

# **A WISDOM OF THE PEOPLE FORUM:**

## **Designing a Transnational Indigenous Leaders Interaction in the Context Of Globalization (Co-Laboratory of Democracy)**

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**Final Report**

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A Partnership of:

Institute for 21<sup>st</sup> Century Agoras  
Americans for Indian Opportunity  
Advancement of Maori Opportunity

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## **Americans for Indian Opportunity**

Americans for Indian Opportunity (AIO) is a national non-profit advocacy organization headquartered on the Santa Ana Pueblo reservation in New Mexico. The organization draws upon traditional tribal values in its efforts to promote innovative problem solving, develop leadership, and create contemporary institutions that can face the challenges of the 21st century. For further information, please visit the website at [www.aio.org](http://www.aio.org).



Advancement of Maori Opportunity (AMO) is a non profit advocacy organization ([www.amo.co.nz](http://www.amo.co.nz)) that promotes the following: to take an active stand for Universal Peace, Harmony and Empowerment through influencing the world by sharing our fundamental values and practices as Maori together with all Indigenous peoples of the world; to promote and develop educational cultural exchanges with other Indigenous cultures nationally and internationally; to promote and build leadership amongst Māori people by the establishment of an "Maori Ambassadors Programme;" to advance Te Reo (the language) and tikanga Māori (Māori customs); to initiate projects deemed by AMO to benefit the practice and objectives of the movement including leadership, culture, sports, education, health, environment, economic development and other related areas.



The agoras were the vital centers of the Greek city-states, their outdoor markets and convention halls where gossip mixed with politics. The agora of Athens was the birthplace of democracy. Here the town's citizens discussed pressing issues and made decisions on the basis of popular vote. The Institute for 21st Century Agoras is a volunteer-driven organization dedicated to vigorous democracy on the model that was practiced in the agoras of ancient Greece. It employs Co-Laboratories of Democracy that enable civil dialogue in complex situations. Visit the website at [www.globalagoras.org](http://www.globalagoras.org) to learn more.



The W.K. Kellogg Foundation ([www.wkkf.org](http://www.wkkf.org)) was established in 1930 "to help people help themselves through the practical application of knowledge and resources to improve their quality of life and that of future generations." Its programming activities center around the common vision of a world in which each person has a sense of worth; accepts responsibility for self, family, community, and societal well-being; and has the capacity to be productive and to help create nurturing families, responsive institutions, and healthy communities.

*“Ko te kai a te rangatira, he korero”*

Dialogue is the food of chiefs.

Maori Proverb

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## EXECUTIVE SUMMARY

Forty Indigenous leaders from the Americas and New Zealand and several non-Indigenous experts sitting in the traditional Comanche circle began the Forum by sharing their “medicine”- inner strength or personal power. They evoked in various ways a common deep spirituality based on a respect for the Earth, ancestors, family, and peaceful coexistence.

The purpose of the Forum was to create, through true dialogue, a shared understanding of the barriers that will need to be addressed in the enhancement of liberating transnational interactions among emerging Indigenous leaders in the context of globalization. As stated by LaDonna Harris:

*“By engaging in true dialogue we enable ourselves to be ourselves together. In fact, we can only be ourselves together. We can only be a “self” in community. There are no private truths. We have to let the realities of others into our conceptual and emotional space.”*

Leadership in this kind of approach is more in tune with traditional Native American forms of leadership. It is a knitting together an orchestration of energy that enables each person to contribute effectively to the whole, building consensus and building community capacity. Strong individuals contribute to strong groups which in turn contribute to strong nations and to a strong international community. Strength is inherent in this dynamic from the beginning.

Finding patterns of effective interactions was the primary task of the Forum participants. The fact that the participants are searching for “patterns of meaning” implies that they strive to integrate the intangible of traditional core cultural values into a contemporary reality. In the Forum, the group identified effective, practical means that embody Indigeneity.

The assembled group of participants was charged to create strategies for the active global participation of Indigenous peoples to (1) maintain and enhance cultural identity in the face of globalization, (2) actively participate in the globalization process in order to control how it affects them, (3) influence policy and public opinion, and (4) contribute their Indigeneity to the larger global world community.

The leaders identified 79 barriers to the fulfillment of their mission and systematically considered the influences that these barriers exert on each other. They eventually identified the lack of Indigenous shared vision as the major barrier they have to overcome if they are to achieve transnational cooperation. The need to overcome this barrier is at the root of the tree of meaning that they generated (see Figure 1, next page). Close to this root were the needs to increase:

- \* respect for Indigenous peoples, cultures, and diversity;
- \* understanding of impact of globalization;
- \* economic and political participation;
- \* asset and resource base.

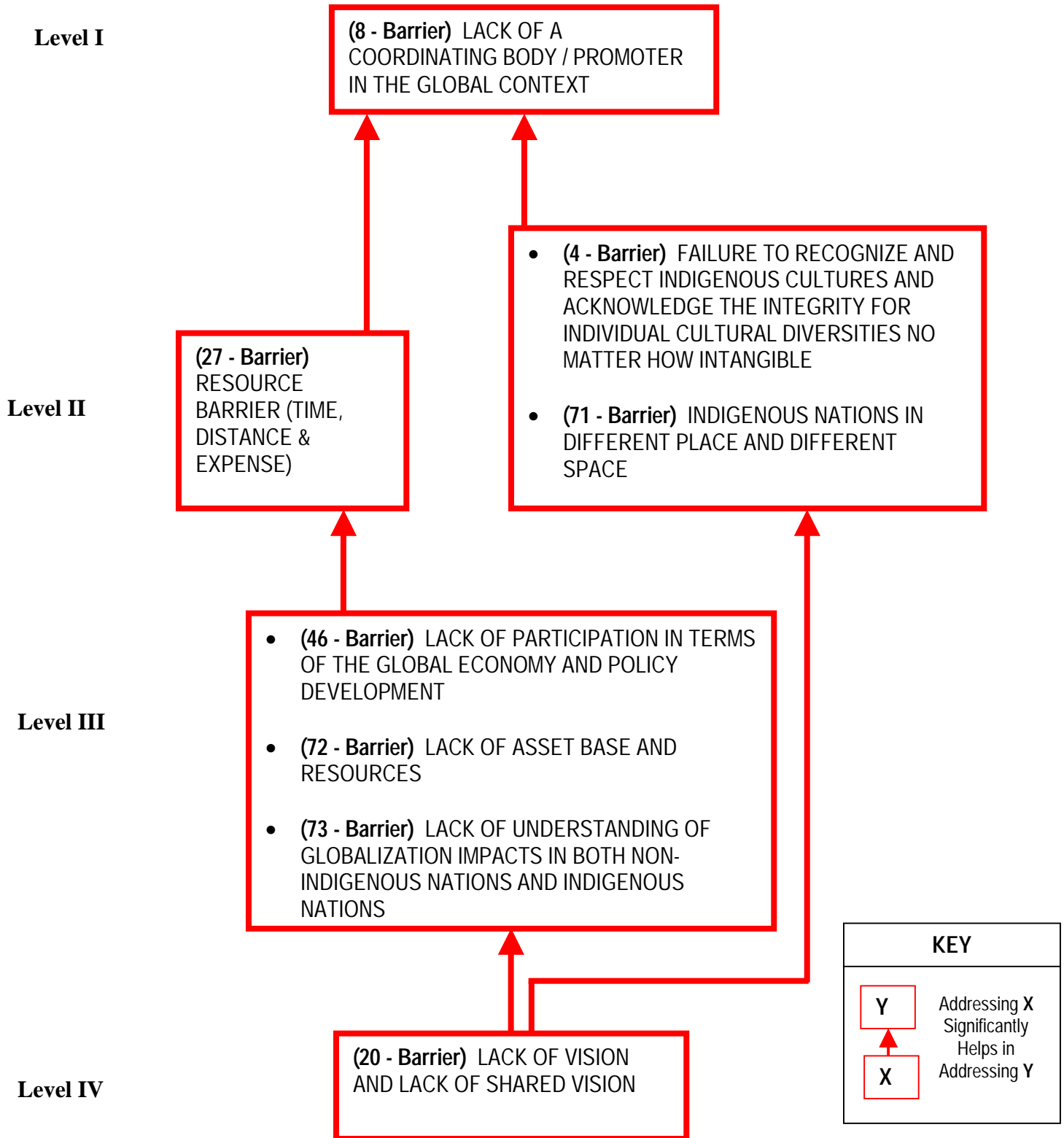
Also, close to the root were the needs for a coordinating agency in the global context and ways to overcome the reality that Indigenous nations are in different places and different spaces.

In Figure 1, the most influential barriers are positioned at the lower levels of the tree-like pattern. The arrows indicate the propagation of influences among the barriers, so that overcoming barriers at the lower levels will help significantly in overcoming barriers at the higher levels, provided there are arrows connecting those barriers. For example, the most influential barrier is Barrier #20: *Lack of vision and lack of shared vision*.

According to the judgment of the majority of the participants, overcoming the vision barrier, as described by Barrier #20, will help significantly in overcoming seven of the other important barriers, as shown graphically in Figure 1 by means of the arrows propagating upward from Level IV.

The articulation of Barrier #71: *Indigenous Nations in different place and different space*, appearing at Level II of Figure 1, was perceived by the majority of the participants as a breakthrough in terms of discovering strategies for interactions among Indigenous people. For example, Indigenous peoples in Latin America, in part because of a lack of protection under the Law and high levels of poverty, are not at the same “place and space” as their brothers and sisters in the United States and Aotearoa/New Zealand.

**Figure 1: Influence Pattern of Barriers in the Context of Globalization**



Next, the Native leaders generated options for meeting these major needs, rated these options in terms of importance, generated action plan scenarios in small groups, and hammered out an action plan endorsed by everyone. The principal actions in this scenario are:

- Identify generic core culture values, philosophies, principles of participants;
- Understand our own Indigeneity and culture before we begin studying others;
- Strengthen existing strategic alliances and form new ones;
- Research and develop a diagram of Indigenous organizations;
- Build network of Indigenous and non Indigenous contacts;
- Analyze the impact of globalization on the communities of the participants;
- Identify stakeholders and participants;
- Establish an Indigenous exchange organization of corporate entities, profit and non-profit (yin and yang).

Laura Harris and Cesar D'Agord facilitated the workshop using ILIS™ (the Indigenous Leadership Interactive System), which was jointly created by AIO and the Institute for 21st Century Agoras. This system is based upon 30 years of research and practice of the Interactive Management methodology. ILIS™ streamlines traditional methods of visioning and consensus formation. Using it, the Indigenous leaders produced an action plan in less than three days, which sets the stage for sustained Indigenous involvement in the corridors of economic, political, and media power.

The three-day Forum was a collaborative effort involving Americans for Indian Opportunity (AIO), the Advancement of Maori Opportunity (AMO), and the Institute for 21<sup>st</sup> Century Agoras. It was wholly funded by AIO through a grant from the W. K. Kellogg Foundation.

As we more fully understand and better define the meaning of the different “spaces and places” concept, AIO hopes to conduct more Wisdom of the People Forums in other countries with an even larger pool of Indigenous communities participating.

AIO/AMO will convene the next Forum in Crete, Greece, July 7-11, 2003 during the International Society for the Systems Sciences (ISSS) annual conference. Through a strong AIO/AMO partnership at the next Forum, Indigenous leaders will consolidate global Indigenous strategy to widen its out reach to other Indigenous nations. AIO/AMO hopes to soon hold similar Forums with the Indigenous communities of Bolivia, El Salvador and Morocco.

\* \* \*

The following sections consist of: Introduction, Findings, Methodology, Conclusions, and Appendices.

# INTRODUCTION

Americans for Indian Opportunity (AIO) perceives itself as a catalyst for ushering in a new era of its history by designing an opportunity for transnational Indigenous leadership interaction, an opportunity for dialogue and exchange in the context of the rapid and unchecked globalization trend. The challenge is to design a new model of interaction, based on empowering current and emerging Indigenous leaders to be positive and proactive change agents within a cultural context. As stated by LaDonna Harris:

*“By empowering leadership with a firm cultural identity, we can withstand the forces of globalization, and even more importantly, contribute our Indigeneity.”*

Finding answers to the challenges of globalization will be no easy task. Obviously the answers do not rest exclusively – or even perhaps primarily – with the Native American tribes or the Maori people of Aotearoa New Zealand. In order to address this complex barrier, Americans for Indian Opportunity and the Advancement of Maori Opportunity convened leaders from a variety of organizational backgrounds and from different geographical locations for a Wisdom of the People Forum, September 15-18, 2002. A facilitation team of Interactive Management experts, under the leadership of Laura Harris, facilitated the Forum utilizing the Indigenous Leadership Interactive System (ILIS™), a methodology with more than two decades of experience and applications in a variety of complex situations including Tribal America.

During the first day of the Forum, the stakeholders described and clarified 79 anticipated barriers and explored relationships among 8 of the most important barriers. They identified the lack of vision barrier as exerting the greatest influence. Utilizing their understanding of the relationships among the most important barriers, participants proposed and clarified 49 possible actions on the Forum’s second day. Their deliberations on the third day identified 8 Key Action Options falling in five categories.

The findings in this report represent the voice of representative stakeholders who participated in the Forum. Their statements, clarifications, and dialogue are preserved in their original form in this report as documented and distributed during the Forum.

### ***Pre-Forum Discussion Papers***

Two papers were delivered to the participants before the Forum. The first paper, authored by LaDonna Harris, presented her vision on the subject of the Forum, namely designing transnational Indigenous leaders interaction in the context of globalization. This paper is included in this report as Appendix A. The second paper, which is also included in Appendix A, describes the history of the methodology applied in the Forum and the role Indigenous peoples, and in particular AIO, have played in the development of this emancipatory methodology.

### ***A Guide to Reading this Report***

The narrative in this report consists of two distinct but interrelated Sections. Section One describes the findings of the Forum (including products displayed as Tables & Figures). Section Two explains briefly the ILIS™ methodology used during the Forum (including graphics that are displayed as Exhibits). The methodology Section simply answers the question “how did the participants get from one set of findings to another?” It is not necessary to read the methodology sections in order to understand the findings.

At the end of the report there is a compendium of the participants’ contributions that are referred to throughout the findings. We encourage you to use the narrative of the report primarily as a guide to interacting directly with the voice of the participants through the compendium in its tables and figures. For example, the first section on findings below suggests that the reader at least scan the diversity of opinions, presented in Appendix C, before continuing.

# 1) FINDINGS

## 1.1) FINDINGS: THE DEFINITION OF BARRIERS

On the first day of the Forum, stakeholders proposed and clarified responses to the following triggering question:

***“What are barriers to the enhancement of liberating transnational interactions among emerging Indigenous leaders in the context of globalization?”***

Individual stakeholders described seventy-nine barriers, which were posted on a wall of the meeting room. Then they clarified their meanings during discussion with the entire group. The barriers and their clarifications appear as Table 1 in Appendix C. A small group of participants grouped the barriers into clusters with the assistance of a member of the facilitation team, based on distinctions made by the stakeholders during clarification. The clusters of barriers are presented in Appendix D<sup>1</sup>.

