that belongs to us.

**Accountability:** All our actions are transparent, seen, felt and heard.

**Community Engagement:** Listening and hearing with mutual respect ... creating a sense of belonging.

**Fairness:** Community in Unity. Focused effort.

**Working Together:** A 1,000 'deadly' voices singing the same song.

### VISION

Our legacy is the creation of a sustainable community ... based on choice, trust and respect!

## Appendix E

### Acknowledgements and list of contributors to analysis

#### **The Matrix of Peace Whole Systems Model design team:**

- Joyce Beck
- Philomena Bles
- Eileen McPhillips Portner
- Stephen Portner

#### **Subject Matter Expert invitees of Peace Through Commerce:**

- Nilima Bhat, co-author with Raj Sisodia of *Shakti Leadership: Embracing Feminine and Masculine Power in Business*
- Richard Barrett, British author who writes about leadership, leadership development, values, consciousness as well as cultural evolution in business and society, including *Love, Fear and the Destiny of Nations*\_\_\_\_\_
- Kristin Engvig, founder, managing director and thought leader for WIN & WINConference.
- Lawrence Ford, CEO and founder of Conscious Capital Wealth Management and who is a practicing shaman\_
- Annalise Jennings, Principal of Dynamic Exchange. Since 2009 she has worked extensively throughout Cape York Indigenous communities facilitating community growth, economic development and environmental sustainability.

#### **Peace Through Commerce greater support team:**

- Ken Beck, Mayor of Volente, Texas, former CEO The Crossings
- Jake Collmann, videographer and photographer
- Erin Martin, COO of Peace Through Commerce, Inc.
- Kathryn Spradlin, on the ground coordinator

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- Celia Byrne, executive assistant to Gina Torry