*Note to the reader – if you were not a participant in the Forum you should at least scan Appendix C and Appendix D in order to appreciate the diversity of opinions about the situation before continuing. You should determine whether your perspective on Indigenous interactions is represented.*

Early on the second day, the stakeholders chose the barriers they thought were the most important ones that needed to be overcome. Each participant entered five votes on the wall displaying the clustered 79 barriers thereby indicating those barriers that they deemed most important. The eight barriers that received five or more votes were used for determining relations of influence in the next step (Section 1.2).

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<sup>1</sup> During the Forum, a small group of participants, with help from one member of the facilitation team, prepared initial clusters of barriers, relying on distinctions invoked by individual participants. The stakeholders then modified these clusters and suggested names to summarize the main focus of each cluster.

## ***1.2) FINDINGS: THE PATTERN OF INFLUENCE AMONG THE BARRIERS***

The stakeholders identified influence relationships among the 8 barriers that they had voted most important. They did this with computer support by comparing each of the barriers to all of the others and deciding in each case whether A significantly bolstered B and whether B significantly bolstered A. Their judgments of relative influence among the barriers produced a pattern (tree of meaning) displaying those influences. The most influential barriers are positioned at the lower levels of the tree-like pattern shown in Figure 1 (see page 3). The arrows in Figure 1 indicate the propagation of influences among the barriers, so that addressing barriers at the lower levels of Figure 1 will help significantly in addressing barriers at the higher levels, provided there are arrows connecting those barriers. For example, Barrier #20 (the lack of vision and shared vision), which appears at Level IV in Figure 1, influences the seven barriers above it in the figure. If the stakeholders were able to overcome this barrier, they would strengthen their ability to overcome all the other barriers.

When two or more barriers are in a box with bullets in front of them, such as Barriers #46, #72, and #73 at Level III, it indicates that these three barriers belong in a cycle of mutual reinforcement. In other words, the stakeholders at the Forum decided that addressing any one of those three will help significantly in addressing the other two.

In the following discussion, we interpret the influence pattern displayed in Figure 1.

### **1.2.1) Level IV: Deep Driver of The Situation**

One barrier was found to have the deepest leverage among the most important barriers identified by participants. This barrier is:

#### **Barrier 20: *Lack of vision and lack of shared vision.***

Clarification:

*Limits your ability to work collaboratively toward your vision. When you look ahead some people look to the roof of this building and some people look to the sky. In terms of a shared vision, we need to figure out which stars will help us navigate.*

In the individual and subjective voting, this barrier is fifth in terms of aggregate relative importance receiving only nine votes out of a total of 155 votes, which is less than 6% of the vote. The barrier with the highest number of votes was Barrier # 71: “Indigenous nations in different place and different space,” which received a total of 16 votes. It is interesting to notice that even though Barrier #20 was not seen to be as important as Barrier #71, it was judged to be more influential as evidenced by its location in Level IV of Figure 1. Barrier #71, on the other hand, is located in Level II, a clearly less influential position.

### **1.2.2) Level III**

At Level III of the influence map three barriers are located in a cycle of mutual reinforcement. They are:

**Barrier 46: *Lack of participation in terms of the global economy and policy development.***

Clarification:

*It's the movement of capital, ideas, and resources across international boundaries. We need to look at our level of participation and influence on policy in that arena. At this point Indigenous participation and influence is very minimal.*

**Barrier 72: *Lack of asset base and resources.***

Clarification:

*A lot of Indigenous communities do not have a traditional economic resource base (land, forest, the buffalo). Their asset base was taken away by the larger society, thus creating a dependency that ultimately results in unemployment, health issues, poor education, etc. It has also stifled entrepreneurship among our peoples. We are unable to participate in the economy*

**Barrier 73: *Lack of understanding of globalization impacts in both non Indigenous nations and Indigenous nations.***

Clarification:

*We really don't understand the world organizations very well. World Court not much power. UN limited power. WTO has real power and fined U.S. 15 billion dollars.*

*Q - economic trade also?*

*A - Yes, and lots more. Culture, environment, human rights.*

*C- lots of people even those in power are unsettled and unsure.*

These three barriers are mutually reinforcing in the sense that the lack of Indigenous assets and resources contributes to an inability to participate on an equal basis with others in the global economy and policy development, contributing to a lack of

understanding of the implications of globalization in all peoples. In reverse order, it is very hard for Indigenous peoples' voices to be heard since many times they are not asked to sit at the table, owing to their lack of asset base and a universal (Indigenous and non-Indigenous) lack of understanding of how globalization affects us all.

### **1.2.3) Level II**

Level II is a highly populated level, with three out of the eight important barriers. A pair of barriers at this level form a “reinforcing cycle,” with Barriers #4 and #71 focusing on the diversity of cultures and evolutionary stages among Indigenous people.

**Barrier 4: *Failure to recognize and respect Indigenous cultures and acknowledge the integrity of individual cultural diversities no matter how intangible.***

Clarification:

*It's everyone's inability to recognize and respect the different cultures*

**Barrier 71: *Indigenous nations in different place and different space.***

Clarification:

*An acknowledgment that we are in different places and spaces in the challenges we face and the methodologies that Indigenous people employ.*

These two barriers form a “reinforcing cycle” because making progress in addressing Barrier #4 would significantly help in addressing Barrier #71, and vice versa. In fact the author of Barrier #71 perceived the connection between these two barriers and incorporated it in his/her clarification.

There is an arrow connecting this cycle with Barrier #20 at the root of the tree, indicating that the ability to create a common vision and to share it among all Indigenous peoples will significantly help to overcome the diversity barrier. In other words, the availability of a common vision will significantly support people's ability to recognize and acknowledge the integrity of individual cultural diversities.

**Barrier 27: *Resource barriers (time, distance, and expense).***

Clarification:

*Similar to isolation, but different from geographical isolation. To connect in that situation time and money resources are required. Time, distance and expense are just examples.*

*C -It is also different from geographic isolation.*

This barrier is supported significantly by the cycle of three barriers at Level III. That cycle identifies lacks of resources, assets, and ability to participate in policy development; and this barrier raises issues of time, distance, and expense that hinder interactions among emerging Indigenous leaders all over the world.

#### **1.2.4) Level I**

At Level I of the influence map one barrier appears. It is:

**Barrier 6: *Lack of a coordinating body/promoter in the global context.***

Clarification:

*Lack of a coordinating body in a global context*

This barrier is influenced by the cycle of barriers in Level II and also by the single barrier addressing the lack of resources in terms of time, distance and money. In essence, the interpretation of this linkage is that cultural sensitivity and adequate resources will help to establish a viable coordinating body that will promote Indigenous leader interaction in the context of globalization

### ***1.3) FINDINGS: THE ACTION OPTIONS***

On the second day of the workshop, the stakeholders proposed and clarified ways to achieve effective transnational Indigenous leader interaction. The stakeholders were divided into groups. Each group then proposed action options in response to the following triggering question:

***“What are action options which, if adopted and implemented by the community of stakeholders, will help in meeting the system of barriers?”***

Participants generated and clarified forty-nine action options, which were posted on the wall and appear as Table 3 in Appendix E.

*Note to the reader – if you were not a participant in the workshop you should at least scan Appendix E in order to appreciate the variety of options in addressing the situation before continuing.*

The workshop participants grouped similar action options together in “clusters” by responding to questions in the following format:

**“In the context of designing an action agenda for improving interactions among Indigenous leaders, does:**

**(Action Option X)**

**have significant characteristics in common with:**

**(Action Option Y)?”**

Next they named these clusters, which were displayed on the wall and distributed back to them as a category list of action options.

On the third day, the stakeholders individually decided which action options they judged to be most important in the context of this categorical view of stakeholder intentions. They concentrated on those action options that could overcome the barriers identified in Day One of the Forum. They entered their votes on the wall displaying the clustered 49 action options. When the results were tallied, they discussed as a group those action options that received 3 or more votes.

## ***1.4) FINDINGS: SMALL GROUP ACTION SCENARIOS***

After lunch, the stakeholders broke into six small groups organized to maximize a diversity of perspectives. They discussed what actions they would include in a prospective Action Plan, using the clusters of action options they had developed in the large group (see Figure 2 pages 17 & 18) as working templates. They first considered for inclusion the dozen action options that had received at least three individual votes. They then considered for inclusion the rest of the action options. None of these other action options were included in the Consensus Action Scenario.

The groups proceeded to develop narrative descriptions of their plans. Then they articulated their scenarios to the full set of participants. Typically, they employed a narrator and a designator (one was called “Vanna White”) who entered votes for their selections on the wall displays. The group’s scenario narratives were tracked and videotaped by the facilitation team for further analysis.

## ***1.5) FINDINGS: CONSENSUS***

The participants developed their Consensus Action Scenario by integrating the work done by the six interdisciplinary teams. In examining the results of their individual and group voting, they found that four or more teams had selected eight actions, which fell into five categories.

### **1.5.1) Cluster 1: Identify Core/Shared Vision:**

- ***Identify generic core culture values, philosophies, principles of participants.***

Clarification by author:

*Fundamentally, identify the common philosophies that Indigenous peoples share.*

9 wall votes, inclusion in 4 scenarios.

### **1.5.2) Cluster 2: Strengthening Own Organization:**

- ***Understand our own Indigeneity and culture before we begin studying others.***

Clarification by author:

*Self-explanatory.*

10 wall votes, inclusion in 5 scenarios.

### **1.5.3) Cluster 6: Networking:**

- ***Strengthening existing strategic alliances and forming new ones.***

Clarification by author:

*Q - Should we add strengthening existing alliances and building new ones?*

*A - I was talking about including groups that have similar terms of reference. Enlarging that base, lay foundations that can later be expanded.*

*Q - Are we talking non-Indigenous alliances also*

*A - yes.*

*Q - Is this a new statement or an explanation of number 7.*

*A - Forming strategic alliances is better than random alliances. Enlarge the base group by group in terms of similar terms of reference.*

*A statement of what to do. And a statement of how to do it*

5 wall votes, inclusion in 4 scenarios.

- **Research and develop a diagram of Indigenous organizations.**

Clarification by author:

*Self-explanatory.*

8 wall votes, inclusion in 5 scenarios.

- **Build network of Indigenous and non-Indigenous contacts.**

Clarification by author:

*AIO and AMO have a collective “database” and network that they can draw upon.*

5 wall votes, inclusion in 4 scenarios.

#### **1.5.4) Cluster 8: Globalization:**

- **Analysis of the impact of globalization on the communities of the participants.**

Clarification by author:

*We generally know what globalization is doing to Indigenous communities. However, we need to do some targeted research and analysis to find out what the impact is on specific communities. Let's not borrow someone else's analysis. Let's do our own.*

13 wall votes, inclusion in all 6 scenarios.

#### **1.5.5) Cluster 9: Create Organization Infrastructure:**

- **Identify stakeholders and participants.**

Clarification by author:

*Identify people who are able to create the processes and who will also acknowledge the different places and spaces that Indigenous peoples are in.*

*Q - What's the difference between stakeholders and participants?*

*A - Stakeholders refers to communities.*

12 wall votes, inclusion in 5 scenarios.

- ***Establish an Indigenous exchange organization of profit corporate and non-profit corporate entities (Yin & Yang).***

Clarification by author:

*The yin and yang. Incorporating culturally sensitive issues into profit making ventures, so that an upward spiral can be created.*

*Q - the establishment of a corporate self-sustaining entity that would provide balance to profit ventures?*

*A - Yes.*

10 wall votes, inclusion in 5 scenarios.

These eight action options express the practical wisdom of the participants, refined in structured dialogue, that sets the path for expanded global Indigenous interaction. The selected actions are graphically presented in Figure 2 (see next pages) by connecting them to the TIE LINE at the bottom of the Figure. This constitutes the Consensus Action Scenario as generated during the deliberations of the participants at the Wisdom of the People Forum. It is their plan for transnational Indigenous leadership interaction in the context of globalization.

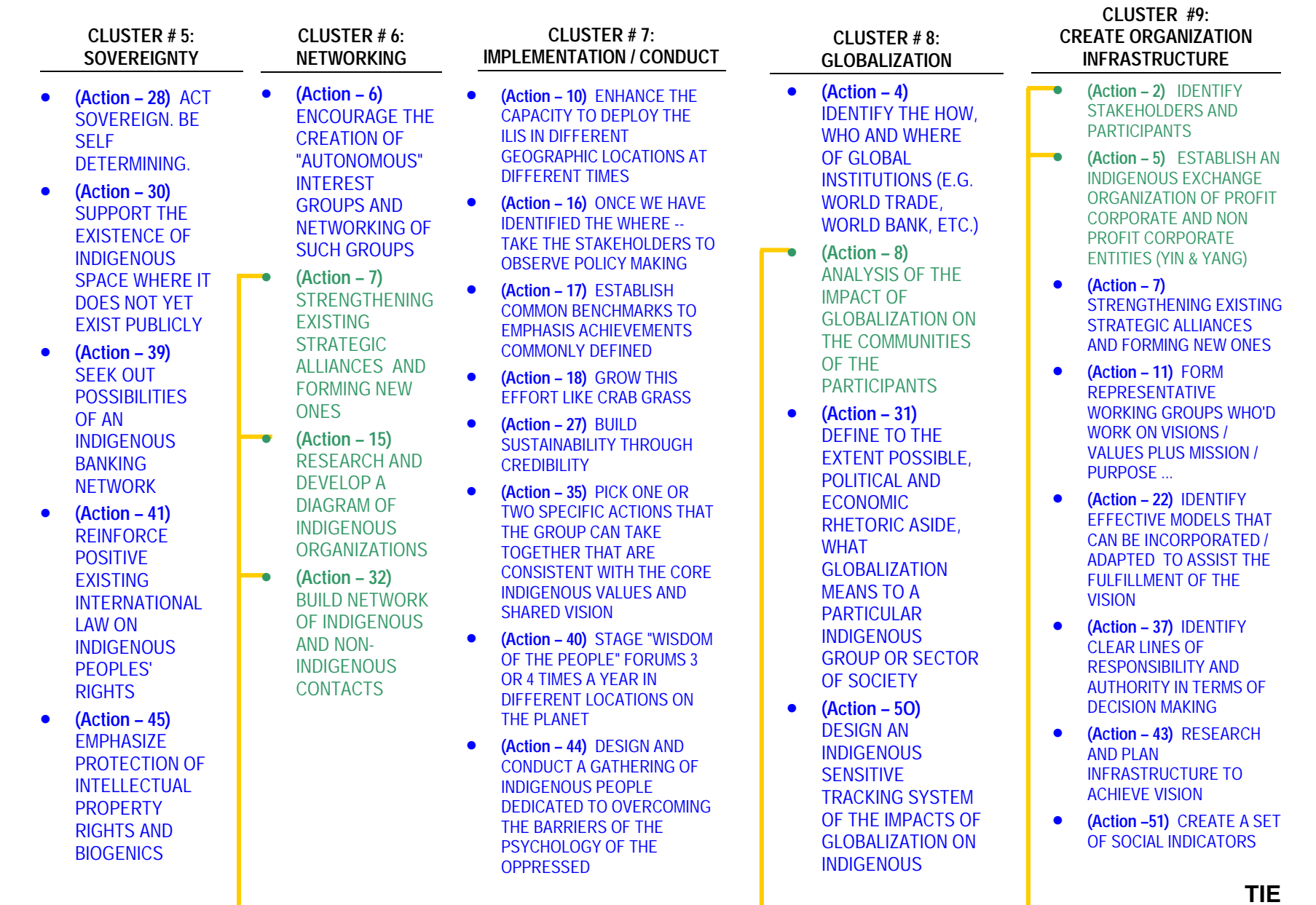
In reviewing the eight action options selected by the majority of the participants and teams, it is important to reflect not only on those options that were included for implementation in the consensus action scenario but also those that were not included.

**Figure 2: Consensus Action Scenario for Improving Interactions among Indigenous Leaders**

CLUSTER #1: IDENTIFY CORE / SHARED VISION	CLUSTER # 2: STRENGTHENING OWN ORGANIZATION (Preparing for Globalization)	CLUSTER # 3: EDUCATION	CLUSTER # 4: INFORMATION DISSEMINATION
<ul style="list-style-type: none"> <li>• (Action – 1) FOR AIO TO TAKE A DIRECTION, TO MAKE A STATEMENT AROUND OUR COMMON SPIRITUALITIES FOR OUR CHILDREN AND THEIR FUTURE HERE ON EARTH FOR THE INDIGENOUS AND NONINDIGENOUS</li> <li>• (Action – 9) PARTICIPATING COMMUNITIES DEVELOP 'VISION OF THE PEOPLE'</li> <li>• (Action – 20) IDENTIFY GENERIC CORE CULTURE VALUES, PHILOSOPHIES, PRINCIPLES OF PARTICIPANTS</li> <li>• (Action – 23) ENRICH THE SPIRAL MOVEMENT OF SPIRITUAL UNDERSTANDING WITHIN EACH COMMUNITY AND DELIVERY OF VISION TO EACH CONTINUUM OF COMMUNITY</li> <li>• (Action – 24) PROMOTE CULTURAL IDENTITY AND SPIRITUALITY</li> <li>• (Action – 42) ENSURE ALIGNMENT BETWEEN CORE INDIGENOUS VALUES AND THE OPERATIONALIZATION OF THE COORDINATING BODY</li> <li>• (Action – 48) CONSTRUCT THE INTERTRIBAL LANGUAGE OF PARTNERSHIP AND COLLABORATION</li> <li>• (Action – 49) OPEN THE CURRENT AIO/AMO PROCESS TO SELECTED GROUPS OF INDIGENOUS PEOPLES WHO APPEAR TO HAVE SIMILAR TERMS OF REFERENCE WHICH CAN FORM A WIDER FOUNDATION AND FROM WHICH A COMMON VISION CAN BE ARTICULATED</li> <li>• (Action – 52) WORK ON A DEEPER UNDERSTANDING OF THE LINKAGES BETWEEN THE TANGIBLES AND INTANGIBLES</li> </ul>	<ul style="list-style-type: none"> <li>• (Action – 3) CLARIFY THE SCOPE AND CONTEXT OF BARRIERS IN THE SYSTEM</li> <li>• (Action – 21) UNDERSTAND OUR OWN INDIGENEITY AND CULTURE BEFORE WE BEGIN STUDYING OTHERS</li> <li>• (Action – 33) BUILD UPON THE PRINCIPLE AND COMMITMENT OF LOOKING AT THINGS GLOBALLY AND ACTING LOCALLY</li> <li>• (Action – 34) THINK LOCALLY ACT GLOBALLY</li> <li>• (Action – 47) STRENGTHEN LOCAL COMMUNITIES TO PREPARE FOR PARTICIPATION IN GLOBALIZATION</li> </ul>	<ul style="list-style-type: none"> <li>• (Action – 19) BUILD INTERNATIONAL AWARENESS IN LOCAL COMMUNITY -- INTERCONNECTION TO ENVIRONMENT AND CULTURE</li> <li>• (Action – 26) CONSOLIDATE THE LESSONS OF PREVIOUS INDIGENOUS ACTIVISTS COALITION EFFORTS</li> <li>• (Action – 29) ESTABLISH A WAY OR MEANS TO UNDERSTAND OUR POLITICAL HISTORY (HOW WE GOT TO HERE)</li> <li>• (Action – 38) MARKET</li> <li>• (Action – 46) CONDUCT A GRASS ROOTS CAMPAIGN TO EXPLAIN THE CONTENT AND THE SIGNIFICANCE OF U.N., OAS AND SIMILAR DECLARATIONS OF COMPARABLE INTERNATIONAL BODIES DEALING WITH THE RIGHTS OF INDIGENOUS PEOPLES</li> </ul>	<ul style="list-style-type: none"> <li>• (Action – 14) DISSEMINATE THE RESULTS FROM THE GLOBALIZATION ANALYSIS</li> <li>• (Action – 25) DEVELOP AND UTILIZE EXISTING TECHNOLOGIES TO CROSS RESOURCE BARRIERS (I.E. AUDIO VISUAL TELECONFERENCING, ETC.)</li> <li>• (Action – 36) IDENTIFY AND SHARE SUCCESS STORIES AROUND THE WORLD</li> <li>• (Action – 38) MARKET</li> </ul>

**TIE  
LINE**

**Figure 2: Consensus Action Scenario for Improving Interactions among Indigenous Leaders**



Generated by the participants at the AIO/AMO Forum – September 18, 2002

**TIE  
LINE**

## **2) METHODOLOGY**

### ***2.1) METHODOLOGY: DEFINING COMPLEX PROBLEMS THROUGH COLLABORATION***

#### **2.1.1) Background**

The project is to design a transnational Indigenous leaders interaction in the context of globalization. We apply a Collaborative Action Planning model that has been developed and applied by AIO and the Institute for 21<sup>st</sup> Century Agoras in a variety of situations. The model uses the ILIS™ methodology with a long established track record of applications in the systems sciences, which has also been extensively subjected to the peer-review literature of the systems community.

For the sake of brevity, specific discussion of this model in systems science has not been included in this report (see Appendix G). The presentation of the methodology here is employed solely to tie the flow of Findings together for the reader.

#### **2.1.2) The Barriers to Collaboration in Complex Situations**

Any group of people, when trying to solve a complex problem, confronts three barriers that actually represent opportunities.

1. First, the problem often seems vast, unwieldy, bewildering. Individual people often find one aspect of the problem easy to understand, but to each person the entire problem is overwhelming. If all the individual understandings could be somehow joined together, real progress would occur.
2. Second, individual people – depending on their backgrounds and training – perceive the problem differently, and use different terms or language to describe their perceptions. Again, uniting these differing perspectives could be a real opportunity to improve everyone’s understanding of the problem, but often groups do not allow individuals enough time to clarify their perspectives. The result is that people do not understand each other sufficiently thus cutting short the group learning that is so essential to solving complex problem situations.
3. Finally, while no one in the group comprehends the entire problem, the group as a

whole possesses a collective understanding of the problem. This collective understanding can help them map out how different components of the problem are related to each other. We have devised a method that enables groups to tap into their collective understanding and wisdom in a constructive, goal-oriented manner.

### **2.1.3) Gaining a Deeper Appreciation of Barriers**

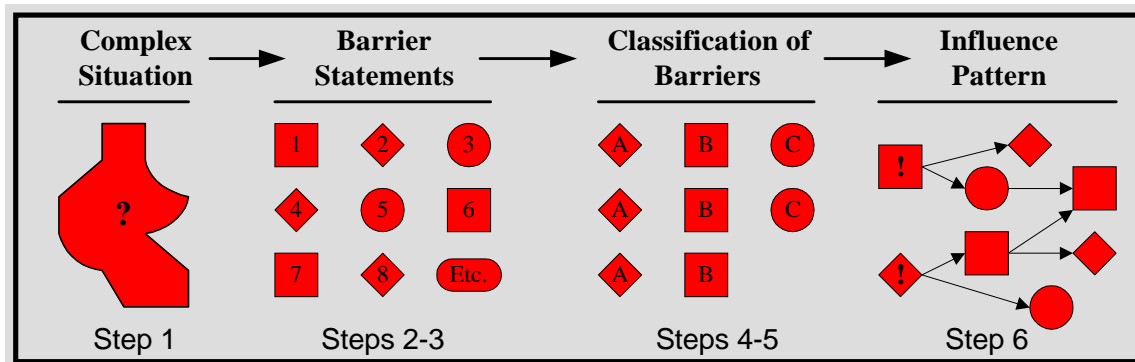
We took on six tasks to gain a better appreciation of these barriers and the complexity of transnational Indigenous cooperation. They are the following:

1. Before the Forum, define a preliminary outline of the problem by preparing and disseminating a Discussion Paper. This paper provides participants at the Forum with a rough sketch of the problem. It frames the question that starts the Forum deliberations, and sensitizes participants to the diversity of opinion that exists about the situation.
2. At the Forum, describe the complex problem by systematically soliciting individuals to articulate the barriers that they think are important parts of the complex problem.
3. Clarify individual perceptions about these barriers in order to promote group learning.
4. Present barriers within Affinity Clusters, i.e., categories of similar characteristics, and compile individual judgments (by voting) to further understand which barriers are of higher comparative importance.
5. Use group judgments (through strong majority votes) to understand how barriers are interrelated in terms of their influence upon one another.
6. Use this collective understanding to identify the most influential barriers of the situation.

The products of these steps can also be viewed as a diagram. **Exhibit 1** depicts how the group decomposed the complex situation into component barriers, worked to understand exactly what these barriers meant to the individual who authored them, and then deepened their collective understanding of these barriers by seeing how they were

interrelated. This results in the identification of barriers which are considered “deep drivers” of the situation (indicated by a “!” in Exhibit 1) that influence the outcome of many other barriers. Resources committed to the deep drivers attain the highest overall leverage.

**Exhibit 1: Products of Each Step**



This is the process used to generate the findings at this stage of the Forum. The process and the findings together generated a deep appreciation among the Indigenous leaders of the barriers they must overcome in order to design and carry out a successful transnational interaction in the context of globalization.

## ***2.2) METHODOLOGY: DETERMINING INFLUENCES AMONG BARRIERS***

After describing a complex problem in terms of its component parts, people can understand how various barriers influence other barriers. They can then generate a better plan for what they want to do. Through this disciplined inquiry, people are often able to discover that a seemingly insignificant barrier is a major obstacle that directly and indirectly affects their ability to address many other barriers. At the same time, they realize that a barrier, which initially looked to be critical, has little influence on any other parts of the overall situation.

ILIS™ takes the group through this discovery process by focusing the group on the question: “if we address this barrier, will we be better able to address another barrier?” This question is asked repeatedly with pairs of barriers. The group collectively decides “yes” or “no” by voting, and slowly a pattern of influence emerges. A computer

program helps to discern this pattern by taking the results of the voting and using some basic inference logic. (For example, if meeting A helps us meet B, and meeting B helps us meet C, then meeting A helps us meet C and the question “does A influence C” does not have to be posed to the group). This software assistance saved the group two thirds of the time that would otherwise be required to complete this step in a robust fashion.

Those barriers that influence many other components of the situation can be thought of as having a lot of **LEVERAGE**, in that if we address these barriers, we are significantly better off in addressing lots of other barriers.

The entire group explored the influences among the 8 most important barriers resulting in the influence pattern represented in Figure 1 of the participant’s workbooks and also appears as **Figure 1** (see page 3) of this report.

## ***2.3) METHODOLOGY: DESIGNING ALTERNATIVE ACTION SCENARIOS***

### **2.3.1) Gaining a Better Appreciation of Possible Actions**

In the previous steps, the stakeholders gained a deeper appreciation of the barriers as articulated by different individuals, and the interdependencies among the barriers. Next, they considered what they could do to surmount those barriers. They progressed by taking four steps:

1. Envisioning parts of the solution to the overall problem, with participants individually listing separate potential action options that address specific barriers. These options were posted on the wall.
2. Clarifying individual perceptions about each action option, in order to promote group learning.
3. Clustering action options based on their similarity and compiling individual judgments (by voting) to further understand which action options are of higher comparative importance.
4. Using this collective understanding to identify the most important action options.

### **2.3.2) Creating Action Scenarios**

In the next to last stage, the stakeholders broke into teams and constructed alternative action scenarios. They achieved a working consensus on which actions to

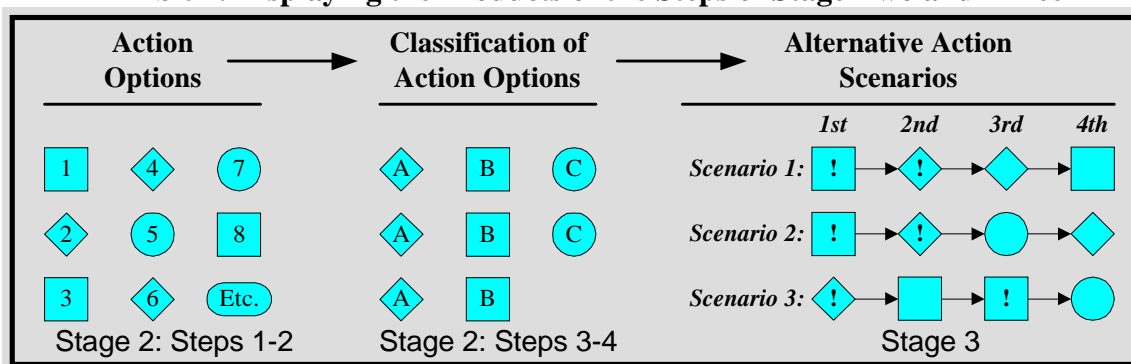
include in their proposed scenario. They then presented it to the group.

A diagram is helpful for seeing how the group moved:

- from listing a wide variety of potential action options,
- to deepening their understanding of how these possible actions are similar to and different from each other,
- to choosing the most important action options and
- to assembling them into alternative action scenarios.

This progression is graphically shown in Exhibit 4.

**Exhibit 4: Displaying the Products of the Steps of Stage Two and Three**



The different teams devised alternative scenarios. Some prioritized action options A and B; others, C and D. Some addressed the options they deemed very influential (designated by a “!” in the diagram) as the first steps to be taken, whereas other groups delayed taking those actions until later. As the teams explained the reasoning for their scenarios, they further articulated the understanding of the entire group. Everyone was then ready to accomplish the goal of this Wisdom of the People Forum. They devised a consensual action scenario for a transnational Indigenous leaders interaction in the context of globalization.

### 2.3.3) Consensus

To devise their consensual action scenario, the Indigenous leaders followed the straightforward steps that are described previously in the Findings section.

### 3) CONCLUSIONS

The purpose of the Forum was to create a shared understanding of the barriers that will need to be addressed in the enhancement of liberating transnational interactions among emerging Indigenous leaders in the context of globalization.

The pattern of influences among the most important barriers clearly indicates the geography that Indigenous leaders must traverse in order to increase their interaction and effectiveness in the context of globalization. Their choosing “the lack of vision and shared vision” as the deepest barrier (Level IV) to their quest indicates the complexity of their challenge. The three barriers in a cycle on Level III (lacks of asset base, understanding of globalization, and participation in global forums) indicate the need for strong interactive leadership

The Wisdom of the People Forum represents a new beginning. The participants conceptualized 8 salient actions for systemically addressing the complex situation depicted in Figure 1. In following-up their work in the Forum, they can now focus confidently on the eight most salient actions that they have identified (Consensus Action Scenario; Figure 2). Table 3 (see next page) provides a summary of the twelve action options of higher priority, including the voting results by individual participants and small teams.

It is an exciting time for international Indigenous affairs. The United Nations has declared this the Decade of the Indigenous peoples and recently the U.N. formed a permanent forum on Indigenous issues. We are coming together on health, education and human rights. Americans for Indian Opportunity and the Advancement of Maori Opportunity will move together into the international arena. The Native American core cultural value and the AIO guiding principle that every person has something to contribute and that all peoples have the right to exist will shape that journey as, collectively, we help empower Indigenous peoples to overcome challenges and thrive as self-determining, politically and culturally autonomous communities.

**Table 3: Voting Results on Action Options for Meeting the System of Barriers  
(Individual Votes and Team Scenarios Votes)**

Team	Individual	
Scenario	Votes	Action Option:
All 6 Teams	(13)*	<b>(8 - Action Option)</b> ANALYSIS OF THE IMPACT OF GLOBALIZATION ON THE COMMUNITIES OF THE PARTICIPANTS <b>(Cluster #8)</b> .
5 Teams	(10)*	<b>(21 - Action Option)</b> UNDERSTAND OUR OWN INDIGENEITY AND CULTURE BEFORE WE BEGIN STUDYING OTHERS <b>(Cluster #2)</b> .
5 Teams	(8)*	<b>(15 - Action Option)</b> RESEARCH AND DEVELOP A DIAGRAM OF INDIGENOUS ORGANIZATIONS <b>(Cluster #6)</b> .
5 Teams	(12)*	<b>(2 - Action Option)</b> IDENTIFY STAKEHOLDERS AND PARTICIPANTS <b>(Cluster #9)</b> .
5 Teams	(10)*	<b>(5 - Action Option)</b> ESTABLISH AN INDIGENOUS EXCHANGE ORGANIZATION OF PROFIT CORPORATE AND NON PROFIT CORPORATE ENTITIES (YIN & YANG) <b>(Cluster #9)</b> .
4 Teams	(9)*	<b>(20 - Action Option)</b> IDENTIFY GENERIC CORE CULTURE VALUES, PHILOSOPHIES, PRINCIPLES OF PARTICIPANTS <b>(Cluster #1)</b> .
4 Teams	(5)*	<b>(7 - Action Option)</b> STRENGTHENING EXISTING STRATEGIC ALLIANCES AND FORMING NEW ONES <b>(Cluster #6)</b> .
4 Teams	(5)*	<b>(32 - Action Option)</b> BUILD NETWORK OF INDIGENOUS AND NONINDIGENOUS CONTACTS <b>(Cluster #6)</b> .
3 Teams	(8)	<b>(9 - Action Option)</b> PARTICIPANING COMMUNITIES DEVELOP "WISDOM OF THE PEOPLE" <b>(Cluster #1)</b> .
3 Teams	(6)	<b>(42 - Action Option)</b> ENSURE ALIGNMENT BETWEEN CORE INDIGENOUS VALUES AND THE OPERATIONALIZATION OF THE COORDINATING BODY <b>(Cluster #1)</b> .
3 Teams	(3)	<b>(47 - Action Option)</b> STRENGTHEN LOCAL COMMUNITIES TO PREPARE FOR PARTICIPATION IN GLOBALIZATION <b>(Cluster #2)</b> .
3 Teams	(6)	<b>(11 - Action Option)</b> FORM REPRESENTATIVE WORKING GROUPS WHO'D WORK ON VISIONS / VALUES PLUS MISSION / PURPOSE... <b>(Cluster #1)</b> .

\* These eight action options are identified in Figure 2 as those selected for the Consensus Action Scenario.

As stated by Laura Harris:

*“Indigenous peoples embody the values and traditional collective wisdom to bring fourth our own solutions to the many challenges we face. We must reaffirm our cultural identities in order to share our Indigeneity with the rest of humanity and help influence the new world order. We hope to serve as a catalyst for a renaissance of Indigenous ideas, philosophy and perspectives around the world.”*

# **Appendices**

*Appendix A: Discussion Papers*

*Appendix B: List of Participants*

*Appendix C: Clarification of Barriers*

*Appendix D: Clusters of Barriers*

*Appendix E: Clarification of Action Options*

*Appendix F: Press Releases*

*Appendix G: Bibliography Relevant to the Methodology*

# APPENDICES

# APPENDIX A

Forum Papers

**Designing a Transnational Indigenous Leaders Interaction  
in the Context of Globalization: A Vision Statement  
By LaDonna Harris**

**Introduction**

Americans for Indian Opportunity (AIO) is at the threshold of ushering in a new era of its history by designing an opportunity for Indigenous leadership interaction, an opportunity for dialogue and exchange. We must find ways for the Indigenous peoples of the world to work together across national barriers. Rapid and unchecked globalization is beginning to change our lives dramatically. It is imperative that Indigenous communities create strategies to be active participants in the globalization process and help prevent a new form of colonization. Consequently, our task is critical: we must design a new model of international Indigenous exchange, based on empowering young Indigenous leaders to be proactive change agents within a cultural context. By empowering leadership with a firm cultural identity, we can withstand the forces of globalization, and even more importantly, contribute our Indigeneity (Indigenous wisdom, values, and worldview) to the new world order.

Ultimately, AIO's goal is threefold: (1) to maintain our cultural identity in the face of globalization, (2) to actively participate in the globalization process in order to control how it affects us, (3) to influence policy and public opinion, and (4) to contribute our Indigeneity to the larger world community. We believe that Indigenous peoples have something special to share with the world and this is what will make our international Indigenous leadership program unique—we are not solely interested in our own communities, but instead recognize ourselves as part of a larger circle of communities. This topic has been an important one in my life, and I feel I cannot address it without first saying something about my own culture and identity. I am a citizen of the Comanche Nation and a citizen of the United States of America. Although there are approximately two million Native American people in the United States, there is no single "Native American culture." The Comanche Nation is one of over 500 tribes recognized by the United States government. Over 200 more tribes are not recognized by our federal government, but are nonetheless, active, sovereign nations. Each tribal nation has its own distinct culture, language, government, and value system. I believe that it is our system of values that sustains us, both as individuals and societies. It is an adherence to our value system that leads to and insures our continuance. I know that throughout my life I have turned to my Comanche values and worldview to help me make decisions. In other words, I filter everything through my Comanche values.

**Section 1: Comanche Core Cultural Values**

*Participation and Contribution*

The Comanche's culture is based on the idea of harmony, that is, living in harmony with each other and our surroundings. This idea is built into every aspect of our

culture—it affects our government system, our socioeconomic structure, and even, or perhaps most importantly, our relationships to our family members. For example, the Comanche have historically governed through consensus, which is one way to keep a low level of conflict in the community. More importantly, it is a manifestation of the Comanche belief that every man, woman, and child in the community has something to contribute, some special role to play. The role any person plays is based on that person's own special inner strength or “medicine.” Everyone’s medicine is different, and the tribe recognizes that it needs different kinds of leaders with different kinds of strengths for different types of social responsibilities. This recognition engenders a harmonious way of life based on participation and contribution.

### *Redistribution of Wealth*

Comanche socioeconomics also reflect harmony. Traditionally, wealth was constantly redistributed throughout the society. Comanches are not supposed to own anything we are not willing to give away. The people of wealth or privilege did not accumulate possessions; instead, they had the responsibility to give them away. As a matter of fact, the greater the wealth a person has means the greater the responsibility that person has to the rest of the community. This willingness to give possessions away kept the wealth in the community evenly distributed to minimize or avoid distinctions between the “haves” and “have nots.”

### *Equality*

Relationships among men, women, and children were also based on harmony, and women and children were equal partners to men in Comanche culture. Because we are a matrilineal society, women, particularly, have always played a central role. In order to marry a woman, a man had to give gifts to the wife’s family—if they accepted the gifts, the man was allowed to marry the woman, and significantly, join the woman’s family. Furthermore, all inheritance went through the women in the family, not through the males, as is typical in Western cultures.

### *Kinship and Responsibilities*

Perhaps one of the most important elements of Comanche culture for me is our system of kinship—we understand our own identities through our families and clans and the particular responsibility that comes with each relationship. The Comanche kinship system is very complex and is based on an extended family unit, rather than a nuclear family unit. For example, a mother’s sister, or aunt, also acts as the child’s mother, and it is the aunt who is responsible for disciplining the child. Children are especially revered; when a child does not behave appropriately, it is the job of the aunt, not to physically punish the child, for Comanches do not believe in physical punishment, but to “shame” the child. This is how children learn what their responsibilities are to others in the family and community. Furthermore the mother’s brother, or uncle, also acts as the child’s father. Consequently, the uncle has certain responsibilities to raising the child. For Comanches, a child is brought up by the entire extended family, as well as by the larger

community. We learn our individual role in society, that is, our responsibilities to others and our way to contribute through our relationships to our family members. What these examples show me is that Comanche people have always possessed a deep knowledge of human behavior and developed way to live that encouraged and maintained harmony in the community. It is my Comanche values—values of family, community responsibility, and harmony that have sustained me.

## **Section 2: Americans for Indian Opportunity—History and Current Context**

### *AIO's Philosophy*

Over thirty years ago, I founded the tribal advocacy organization, Americans for Indian Opportunity, with the help and support of my cohorts because I wanted to use my own “medicine” to find a way to give back to Comanche people and to all Native American people. What I wanted to do was to create an organization based on Native core cultural values. Now, AIO has a new, larger vision. I want to use my medicine to give back to Comanche people, to all Native American people, to all *Indigenous* peoples. AIO is becoming an organization committed to *Indigenous* core cultural values. *I strongly believe that it is possible for Native peoples to maintain their core cultural values and still participate in the larger society.* As a matter of fact, I not only maintain that this is possible, but that it is *necessary*. Indigenous peoples of all tribes and societies have something special to contribute to the world, and AIO envisions a world that recognizes and celebrates the contributions and continuation of Indigenous values. AIO incorporates traditional tribal values to promote innovative problem-solving, develop leadership, and create contemporary institutions for the new globalized world order. AIO understands that change is inevitable and necessary. By finding new ways to manage change, strong tribal governments and Indigenous communities can be active participants in modern society and make positive contribution to the world while maintaining a strong cultural identity.

### *Native American Civil Rights*

AIO's earliest initiative was advocating Native American Civil Rights in the United States in the 1970s. One of our greatest challenges was politically organizing the leaders of diverse tribes and cultures. Ultimately we succeeded in bringing together American Indian leaders of diverse cultures, thereby creating an unprecedented pan-Indian political community, and directly influenced the ideas and language of policy-makers and administrators.

### *Intergovernmental Relations and Policy*

Currently, one of our initiatives is enhancing intergovernmental relations and influencing policy. Through setting defined institutional pathways for intergovernmental interaction and encouraging the understanding that tribal governments are an integral part of the U.S. federal system, AIO enhances the government-government relationship between tribes and federal, state, and local agencies.

### *Training New Leaders*

Perhaps our major initiative is our leadership program, the Ambassadors Program. We launched the Ambassadors Program to foster leadership growth in the Native American community by empowering emerging leaders to create avenues for Native Americans to express their cultural values in all areas of contemporary life. We are the only leadership training program in the United States that encourages its participants to weave their respective traditional tribal values into a contemporary reality. The Ambassadors Program provides a creative combination of mentorship, personal inquiry into one's own "medicine" or power, dialogue with leading Native decision-makers community involvement, and communication skills training. Although our important work with the Ambassadors Program will continue, we must now build on that work by broadening our vision of Indigeneity and seeing the international Indigenous leaders interaction that we design this week come to fruition.

### *Four Core Cultural Values*

The Ambassadors Program is organized around four basic core cultural values: Relationships, Responsibility, Reciprocity, and Redistribution. AIO selected these values based on our research of many tribal nations in the United States. Although all tribes are unique, we found that these four values are held in common by most tribes. Each of these values is integrally related to and builds from the other three values.

- Relationship      Kinship Obligation  
(Our relationships to others dictate our roles in society.)
- Responsibility      Community Obligation  
(Our roles determine our responsibilities to others.)
- Reciprocity      Cyclical Obligation  
(Our relationships and responsibilities are reciprocal.)
- Redistribution      Sharing Obligation  
(Our obligation is to share resources and information.)

Indigenous people understand that relationships define our roles and shape our responsibilities to our communities. We realize that these relationships, roles, and responsibilities are all reciprocal in nature. An understanding of our own identity and our place among our own peoples creates pathways for us to strengthen ourselves, give back to our communities, and broaden our horizons giving us our role in the greater scheme of things and allow us to be Indigenous wherever we are. These values enrich our sense of connectedness to each other and to our tribes and communities and will help us break free of colonialism and internalized oppression and find our place in the world.

### Section 3: Indigeneity, Identity, and Globalization

#### *Looking Within Ourselves*

Sharing elements of my Comanche culture with you, as well as discussing of AIO's history, initiatives, and values illustrates a larger point about Indigeneity, identity, and globalization. Although elements of globalization have been and continue to be a serious threat to Indigenous communities, we must not let globalization become another form of colonization. We learned so much from our first colonization, and we must apply what we learned today. Globalization does not mean the end of Indigeneity. That it does not, is up to us—*no person needs to give up his or her culture and cultural value system in order to participate in and contribute to the larger society*. In order to make AIO's initiatives work, I had to make sure all of our decisions were based on our core cultural values. Making decisions based on someone else's value system inevitably leads to a loss of identity, powerlessness and ultimately disenfranchisement from the larger society and from our own communities. We must look within ourselves for answers. The Indigenous nations and cultures of this world have so much to contribute, so much to share. We must remember that what is good for our communities, is good for the world. So I ask you now, *What are the core cultural values of the diverse Indigenous peoples of the world? What kind interaction opportunities for Indigenous leaders can we design that will break down national barriers so that we may work together to ensure our survival and enrich our cultures in the face of globalization? How can we use our "medicine" to best contribute to the larger society and world?*

#### *Choices*

Our answers to these questions will help us determine our indigenous vision of the world and establish a roadmap or "medicine pathway" of how to make our vision a reality. In his 2001 keynote address at Independent Sector's annual conference, President William S. White asked us to consider three scenarios offered by Allan Hammond of the World Resources Institute in his book, *Which World? Scenarios for the 21<sup>st</sup> Century: Global Destinies, Regional Choices* (2000). These scenarios represent possible visions of our future.

- Market World      Expansion of Enterprise and Global Markets  
("economic globalization as a way to improve the human condition")
- Fortress World    Increased Gap Between "Haves and Have Nots"  
("could occur if economic globalization, i.e., the Market World fails . . . could lead to violence and chaos")
- Transformed        World Social, Political, and Economic Reform  
("create a better life, not just a more prosperous one... more people participate . . . feel a sense of ownership . . . Nations become less insular")

and more responsive to their global neighbors' concerns”)

I see these scenarios as choices. If we envision a “transformed world,” and AIO does, then the perspectives of Indigenous peoples must be brought to the table. It is only when nation-states (1) recognize and value what different cultures have to contribute and (2) incorporate the diverse cultures of indigenous peoples that we will be able to create healthy governing systems appropriate for today’s paradigm. Indigenous peoples have much to offer the world in terms of solutions and innovation. Our values, history, collective wisdom, cultural tenacity, tribal identities and especially our worldviews—the whole of our Indigeneity—offers a valuable and currently unheard alternative to the Western perspective. For example, unlike our Western neighbors who need only be familiar with their own history and value systems, Indigenous peoples must be knowledgeable about the history and value systems of two societies—the larger popular culture and that of their own tribe. Members of Western societies generally do not have to face the danger of losing their religions and languages while Indigenous peoples shoulder the responsibility of preserving our cultures and maintaining our identities. And while the Western worldview focuses on individual success, the Indigenous worldview approaches success in a holistic manner, not only because interconnectedness is a traditional value, but because, in a very practical sense, Indigenous peoples must meet the needs of an entire community. Members of the larger society cannot let globalization make decisions for indigenous peoples if we truly envision a transformed world. Indigenous people must feel a sense of ownership, must be equal partners to members of the larger society. Without real partnership, true transformation is not possible.

#### *This is What We Have To Share*

It is more than within our collective ability to break down national barriers and create a transnational Indigenous network, it is our obligation. An international Indigenous leaders interaction will enable us to find ways to articulate, share, and put into action our unique perspectives. We must look within ourselves and consider our core cultural values when making decisions about our futures. We must insist upon our own participation in the globalization process. Only then can we live in the transformed world we envision. An international Indigenous leadership interaction should provide an opportunity for dialogue and discussion where emerging leaders can:

- Understand the complex processes of globalization (We should particularly understand the ways it impact indigenous communities and the ways we can impact it.)
- Prepare to be pro-active (Indigenous peoples have spent much time reacting to changes instead of taking control of them and being self-determining.)
- Review past lessons we have learned (We have already been colonized one and have survived, organized, and revitalized our communities.)
- Discuss policy affecting Indigenous peoples

- Reaffirm and deepen cultural identities.

We hope this paper has given you a sense of our vision for an international Indigenous leaders interaction, as well as an understanding of AIO's historical context, philosophy, and values. We believe that strong inter-connected Indigenous leadership is the key to our vision of the transformed world. We are not interested in applying a "band-aid" to the problems that globalization causes, but instead, in developing long-term solutions through a network of transnational Indigenous leaders who weave their core cultural values into all of their decisions, who are committed to sustaining their own communities, and who recognize that they have something unique to share with the world. And so, I leave you with this question: *How do we create an opportunity for Indigenous leaders to interact?* That is the task we face as begin our design forum.

**Interactive Management: An Emancipatory Methodology**

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# Interactive Management: An Emancipatory Methodology

## Abstract

An erosion of the power of people and their communities to control any more than a fragment of their future continues. Educational and governmental policy decisions are, for the most part, mandated from above and/or outside the community. This paper introduces a model which reflects Freire's humanizing pedagogy. This method is a vehicle, an avenue of empowerment for people and their communities to control their own destiny and the future of their community. The model is Interactive Management (IM) and its derivative, The CogniScope System. IM is a specialized system of management using collaborative teamwork to define and resolve highly complex issues. The process includes the integration of the diversity of perceptions of the participants with regard to the given issues, builds consensus and joint ownership of the process and/or product, and creates a collaborative action plan to accomplish the participants' goals. The principal intangible outcome of the process, however, is the reflective participation, which leads to action, and the learning that occurs among the community of stakeholders present.

The process of Interactive Management (IM), enhanced through the use of the CogniScope System, will be described and examples of its application by first nation peoples will be shared.

## 1. INTRODUCTION

The erosion of the power of people and their communities to control any more than a fragment of their future continues. Educational and governmental policy decisions are, for the most part, mandated from above and/or outside of the community. This paper links a model of decision-oriented disciplined inquiry, Interactive Management (IM) (Warfield, 1976, 1994; Christakis, 1973, 1988, 1996) and its derivative, The CogniScope System, with Freire's (1999) humanizing pedagogy as an emancipatory methodology or model.

The application of both Freire's humanizing pedagogy and IM as emancipatory pedagogues may be generalized to other organizational structures, groups, and peoples. Accordingly, the author will describe Freier's humanizing pedagogy, IM and The CogniScope System, which is used in conjunction with IM to design Collaborative Action Plans (CAP) for addressing complex situations, issues, or problems. Finally, examples of applications of IM and CogniScope with First Nation peoples will be shared as a reflection of Freire's humanizing pedagogy.

## **1.1. A Humanizing Pedagogy**

Freire (1999) defined a humanizing pedagogy as “a method” that stops the oppression of one group by another. Humanizing pedagogy ceases the oppression “because it expresses the consciousness of the oppressed themselves” (p. 50). The words, oppressors and oppressed, are used in this paper to name instances in which power and authority are exercised over as opposed to being exercised with and co-created by and used with the previously oppressed.

Freire stated that a “co-intentional” education must be practiced. A co-intentional education is one in which the oppressors and the oppressed, co-intent on reality, are both subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating and co-creating that knowledge. As the co-creators attain this knowledge of reality through common reflection and action, they discover themselves as reality’s permanent re-creators and co-creators (p. 51). Freire (1999) stated, “In this way, the presence of the oppressed in the struggle for their liberation will be what it should be not pseudo participation, but committed involvement” (p. 51).

In a humanizing pedagogy the method ceases to be an instrument by which the oppressors can manipulate the oppressed because the method expresses the consciousness of the oppressed themselves (pp. 50-51). The method gives the oppressed access to their consciousness and gives voice to their consciousness. According to Friere (1999), the method becomes “the external of consciousness manifest in acts, which takes on the fundamental property of consciousness-its intentionality.” Friere continued:

The essence of consciousness is being with the world, and this behavior is permanent and unavoidable. Accordingly, consciousness is in essence a ‘way towards’ something apart from itself, outside itself, which surrounds it and which it apprehends by means of its ideational capacity. Consciousness is thus by definition a method, in the most general sense of the word. (p. 51)

A design system provides the oppressed with a structure whereby they can create a design to guide future activities. A design system is the embodiment of consciousness and intentionality.

## **1.2. A Design System**

Interactive Management moves with a systems design framework. The framework provides impetus for social action, the creation of a practical design based upon the vision that the oppressed/stakeholders have created their future. According to Banathy (1996), “the design of social systems is a future-creating, collective human activity” (p. 1). Moreover, “social systems are characterized as purposeful systems in which creative design can guide evolution and direct social and societal development. Therefore, design becomes the central activity in social systems, and competence in design becomes a capability of highest value” (p. 15).

Reflection and dialogue are critical to the ongoing process, especially as participants engage in the design process and as the collective vision formation evolves. The design process includes what Brookfield (1988) called critical reflection; Mezirow (1991), perspective transformation; Friedlander (1983), reconstructive learning; Freire

(1999), conscientizacao; and Senge (1990), mental modeling. Freire (1999) defined conscientizacao as “learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (p. 17). The design process is systemic. Banathy (1996) stated,

Design is a creative, disciplined, and decision-oriented inquiry, carried out in iterative cycles. During the cycles we develop the design solution by repeatedly exploring organized knowledge as well as testing alternative solutions. We constantly integrate information, knowledge insights gained, and the findings of testing into emerging design solutions. This process is not linear, sequential, or systematic. Design manifests dynamic interaction between feedback and feedforward, reflection and creation, and divergence and convergence. This dynamic process goes on until we develop confidence in the viability of one of the solution alternatives . . . Design uses knowledge to create what should be. Design is the core of all professional activities. This core is the intellectual activity of changing existing situations into desired ones. (pp. 16-17)

The design process reflects the culture of the participants, which evolves with the changing design. Design becomes a way of thinking. Design is neither good nor bad. We, as participants in the design of our own future, get to choose. As Banathy (1996) stated, we have two choices; we can continue to delegate the design work to others:

Or we can empower ourselves by acquiring design literacy and design competence so that we can assume responsibility for the design of systems in which we live and to which we are connected. The building of design culture enables us to create participative democracy, about which we talk so much today, but which is not yet truly part of the human experience. (p. 37).

Interactive Management and its derivative, The Cogniscope system, are such participatory and emancipatory models.

## **2. INTERACTIVE MANAGEMENT AND THE COGNISCOPE**

Interactive management is a specialized system of management using collaborative teamwork to define and resolve highly complex issues. Interactive Management (Warfield & Cardenas, 1994) is a decision-oriented disciplined inquiry. As its name implies, IM is a managed interactive model for decision-making. IM is a specialized system of management using collaborative teamwork to define and resolve complex issues beyond the normal scope of organizational problems. Warfield and Cardenas (1994) explained:

The development of IM is based on the recognition that for coping with complex situations there is a need for a group of persons, knowledgeable of the situation, to tackle together the main aspects of the concern, to develop a keen understanding of the situation under analysis and to elaborate the basis for effective action; all these founded in a spirit of collaboration, commitment and within the framework of a serious and organized effort. (p. 1).

The concept of IM was developed by Warfield and Christakis at the University of Virginia in 1980 (Banathy, 1996) and has been used successfully in larger groups facing crisis situations (Warfield & Cardenas, 1994). Anchored in systems design, IM is structured to avoid situations that lead deliberations to flounder; it creates a situation

whereby a democratic decision through consensus can be arrived at by all the participants, not just the majority, by developing a pattern created by the dialogue (Warfield, 1990). In that way, participants are not induced to agree to a substandard decision just to be able to see some action and to get on to other tasks demanding their attention.

The application of IM techniques, with a group that is motivated by the need to succeed, defines the issue and designs alternatives for resolving the issue; as well, the work can be carried to the next stage of choosing among the alternatives and creating a plan for application. The CogniScope process expedites the choice among alternatives and the creation of the action plan.

The CogniScope process, according to Christakis (2000),

Enables the team of participants to engage in conversations that impose the discipline of ‘focused and open dialogue.’ As a result of the dialogue, the participants/stakeholders generate and clarify the meaning of a large number of ideas/observations and produce a variety of ‘team-based relational patterns.’ These patterns, which are the products of voting on the relationship between two observations at a time, most likely, have never been previously produced collaboratively. One of the principal outcomes of the collaboration is the learning and integration of the diversity of viewpoints and perceptions with regard to the design of a Collaborative Action Plan (CAP) for addressing the complex situation. (p. 1).

The CogniScope process consists of five components. These are: (1) A facilitation team trained in IM; (2) the observers/stakeholders; (3) a computer-aided Group Design Support System (the CogniSystem software) for recording ideas/observations, clarification of meaning, exploration of relationships among observations, production of the patterns of relationships among ideas, and the display of them on a large screen, with the flexibility to amend the ideas, and display them on a screen, with the flexibility to amend the ideas and patterns continuously (Christakis, 2000, p. 1); (4) a set of consensus methods, “selected on the basis of technical and behavioral criteria for productive dialogue leading to communicative action” (Habermas, 1984); and (5) a collaborative facility conducive to comfort of the participants and support of the process.

The process includes the integration of the diversity of perceptions of the process participants with regard to the given situation, and the building of consensus and joint ownership of the process and/or product, including the creation of a collaborative action plan to accomplish specified goals. The principal intangible outcome of the process, however, is the reflective participation, which “leads to action,” and learning that occurs among the community of stakeholders present. Interactive management provides the impetus for social action.

There are four phases normally associated with IM—planning, workshop or conversation, follow-up, and implementation.

## **2.1. Planning Phase**

The planning phase identifies the participants, the information, and the facility requirements. Warfield and Cardenas (1994) emphasized that “a critical purpose of planning is to make possible the productive use of the time of every participant in the

Interactive Management Workshop” (p. 127). The person controlling the process is the facilitator. The facilitator disciplines the activity toward an outcome that evolves into a constructed design solution. The facilitator builds collective purpose around the needs and values of all of the stakeholders.

In addition to the facilitator, there is a workshop planner, who may or may not act in the role of the facilitator. There is a broker. The broker’s role is to carry, clarify, and represent the position of the community, population, or stakeholders for whom the workshop has been planned.

Warfield and Cardenas (1994) argued that planning consists of defined components (pp. 128-139). The first component is the identification of the complex issue or problem that the community wishes to address. The stakeholders engage in generating and clarifying “what they should do?” “A subset of the ‘most important challenges’ are subsequently structured into a ‘system of challenges’ by exploring the relationships of influence among them” (Christakis, et. al., 1999, p. 2). This pattern is sometimes referred to as the Problematique (Christakis, 1988).

The second component, according to Warfield and Cardenas (1994), are the framing or definition of the problem, awareness of potential alternative designs, and the selection of a design (p. 17). The third component, is the process of implementation of the selected design.

The fourth component of the planning phase is when the facilitator and broker massage the issue or problem into a triggering question. The triggering question synthesizes, focuses, and drives the deliberations and becomes purposive. Nadler and Hibino (1994) stated that purposing is an extended effort. Magliocca and Christakis (2000) believe that “. . . collective purpose and intended, real transformation ignites powerful motivational drives of all concerned” (p. 8). They continue,

A collective purpose must be developed in the early stages of a groups’ work. Purpose, rather than goal(s), should be the directing energy of a group’s initial work. Purpose is an overarching conceptual linkage of the important interdependencies of the group’s work with the organization and its environmental context. (p. 9)

According to Christakis (1996), it is during this phase that a shift occurs from problem resolution to an evolution of a people science. He stated, “. . . individual’s committed participation in mutually-oriented patterns of behavior . . . embedded in a socially-shared background of concerns, actions, and beliefs . . . permits language, cognition, and action to merge” (p. 18).

Fifth, during the interpretive structural modeling component, the facilitator defines a generic question with the assistance of the broker in response to the context and issues identified by the stakeholders. The generic question as Warfield and Cardenas (1994) defined it is “In context C, does problem A aggravate problem B?” (p. 135).

The sixth component of the workshop is the facility itself that is chosen to facilitate and support the collaborate process. The seventh component of the workshop is the IM personnel. In addition to the facilitator, there is a recorder, and a transcriber. IM personnel are the process specialists. Finally, a budget and schedule are created. Workshops last from two to five days.

## **2.2. The Workshop Phase**

The workshop phase consists of four components: (1) the definition, (2) the design, (3) the choice, and (4) implementation stages.

### *2.2.1. Overview*

The workshop or conversation, according to Christakis (2000) “should be conceptualized as a process for building patterned interactions among stakeholders in the context of consensual linguistic domain that is socially produced” (p. 1). Prior to the workshop or conversation, the Facilitation Team gathers information about the complex issue or problem from the literature and the stakeholders. This information is analyzed, evaluated, and synthesized into a document that is distributed to the stakeholders to provide a foundation of common knowledge and information from which to speak and participate.

During the workshop phase active participants have five roles. First, the stakeholders are encouraged to engage freely through open and focused dialogue. According to Christakis, Conway, and Dye (1999), “the participants/stakeholders generate and clarify meaning of a large number of ideas/observations and produce ‘team based relational patterns’” (p. 2). Second, the stakeholders bring a broadening perspective to the design process. It is through the dialogue exchange that the design group learns how their diverse ideas may be woven together into a larger, group based mosaic. Third, participants make judgments on relationships among ideas. Fourth, participants represent the views of some constituency in the community of stakeholders. Finally, participants adopt the posture of individual and collective learning.

Three key concepts relevant to the project emerge. First, the context statement of the project emerges from the planning stage and provides the focus of the project. The context statement must be fully understood by all active participants. Second, the content is generated within the workshop and emerges from the process itself. The content’s focus is anchored in the triggering question and governed by the context statement. Finally, the process produces content within the context.

The goals of the workshop are to define a vision, to heighten consensus for accomplishing the vision, and to enhance teamwork and commitment to the evolutionary development fostered by the learning and understanding that occur during the process.

### *2.2.2. The Definition Stage*

The definition stage is the point in the process where the participants frame a consensual understanding of the problem and respond to the triggering question. “Employing the CogniScope the challenges are clarified, prioritized by voting on relative importance, assigned to affinity categories of similar challenges, and structured by means of ‘influence voting’ to show the interrelationship among them” (Christakis, 2000, p. 7).

Warfield and Cardenas (1994) stated,  
It is. . . necessary that participants become familiar with what the patterns convey, for two reasons: (a) to assure the quality of the display by either verifying its accuracy as presented initially or by amending it appropriately, and (b) to enable them to convey an interpretation of the structure to others who may also lack the capacity to interpret the structures. (p. 145).

The CogniSystem, a “groupware” decision support system, enables the participants to explore and amend patterns of relationships among observations.

### *2.2.3. The Design Stage*

The design stage consists of the identification of options (or actions) that would address deep-rooted challenges. Participants begin to discuss action options, or solutions for addressing the previously identified challenges. From alternative scenarios generated, a Consensus Action Scenario is defined. A Consensus Action Scenario is “a package of options selected within and across affinity clusters with the highest plausibility of accomplishing the intent of the project” (Christakis, 2000, p. 15).

### *2.2.4. The Choice Stage*

The choice stage is the point where, through consensus, that participants decide among design options. The meanings of the contributions gathered are clarified and participants are invited to make additional contributions. Options are classified. Criteria are established. Alternative designs are identified. Preferred alternatives are selected. It is at this point that a collaborative decision-making forum is most important to decide to allocate resources in the resolution of complex issues.

### *2.2.5. The Implementation or Follow-up Stage*

The implementation or follow-up stage may involve iteration, the planning for implementation, or the actual implementation of decisions. The implementation stage addresses one main question. When will we do what we can do? The particular nature of the implementation or follow-up stage is idiosyncratic to the project. It is important that purposeful activity evolve from the project to address the issues and concerns that brought the stakeholders to the IM process initially.

## **3. INTERACTIVE MANAGEMENT, THE COGNISCOPE, AND THE FREIREAN PHILOSOPHY**

According to Freirean philosophy, for the oppressed, strength exists in numbers and change is accomplished in unity. Heaney (1999), in his discussion of Freire’s pedagogy stated,

Power is shared, not the power of a few who improve themselves at the expense of others, but the power of the many who find strength and purpose in a common vision. Liberation achieved by individuals at the expense of others is an act of oppression. Personal freedom and the development of individuals can only occur in mutuality with others” (p. 2).

Systems design involves the planning of new structures, new organizational frameworks to meet the increasingly complex and changing needs of stakeholders. Participants create, within an evolving design culture, a collaborative plan for the future. Interactive management and its derivative, The CogniScope System, is an emancipatory methodology that addresses the issues of power and conflict.

Magliocca and Christakis (2000), stated that,

The challenges of complexity to systems design work are severely underrated or ignored by systems thinkers in relation to embarking upon systems design;

this is particularly true when the concepts of power relations and conflict are explicitly considered in systems design. (p. 9)

Jackson (1991) indicated, “. . . complexity of the system(s) of concern are likely to hide the true sources of power and domination” (p. 211). Christakis and Dye (1999) link the CogniScope System to Jackson’s classification scheme as an “emancipatory systems thinking methodology. Conflict and power is assumed to be a part of each systems design situation. In the CogniScope System, a lengthy and rigorous approach to the scope of work and collective purpose is enacted to countermand threats of coercion and domination within the systems design, if it was intended. Magliocca and Christakis (2000) believe that “A design methodology must be able to engage the power relations scenarios of group-based performance” (p. 9). Christakis (1996) noted the need for

. . . a paradigmatic shift in social systems design from ‘problem resolution’ to an evolution of a ‘people science’. By this he means ‘. . . individual’s committed participation in mutually-oriented patterns of behavior . . . embedded in a socially-shared background of concerns, actions, and beliefs . . . permits language, cognition, and action to merge’. (p. 18)

Examples of the use of the CogniScope from a people science perspective can be seen in the use of IM and the CogniScope with First Nation and other aboriginal peoples.

#### **4. APPLICATIONS OF IM AND THE COGNISCOPE IN PARTICIPATORY DEMOCRACY**

Historically, traditional tribal governance was based upon consensus. A consensus approach to problem solving often conflicted with non-tribal approaches that were imposed. Marule (1984) reported that in traditional societies, authority was a collective right. Even when authority was temporarily delegated to a leader, the responsibility and authority always remained with the people. Vogt and Albert (1966) observed:

In an Indian community the ideal is to discuss a problem until a consensus is reached on a resolution. Majority decisions which would leave part of the community in disagreement are not valued, because such a situation would violate the rights of the minority and possibly cause friction in the community. (p. 221)

The CogniScope System works especially well with groups of individuals with diverse viewpoints, faced with complex problems. In 1987, work began with the Americans for Indian Opportunity (AIO) using Interactive Management and The CogniScope System to identify and begin to address the significant issues for tribal governance. According to Broom and Christakis (1988), AIO brought together twelve tribal leaders from various areas of the United States. The objectives of the session were as follows:

- To identify significant tribal governance issues for the next decade;
- To organize these issues for appropriate action;
- To develop a preliminary field representation of options/initiatives for leaders in the community to consider for action; and
- To expose the participants and observers to the interactive management approach for issue management. (p. 113).

The outcome of the conference was seven dimensions for future work. “Participants’ comments during the closing session were favorable, both in regard to the design work and the effectiveness of the IM system” (p. 117).

- The experience was educational, with opportunity to share important perceptions and to clarify thinking on the tribal governance problematique.
- The resulting product was useful on the tribal level for developing action plans, providing coherence, a sense of comprehensiveness, and a direction.
- The Interactive Management process was very useful in utilizing the knowledge, wisdom, and experience that exists in the Indian community. Several recommendations were made by the participants for the use of this system of problem solving on the tribal level. (p. 117)

In summary, according to Broome and Christakis (1988), IM and The CogniScope System addressed the “problems of issues of inadequate communication and intratribal conflict by bringing together the stakeholders and creating a cooperative problem-solving environment (p. 120).

One month after the conference, eighteen participants from the Winnebago tribe used The CogniScope System to build consensus on a self-sufficiency plan for the year 2000. Christakis (1997) commented, that

The participants agreed that the IM process helped them to overcome interpersonal dissonance and substantive misunderstandings and to develop a consensual domain for tribal action. The communal spirit among the Tribal Council members and staff was enhanced, as was their commitment to work collectively and cooperatively toward achievement of tribal self-sufficiency. (p. 2)

Chairman Reuben Snake of the Winnebago Tribe commented about IM process that, “This has some close relationships to the Indian way of developing a consensus” (In Christakis, 1997, p. 4).

In 1990, a facilitation team at the AIO was trained in IM and The CogniScope System in order to address issues of tribal governance and self-sufficiency themselves. There have been over 200 documented applications of IM and The CogniScope, many related to tribal governance issues.

## 5. CONCLUSION

Interactive Management and its derivative The CogniScope, nested in systems design, are an emancipatory methodology. The processes are designed to facilitate the integration of diverse perceptions, the building of consensus and joint ownership of the process and/or product, and the learning that occurs among the community of participating stakeholders. Shaul (Freire, 1999) in the introduction to the 20<sup>th</sup> – Anniversary Edition of Pedagogy of the Oppressed stated that,

There is no such thing as a neutral educational process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes ‘the practice of freedom,’ the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (p. 16).

In Freire's (1999) humanizing pedagogy the method ceases to be an instrument by which the oppressors can manipulate the oppressed because the method expresses the consciousness of the oppressed themselves (pp. 50-51). The method gives the oppressed access to their consciousness and gives voice to their consciousness.

IM and The CogniScope are a specialized system of management rooted in a formal system of social systems design that is founded in process science and uses collaborative teamwork to define and resolve complex issues through reflective participation which leads to action. IM and The CogniScope are vehicles to facilitate authentic liberation, to assist people to deal critically and creatively with their reality. As Freire (1999) stated, "Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it" (p. 60). This, then, is the practice of freedom.

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# **APPENDIX B**

Participants

# Americans for Indian Opportunity

## A Wisdom of the People Forum

### Forum Participants

Ana Marie Argilagos  
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Petuuche Gilbert (*Acoma Pueblo*)  
Joe Gone (*Gros Ventre*)  
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David Harrison (*Osage*)  
Iola Hayden (*Comanche*)  
Miriana Ikin (*Maori – Ngāti Rarua, Tauranga Moana*)  
James Kiernan  
Ron Martinez Looking Elk  
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Lewis Moeau (*Maori-Rongowhakaata*)  
Puka Moeau (*Maori-Rongowhakaata, Te Aitanga a Mahaki, Mgai Tamanuhiri, Ruapani*)  
Craig Muntz (*Nga Motu o te Whiti*)  
Bentham Ohia (*Maori – Tauranga Moana, Te Arawa, Te Ati Awa, Ngai Tahu*)  
Michelle Ohia (*Maori – Ngāti Kahungunu/Rongomaiwahine*)  
Watson Ohia (*Maori – Tauranga Moana, Te Arawa, Te Ati Awa, Ngai Tahu*)  
David Padilla  
Pania Papa (*Maori – Ngāti Koroki-Kahukura, Raukawa*)  
Elma Patterson (*Tuscarora*)  
Ivan Posey (*Eastern Shoshone*)  
Stephine Poston (*Pueblo of Sandia*)  
Titus Rahiri (*Maori – Ngāti Ranginui, Ngāti Paoa, Ngāti Te Rangi, Ngāti Whanaunga*)  
Stephen Sachs  
Terry Snowball (*Ho-Chunk/Prairie Band of Potawatomi*)  
Lee-Ann Sperling (*Maori – Ngāti Koroki-Kahukura, Ngāti Ranginui*)  
Terry Tanner (*Salish and Kootenai*)  
Kathryn Harris Tijerina (*Comanche*)  
Manuel Tijerina  
Jacquelyn Wasilewski  
Rukumoana Willis (*Maori – Tainui, Ngāti Haua*)  
Elizabeth Woody (*Warm Springs/Yakima/Wasco/Navajo*)  
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AIO Videographer/Archivist: James Lujan (*Taos Pueblo*)

# APPENDIX C

Clarification of Barriers

**Table 1: Clarification of Barriers in the Context of Globalization**

**Triggering Question:**

*“What are barriers to the enhancement of liberating transnational interactions among emerging Indigenous leaders in the context of globalization?”*

**(1 - Set A) INABILITY TO SEE BEYOND YOURSELF OR YOUR OWN CULTURE (ETHNOCENTRIC)**

*We all come from our own perspective. That is wonderful, but sometimes we put blinders on and fail to see the global picture. We need to look outside and inside. c- that includes seeing what is going on outside.*

**(2 - Set A) IN MANY PLACES OF THE WORLD THE CONTINUED EXISTENCE OF THE INDIGENOUS PEOPLE HAVE DEPENDED UPON A CULTURE OF RESISTANCE**

*In the Latin America the way to survive is to get as far away from colonial mainstream as possible and to be invisible; so there is a reluctance to share one's wisdom and culture. In Andean communities there is a tendency to leave community and place and to venture into a wider world; you become a Latino instead of an Indian; difficult to be in both worlds; check yourself and try to separate.*

*Q – So are you saying we are engaging in functional behavior for survival?*

*A – Becoming a multicultural person is an either or syndrome instead of an addition*

*C – Living in a culture of resistance you forget the main issues of tribal people*

*A - Something that was strategic at one time is now dysfunctional*

**(3 - Set A) INABILITY TO GET FUNDING TO HELP OTHER INDIGENOUS PEOPLE**

*There is not a forum or Indigenous bank or funding source that Indigenous groups can draw on to do things in their community*

**(4 - Set A) FAILURE TO RECOGNIZE AND RESPECT INDIGENOUS CULTURES AND ACKNOWLEDGE THE INTEGRITY FOR INDIVIDUAL CULTURAL DIVERSITIES NO MATTER HOW INTANGIBLE**

*It's everyone's inability to recognize and respect the different cultures.*

**(5 - Set A) INABILITY OR REFUSAL TO EMANCIPATE OURSELVES FROM OPPRESSIVE BAGGAGE**

*Oppressive baggage as issues. We may have emotional issues , biases, limits to possible activities. Ignorance as well as refusal to facing issues*

*Q- difference between inability and refusal. Does it run in the blood of oppressive people. Where do you put the weight on inability or refusal?*

*C- if it is in the blood then it is inability*

*Q- it is a hard distinction*

*C- I am sometimes unable to challenge things that I know I should.*

**Table 1: Clarification of Barriers in the Context of Globalization**

**(6 - Set A) PURSUIT OF THE AMERICAN DREAM THE LAWS AND POLICIES OF THE U.S.**

*The Native Americans in this country are not sovereign and self-determined because of the laws and policies of this nation. We are prevented from the human right to be peoples*

*Q – The real dilemma for Indigenous peoples is to be nations, dominated by colonial system; the nation state system prevents Indigenous peoples to be what they want to be.*

**(7 - Set A) INABILITY OR LACK OF FORESIGHT TO WORK AND LOOK OUTSIDE OF THE BOX**

*Similar to number 1 Sometimes we get in a comfort zone and feel uncomfortable getting outside it.*

**(8 - Set A) LACK OF A COORDINATING BODY / PROMOTER IN THE GLOBAL CONTEXT**

*Lack of a coordinating body in a global context.*

**(9 - Set A) LACK OF DIVERSITY, SPECIFICALLY VIEWING GLOBALIZATION FROM TOO NARROW OF A FOCUS.**

*The lack of cultural diversity including all species not just humanity*

**(10 - Set A) LACK OF COMMITMENT TO WORLD INDIGENEITY**

*In my country there is a trend toward intermarriage, urbanization, and getting away from their cultural home. This might happen all around the world. There is a lack of commitment to Indigeneity. People get comfortable in the city and that's how they want to live.*

*C – It is happening –In South America; displacement is happening and people are not able to make the connection back to their own communities*

*C – It's a barrier when people lose that connection. There's a complex thing that when they give something up. It's an either or situation.*

*Q – Are you attributing the lack of commitment to non-Indigenous people, too?*

*A - No. (add barrier #76)*

*C – That lack of commitment comes from so many different places, from relocation, removal, allotment, etc. that were actual federal policies that made it an either or situation.*

*C – Adoption of Western ideals and concepts of success (commercialism, materialism). We don't have the resources to obtain that image of success that is being promoted.*

**(11 - Set A) PRECONCEIVED STIGMAS OF WHO WE ARE**

*We do indeed have preconceived ideas about each other both as denying our own realities and accepting outside impositions by outside society, the church, even in families. I regret that I am the only person from South America. All these stigmas keep us apart and we continue them.*

**Table 1: Clarification of Barriers in the Context of Globalization**

**(12 - Set A) LOSS OF HISTORY, IDENTITY AND LAND**

*When we opened our land in Palestine, the same thing happened as what happened to the Indigenous people here five hundred years ago, and it is still happening. How Indigenous people survive is not by weapons, by because of our cultures. Indigenous people regardless of where they are from should fight for their own sovereignty. Be careful of the World Bank. We're losing the balance.*

**(13 - Set A) LACK OF KNOWLEDGE OF ONE'S OWN TRIBALISM**

*We have a great and beautiful tradition. We did a good effort to educate non-tribal people about our past. Now is the time to educate our own people.*

**(14 - Set A) YOUR BASIC IMMEDIATE NEEDS ARE TOO OVERWHELMING**

*Having an experience like this meeting is a luxury. Trying to meet your basic needs for survival needs always takes priority.*

**(15 - Set A) NECESSITY TO DEAL WITH LANGUAGE BARRIERS**

*In going with AIO ambassadors to New Zealand the bonding was assisted by a common language. In Guatemala, the bonding was rendered more difficult by the need for translations.*

*c- There is a culture barrier in addition to the language barrier. E.g. excessive poverty*

*Q should we had another item concerning cultural barriers?*

*It is already up there.*

**(16 - Set A) NO FORUM FOR DISCUSSION / DIALOGUE**

*There is no opportunity for this type of dialogue for Indigenous peoples.*

**(17 - Set A) LOSING REAL MEANING AND HAVING TO TRANSLATE A WORLD VIEW IN ORDER TO BE HEARD**

*We have to redefine our values and fit them into a box that can be easily understood by govt agencies. Something is lost in the translation. Whenever we try to communicate something outside of our communities, something is always lost in translation (verbal language, body language, writings, etc.). For example, we are often asked to explain our values under the constraints of objectives, goals and outcomes. We can't do that.*

*q- is LaDonna part of that barrier.*

*LaDonna faces this problem?*

*c- not so much class, but standard of life. Class is another European worldview.*

*q- does this relate to 17*

*Yes*

*q- then I do not understand. Can you explain this to me?*

*A different ideal of wealth. What he calls riches is natural stuff. What I saw (possessions) were junk*

**Table 1: Clarification of Barriers in the Context of Globalization**

**(18- Set A) DILEMMA OF BEING OUR OWN WORST ENEMY**

*We don't do introspection analysis as to who we are. For example, for those of us that are Catholic, we believe in the religion, but we don't ask why. For those of us who are veterans, we practice blind patriotism, but we don't ask why. If we don't ask these questions of ourselves, then we are part of the problem.*

**(19 - Set A) GEOGRAPHICAL ISOLATIONISM**

*Being 25 hours away when our culture values face to face.  
q- does that also include technology such as fiber optics.*

**(20 - Set A) LACK OF VISION AND LACK OF SHARED VISION**

*Limits your ability to work collaboratively toward your vision. When you look ahead some people look to the roof of this building and some people look to the sky. In terms of a shared vision, we need to figure out which stars will help us navigate.*

**(21 - Set A) DECREASED ACCESS TO TRADITIONAL LANDS AND INDIGENOUS ECONOMICS**

*There are instances where we had decreased assets due to loss of treaty rights. We could not longer participate in Indigenous business exchange. The trade system decreased our international viability. Our traditional discussion of best practices collapsed.*

*c- the broader issues are non-distribution of power and resources.*

*Q is that meaning part of 21*

*Mine is more general*

*Your contribution will be number 77*

*q-How exactly is that a barrier to transnational cooperation*

*It decreases the sovereignty of groups that I know. The traditional rules of trade have been rendered inoperative.. We may have lost our ability to define our relations and our culture. Therefore, we have become weak.*

*c- I see those are the economic indigeneity that we could have contributed to our common development. The land is now managed just for the maximization of profit.*

**(22 - Set A) DEMAND OF JOB AND FAMILY COMMITMENTS**

*We are always balancing situations. These are external forces that we have to deal with.*

**(23 - Set A) BARRIER LANGUAGE (\*DELETE\*)**

*Shared vision and geographic isolation. We have more barriers in language than in Shared vision is essential for cooperation. Same as I5COMBINE*

**(24 - Set A) LACK OF BEING PROUD OF OUR CULTURE**

*We cannot disconnect culture from language. After September 11<sup>th</sup>, many people were forced to abandon expression of their cultures. We need to maintain that pride regardless of the situation.*

(\*DELETE\*) = idea was deleted or merged

**Table 1: Clarification of Barriers in the Context of Globalization**

**(25 - Set A) MYTHODOLOGY OF DEMOCRACY**

*Mythodology of Democracy. Methodology a system that makes sense. Mythodology that makes some sense. We are actually facing an illusion of power to the people. We do not have real democracy like that of the agoras. We are disseminating an illusion of democracy to the world. Unless we spread real democracy we will never succeed.*

**(26 - Set A) LACK OF ACCESS TO TECHNOLOGY**

*We know that it works. If you don't have access to it or don't know how to utilize it, then you it's a major barrier.  
C – It's a big problem. There is an expectation from people that teach at the schools that their Indian students have Internet access at home. That's a big barrier.*

**(27 - Set A) RESOURCE BARRIER (TIME, DISTANCE & EXPENSE)**

*Similar to isolation, but different from geographical isolation. To connect in that situation time and money resources are required. Time, distance and expense are just examples.  
C -It is also different from geographic isolation*

**(28 - Set A) TERRIFIC DIVERSITY OF CULTURE, CLASS, COLOR AND COLONIAL CONTEXT**

*Indigenous peoples in various parts of the world have different experiences so trying to unify these peoples under a common cause is a barrier.*

**(29 - Set A) NEED TO IDENTIFY TYPE OF LEADERSHIP**

*Recognizing that times have changed, we need a new kind of leadership in this new situation.*

**(30 - Set A) FAILURE TO MOVE FROM A REACTIONARY FOCUS TO A PROACTIVE FOCUS.**

*There are too many band aid policies for the problems that we face as Indigenous peoples. There needs to be more of a focus on proactive remedies.*

**(31 - Set A) AMERICAN BRAINWASHING**

*Would this apply only to Native Americans. I don't think so. The U.S. has enormous power. It tries to make everyone believe that they are the epitome of democracy capitalism and justice. At the basis of this country, is the myth of private property which was used to dispossess Native Americans.*

*c- In Latin America there is the saying of the McDonalidalization of the world*

*d. it is the mythodology of democracy that is being forced upon the world. My own people marginalize me in the larger framework.*

*e. TV is monopolized by U.S.. That is a profound influence on our world.*

*f. In Korea, there is anti-American sentiment and McDonald outlets are all closing down.*

*g. There has been no time in the history of the world where any country has the absolute power that the U.S. now has. The Indigenous peoples of the U.S. have to*

(\*DELETE\*) = idea was deleted or merged

## Table 1: Clarification of Barriers in the Context of Globalization

*figure out some other way to reform this system which is pure economics with no consideration of who is getting the wealth. We have perverted the value of the term democracy. We need to take our responsibility.*

- h. That is why I call it the methodology of democracy*
- i. As an Indian I have already become Americanized, brainwashed, even by my own culture. We need to challenge our unthinking assimilation.*
- j. Majority rule when people are minority it can be tyranny of the majority.*

**(32 - Set A) FAILURE TO RESPECT OTHER CULTURES IDEOLOGIES AND VALUES (DELETE)**

*Respect for Indigenous and non-Indigenous cultures. (combined under #4)*

**(33 - Set A) INABILITY TO PUT COLLECTIVE INTERESTS BEFORE TRIBAL INTERESTS**

*From my experience back home, the older generation has one tribe, our generation has two tribes, etc. The government tries to divide and conquer..*

*q- I think divide and culture is a important tactic of the colonial masters*

*c- the blame should not be put on tribal leaders. Divide and conquer places the blame upon the national society.*

**(34 - Set A) RESPECT FOR THE INTEGRITY FOR INDIVIDUAL CULTURAL DIVERSITIES NO MATTER HOW INTANGIBLE (\*DELETE\*)**

*In my experience working with museums, what remains sacred is our language and our past histories. As a result, we try to protect these things for a number of reasons, including for our integrity. However, these institutions do not see the tangibility or integrity of these things and elevate them to the level they deserve.*

*Q – Is that similar to #4. If we add “integrity” and “intangible” in ours, can we add #34 to it?*

*A – Yes. (combined under 4 and including the terminology)*

**(35 - Set A) CONFLICT WITH COLONIAL SYSTEMS IN COLONIZED COUNTRIES**

*New Zealand has a traditional system that conflicts with what I try to do culturally. We Maoris have 7 of 270 delegates to Parliament. What we try to carry out is frustrated by the political and administrative system*

*q- does that include corporations as well as governments?*

*No Mobil backed one of our cultural interests.*

*c- Native Americans are still in a colonized state*

**(36 - Set A) RELIGION -- INABILITY TO FORGIVE AND FORGET -- CULTURAL IMPEDIMENT**

*Too often we continue fighting battles with each that were relevant 20-30 years ago, but that are not relevant today. We keep fighting them in the old way.*

*C - Religion can be combined with democracy and American brainwashing.*

(\*DELETE\*) = idea was deleted or merged

**Table 1: Clarification of Barriers in the Context of Globalization**

- (37 - Set A) **LACK OF SUPPORT FROM NATIONAL GOVERNMENTS**
- (38 - Set A) **INABILITY TO COMPREHEND OTHER CULTURES**  
*The author is not here to explain it.*
- (39 - Set A) **LACK OF KNOWLEDGE IN CREATING ORGANIZATIONAL INFRASTRUCTURES**  
*Looking at skills and resources to put this together, we do not have at a community level, these resources, money, connections, information  
q- western resources or your own Indigenous ones?  
Any kind of resources.  
c- we need to investigate interrelationships between Indigenous and western resources.*
- (40 - Set A) **LACK OF AN OVERALL MAP OF EXISTING INTERACTION BETWEEN INDIGENOUS PEOPLES**  
*No explanation needed.*
- (41 - Set A) **LACK OF IMPARTIAL EXPERT LEGAL COUNCIL IN DOMESTIC AND INTERNATIONAL LAW**  
*Add "impartial" to the statement*
- (42 - Set A) **REPRESSIVE NATIONS, STATES, GOVERNMENTS**  
*No explanation needed.*
- (43 - Set A) **LACK OF CONFIDENCE IN OURSELVES IN WHAT WE HAVE TO OFFER THE WORLD AS PEOPLES, A PEOPLE, COMMUNITIES AND INDIVIDUALS**  
*Inability to trust our intuition and our medicine*
- (44 - Set A) **WE ARE TOO NICE, GRACIOUS AND FORGIVING**  
*At one time we were very welcoming an open peoples (welcoming Columbus and all Europeans). Now we are unable to do this and we have become secretive.*
- (45 - Set A) **LACK OF EFFECTIVE LEADERSHIP THROUGH LEVELS / LAYERS OF OUR SOCIETY**  
*Some of our leaders become too much a prisoner of their circle of environment and lose sight of the bigger system. We often have only one person out of 12 on committees*
- (46 - Set A) **LACK OF PARTICIPATION IN TERMS OF THE GLOBAL ECONOMY AND POLICY DEVELOPMENT**  
*It's the movement of capital, ideas, and resources across international boundaries. We need to look at our level of participation and influence on policy in that arena. At this point Indigenous participation and influence is very minimal.  
The author agreed to add policy development.*

(\*DELETE\*) = idea was deleted or merged

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**Table 1: Clarification of Barriers in the Context of Globalization**

- (47 - Set A) **RACISM**  
*This is an external force.*
- (48 - Set A) **NEGATIVE ATTITUDES CAUSED BY INDIGENOUS GRIEVANCES**  
*No explanation needed.*
- (49 - Set A) **DECREASE OF POLITICAL/TRUST ECONOMY SYSTEMS**  
*In Central America, we had a meeting with politicians and academics because elections were coming up. They feared lack of voters. We were told we had only two choices religion or the U.S..  
q- despair over the possibility of having change?  
Yes.*
- (50 - Set A) **DECREASED SENSE OF RESPONSIBILITY AND MUTUALITY PAST YOUR IMMEDIATE CIRCLE**  
*The author is not here to explain it.*
- (51 - Set A) **INTERFERENCE OF FEDERAL POLICIES THAT CONTINUALLY AFFECT OUR LIVES**  
*The policies that our govt places upon us make tribes reactionary. Tribes have become so reactionary that they do not know how to be proactionary.  
c- the total policy of govt policy put tribes into a guardian recipient role.*
- (52 - Set A) **FRAGMENTATION OF INTERNATIONAL CONTACTS**  
*There may communication going on, but its on very narrow lines. Let's say people are concerned about getting AIDS or malaria, but they are not communicating about the larger issues.*
- (53 - Set A) **NEED TO CREATE PATHWAYS TO LARGER CONTEXTS**  
*Has to do with the effectiveness of international communication. It has to be communicated to larger contexts.*
- (54 - Set A) **CLASH OF GLOBAL ECONOMIC FORCES AND CULTURAL PRESERVATION**  
*The author is not here to explain it.  
C - Because of cultural preservation and trying to preserve land base, and sacred sites, we are afraid to clash with global economic forces.*
- (55 - Set A) **NO HOME BASE TO RECONNECT**
- (56 - Set A) **SOVEREIGN POWER OF THE NATION STATE (\*DELETE\*)**  
*Combined #56 into #42.*
- (57 - Set A) **LIMITED PARTICIPATION IN LAWMAKING PROCESS**

(\*DELETE\*) = idea was deleted or merged

**Table 1: Clarification of Barriers in the Context of Globalization**

- (58 - Set A) WHO DECIDES WHO PARTICIPATES**  
*Establishing a transnational alliance, the foundation is set up and there's a lot of good talk, but limited action.*  
*C – How do they participate? Participation by itself is not sufficient. What is the nature of the participation?*  
*C – This also includes gatekeepers.*
- (59 - Set A) DECREASED RESPONSIBILITY FOR PRESENT CONDITIONS AND CULTURAL SURVIVAL IN LOCAL / COMMUNITY CONTEXT**  
*The feeling that external forces decide what happens. That our decisions do not matter.*
- (60 - Set A) TOO MUCH EURO-CENTRIC EDUCATION AND THE LACK OF MEDIA CONTROL**  
*C - Media is also ineffective in terms of how it projects half-truths.*  
*C - In elections in Bolivia, the Indigenous candidate was demeaned in the media.*
- (61 - Set A) LACK OF CONSCIOUS. EVOLUTION**  
*I resonate with this because of the dilemma of tribal people. How to reconcile tradition with progress. To make the change conscious. If they had a role would they know what they want. The best evolution is to overcome oppression and then decide what they want. But they are not there yet.*  
*q-Be not reactive but proactive?*  
*You cannot be proactive unless you are interactive. Informal interaction is great. But we need more formal interaction.*
- (62 - Set A) LACK OF KNOWLEDGE OF AVAILABLE COMMUNICATION CHANNELS**  
*There may be things available, but people do not know what they are.*
- (63 - Set A) CONFLICT WITHIN THE LEADERSHIP ON STYLES AND TECHNIQUES**  
*Is it broader? Is it also over issues?*  
*Disagreement over the new style of leadership.*  
*Spiritual disagreements also*
- (64 - Set A) CONFLICT OF CULTURAL VALUES AND ECONOMIC DEVELOPMENT**  
**(\*DELETE\*)**  
*If both of them are given equal consideration, then you can avoid conflict.*  
*Combined under #54.*
- (65 - Set A) MINORITY POPULATION STATUS AND DIVISION EQUALS LACK OF POLITICAL POWER**  
*Related to the republican idea of democracy*

(\*DELETE\*) = idea was deleted or merged

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**Table 1: Clarification of Barriers in the Context of Globalization**

- (66 - Set A) LACK OF GOVERNMENTS AND THEIR AGENCIES IN A GLOBAL CONTEXT TO SEE THE SIMILARITIES OF INDIGENOUS CHALLENGES**  
*After we left New Zealand, I met with governmental agencies in Australia and saw that there are a lot of similar issues with Indigenous peoples in all these countries. C – The Declaration of the Rights of Indigenous Peoples has been in development for 15 years. It goes beyond governmental agencies. It goes to the heart of nation states. C – There is a hesitation to recognize those issues and to ignore them because of the need to address and resolve them. Changed it to include “governments and their agencies.”*
- (67 - Set A) DOMINANCE OF THE PSYCHOLOGY OF THE OPPRESSED**
- (68 - Set A) LACK OF TRUST**  
*The people who need to communicate may not have trust in each other.*
- (69 - Set A) RELUCTANCE TO AIR INTERNAL DISSENTION OR PROBLEMS**
- (70 - Set A) FEAR OF REPRISAL**  
*This is an external force.*
- (71 - Set A) INDIGENOUS NATIONS IN DIFFERENT PLACE AND DIFFERENT SPACE**  
*An acknowledgment that we are in different in the challenges we face and the methodologies that Indigenous people employ*
- (72 - Set A) LACK OF ASSET BASE AND RESOURCES**  
*A lot of Indigenous communities do not have a traditional economic resource base (land, forest, the buffalo). Their asset base was taken away by the larger society, thus creating a dependency that ultimately results in unemployment, health issues, poor education, etc. It has also stifled entrepreneurship among our peoples. We are unable to participate in the economy.*
- (73 - Set A) LACK OF UNDERSTANDING OF GLOBALIZATION IMPACTS IN BOTH NON-INDIGENOUS NATIONS AND INDIGENOUS NATIONS**  
*We really don't understand the world organizations very well. World Court not much power. Un limited power. WTO has real power and fined U.S. 15 billion dollars.  
q-economic trade also  
Yes, and lots more. Culture environment, human rights  
C= lots of people even those in power are unsettled and unsure*
- (74 - Set A) LACK OF SOBERING THOSE DRUNK WITH POWER TO HELP THEIR PEOPLE**  
*No explanation needed. Inserted “lack of.”*

**Table 1: Clarification of Barriers in the Context of Globalization**

**(75 - Set A) CONFINED TO COLONIAL, INDUSTRIAL, AND NATIONALISTIC MINDSETS TO INTERPRET CHANGE**

*We are so conditioned to think of the U.S. as 900-pound gorilla, but that is dangerous thinking. In the new world order we cannot think in so simple terms.*

**(76 - Set A) LACK OF COMMITMENT TO WORLD INDIGENEITY BY ANYBODY**

*Nobody on the planet has any commitment to preserve or enhance Indigeneity, including Indigenous peoples. Some do, but not enough.*

**(77 - Set A) NON DISTRIBUTION OF POWER AND OF RESOURCES**

**(78 - Set A) LACK OF SOCIAL INDICATORS TO SHOW THE QUALITY OF LIFE THAT GLOBALIZATION IS THRUSTING UPON U.S.**

*The fact that we are at different points in evolution is a very important part of our indicators.*

*C – There are already Indigenous people who are documenting the air quality and other conditions in their communities. We need to start bridging the gap with other communities that aren't doing this type of work yet.*

*C – There is a lack of universal social indicators.*

*C - There is an inadequate data problem.*

*C – There is a lack of significant “on the ground” data on particular communities.*

**(79 - Set A) DIFFERENT LEVELS OF CONSCIOUSNESS OF INDIGENEITY**

*What is the Mexican relationship to indigeneity in the past, the present, and the future? We do not deal with relationships between Latin Americans and their Indian populations especially because of mixed blood and the self-hate involved in being identified as Indian ( the N word in Mexico)*

*Different Latin American cultures define “Indian” in different ways. We need to approach different tribes in different ways*

*c- the word indigeneity was coined to avoid stereotypes such as “Indian.”*

**(80 – Set A) LACK OF MEDIA CONTROL**

**(81 – Set A) TOO MUCH EUROCENTRIC EDUCATION**

**(82 – Set A) CO-OPTION**

*People can be bought off, offered jobs.*

**(83 – Set A) CORRUPTION**

*Because we are taught to value our leadership, people in our communities who are in powerful positions, and who are corrupt, are allowed to maintain their power. One of the fundamental values we must stress in building leadership is honesty.*

# APPENDIX D

Clusters of Barriers

**Table 2: Classification of Barriers in the Context of Globalization**

**CLUSTER #1: INDIGENEITY**

**Barrier - 10** LACK OF COMMITMENT TO WORLD INDIGENEITY

**Barrier - 76** LACK OF COMMITMENT TO WORLD INDIGENEITY BY ANYBODY

**CLUSTER #2: RESOURCES**

**Barrier - 3** INABILITY TO GET FUNDING TO HELP OTHER INDIGENOUS PEOPLE

**Barrier - 14** YOUR BASIC IMMEDIATE NEEDS ARE TOO OVERWHELMING

**Barrier - 22** DEMAND OF JOB AND FAMILY COMMITMENTS

**Barrier - 27** RESOURCE BARRIER (TIME, DISTANCE & EXPENSE)

**Barrier - 72** LACK OF ASSET BASE AND RESOURCES

**Barrier - 77** NON DISTRIBUTION OF POWER AND OF RESOURCES

**CLUSTER #3: CONNECTION TO THE LAND**

**Barrier - 12** LOSS OF HISTORY, IDENTITY AND LAND

**Barrier - 21** DECREASED ACCESS TO TRADITIONAL LANDS AND INDIGENOUS ECONOMICS

**Barrier - 55** NO HOME BASE TO RECONNECT

**CLUSTER #4: CULTURE VS ECONOMIC DEVELOPMENT**

**Barrier - 54** CLASH OF GLOBAL ECONOMIC FORCES AND CULTURAL PRESERVATION

**Barrier - 64** CONFLICT OF CULTURAL VALUES AND ECONOMIC DEVELOPMENT (DELETE)

**CLUSTER #5: DIVERSITY WITHIN COMMUNITIES**

**Barrier - 15** NECESSITY TO DEAL WITH LANGUAGE BARRIERS

**Barrier - 23** BARRIER LANGUAGE (DELETE)

**Barrier - 28** TERRIFIC DIVERSITY OF CULTURE, CLASS, COLOR AND COLONIAL CONTEXT

**Barrier - 38** INABILITY TO COMPREHEND OTHER CULTURES

**Barrier - 71** INDIGENOUS NATIONS IN DIFFERENT PLACE AND DIFFERENT SPACE

**Barrier - 79** DIFFERENT LEVELS CONSCIOUSNESS OF INDIGENEITY

**CLUSTER #6: INSTITUTIONALIZED REPRESSION**

**Barrier - 6** PURSUIT OF THE AMERICAN DREAM THE LAWS AND POLICIES OF THE U.S.

**Barrier - 25** MYTHODOLOGY OF DEMOCRACY

**Barrier - 31** AMERICAN BRAINWASHING

**Barrier - 35** CONFLICT WITH COLONIAL SYSTEMS IN COLONIZED COUNTRIES

**Barrier - 36** RELIGION -- INABILITY TO FORGIVE AND FORGET -- CULTURAL IMPEDIMENT

**Barrier - 37** LACK OF SUPPORT FROM NATIONAL GOVERNMENTS

**Barrier - 42** REPRESSIVE NATIONS, STATES, GOVERNMENTS

**Barrier - 46** LACK OF PARTICIPATION IN TERMS OF THE GLOBAL ECONOMY AND POLICY DEVELOPMENT

**Barrier - 49** DECREASE OF POLITICAL / TRUST ECONOMY SYSTEMS

**Barrier - 51** INTERFERENCE OF FEDERAL POLICIES THAT CONTINUALLY AFFECT OUR LIVES

**Barrier - 56** SOVERIGN POWER OF THE NATION STATE (DELETE)

**Barrier - 60** TOO MUCH EUROCENTRIC EDUCATION AND THE LACK OF MEDIA CONTROL

**Barrier - 65** MINORITY POPULATION STATUS AND DIVISION EQUALS LACK OF POLITICAL POWER

**Barrier - 66** LACK OF GOVERNMENTS AND THEIR AGENCIES IN A GLOBAL CONTEXT TO SEE THE SIMILARITIES OF INDIGENOUS CHALLENGES

**Barrier - 82** CO-OPTION

**Barrier - 83** CORPORATE ACTION

**Table 2: Classification of Barriers in the Context of Globalization**

**CLUSTER #7: LEGAL**

- Barrier - 41** LACK OF IMPARTIAL EXPERT LEGAL COUNSEL IN DOMESTIC AND INTERNATIONAL LAW
- Barrier - 57** LIMITED PARTICIPATION IN LAWMAKING PROCESS

**CLUSTER #8: INFRASTRUCTURE**

- Barrier - 8** LACK OF A COORDINATING BODY / PROMOTER IN THE GLOBAL CONTEXT
- Barrier - 19** GEOGRAPHICAL ISOLATIONISM
- Barrier - 39** LACK OF KNOWLEDGE IN CREATING ORGANIZATIONAL INFRASTRUCTURES
- Barrier - 58** WHO DECIDES WHO PARTICIPATES

**CLUSTER #9: COMMUNICATION / TECHNOLOGY**

- Barrier - 16** NO FORUM FOR DISCUSSION / DIALOGUE
- Barrier - 26** LACK OF ACCESS TO TECHNOLOGY
- Barrier - 40** LACK OF AN OVERALL MAP OF EXISTING INTERACTION BETWEEN INDIGENOUS PEOPLES
- Barrier - 52** FRAGMENTATION OF INTERNATIONAL CONTACTS
- Barrier - 53** NEED TO CREATE PATHWAYS TO LARGER CONTEXTS
- Barrier - 62** LACK OF KNOWLEDGE OF AVAILABLE COMMUNICATION CHANNELS
- Barrier - 69** RELUCTANCE TO AIR INTERNAL DISSENTION OR PROBLEMS
- Barrier - 80** THE LACK OF MEDIA CONTROL

**CLUSTER #10: LEADERSHIP**

- Barrier - 20** LACK OF VISION AND LACK OF SHARED VISION
- Barrier - 29** NEED TO IDENTIFY TYPE OF LEADERSHIP
- Barrier - 45** LACK OF EFFECTIVE LEADERSHIP THROUGH LEVELS / LAYERS OF OUR SOCIETY
- Barrier - 63** CONFLICT WITHIN THE LEADERSHIP ON STYLES AND TECHNIQUES
- Barrier - 74** LACK OF SOBERING THOSE DRUNK WITH POWER TO HELP THEIR PEOPLE
- Barrier - 84** CORRUPTION

**CLUSTER #11: MYOPIC MINDSETS**

- Barrier - 1** INABILITY TO SEE BEYOND YOURSELF OR YOUR OWN CULTURE (ETHNOCENTRIC)
- Barrier - 2** IN MANY PLACES OF THE WORLD THE CONTINUED EXISTENCE OF THE INDIGENOUS PEOPLE HAVE DEPENDED UPON A CULTURE OF RESISTANCE
- Barrier - 7** INABILITY OR LACK OF FORESIGHT TO WORK AND LOOK OUTSIDE OF THE BOX
- Barrier - 30** FAILURE TO MOVE FROM A REACTIONARY FOCUS TO A PROACTIVE FOCUS
- Barrier - 33** INABILITY TO PUT COLLECTIVE INTERESTS BEFORE TRIBAL INTERESTS
- Barrier - 50** DECREASED SENSE OF RESPONSIBILITY AND MUTUALITY PAST YOUR IMMEDIATE CIRCLE
- Barrier - 59** DECREASED RESPONSIBILITY FOR PRESENT CONDITIONS AND CULTURAL SURVIVAL IN LOCAL / COMMUNITY CONTEXT
- Barrier - 75** CONFINED TO COLONIAL, INDUSTRIAL, AND NATIONALISTIC MINDSETS TO INTERPRET CHANGE

**Table 2: Classification of Barriers in the Context of Globalization**

**CLUSTER #12: INTERNALIZED CULTURAL OPPRESSION**

- Barrier - 5** INABILITY OR REFUSAL TO EMANCIPATE OURSELVES FROM OPPRESSIVE BAGGAGE
- Barrier - 11** PRECONCEIVED STIGMAS OF WHO WE ARE
- Barrier - 13** LACK OF KNOWLEDGE OF ONE'S OWN TRIBALISM
- Barrier - 18** DILEMMA OF BEING OUR OWN WORST ENEMY
- Barrier - 24** LACK OF BEING PROUD OF OUR CULTURE
- Barrier - 43** LACK OF CONFIDENCE IN OURSELVES IN WHAT WE HAVE TO OFFER THE WORLD AS PEOPLES, A PEOPLE, COMMUNITIES AND INDIVIDUALS
- Barrier - 44** WE ARE TOO NICE, GRACIOUS AND FORGIVING
- Barrier - 47** RACISM
- Barrier - 48** NEGATIVE ATTITUDES CAUSED BY INDIGENOUS GRIEVANCES
- Barrier - 67** DOMINANCE OF THE PSYCHOLOGY OF THE OPPRESSED
- Barrier - 68** LACK OF TRUST
- Barrier - 70** FEAR OF REPRISAL

**CLUSTER #13: CULTURAL INTEGRITY**

- Barrier - 4** FAILURE TO RECOGNIZE AND RESPECT INDIGENOUS CULTURES AND ACKNOWLEDGE THE INTEGRITY FOR INDIVIDUAL CULTURAL DIVERSITIES NO MATTER HOW INTANGIBLE
- Barrier - 17** LOSING REAL MEANING AND HAVING TO TRANSLATE A WORLD VIEW IN ORDER TO BE HEARD
- Barrier - 81** TOO MUCH EUROCENTRIC EDUCATION

**CLUSTER #14:**

- Barrier - 9** LACK OF DIVERSITY, SPECIFICALLY VIEWING GLOBALIZATION FROM TOO NARROW OF A FOCUS
- Barrier - 61** LACK OF CONSCIOUS EVOLUTION
- Barrier - 73** LACK OF UNDERSTANDING OF GLOBALIZATION IMPACTS IN BOTH NONINDIGENOUS NATIONS AND INDIGENOUS NATIONS
- Barrier - 78** LACK OF SOCIAL INDICATORS TO SHOW THE QUALITY OF LIFE THAT GLOBALIZATION IS THRUSTING UPON US

# **APPENDIX E**

Clarification of Action Options

**Table 3: Clarification of Action Options for Meeting the System of Barriers**

**Triggering Question:**

*“What are action options which, if adopted and implemented by the community of stakeholders, will help in addressing the system of barriers?”*

**(1 - Set B) FOR AIO TO TAKE A DIRECTION, TO MAKE A STATEMENT AROUND OUR COMMON SPIRITUALITIES FOR OUR CHILDREN AND THEIR FUTURE HERE ON EARTH FOR THE INDIGENOUS AND NONINDIGENOUS**

We need to make a statement to the world, but we need also to make a statement to ourselves and for our children. It is philosophical. I believe the Indian ideas on how to live on earth have lessons for the larger population.. Western man has departed from his connection to the Land Four teachings: Respect the children, Respect womanhood. Respect the elders. Respect Mother Earth.

*q- Do you mean the group that is to be formed out of this?*

*yes.*

**(2 - Set B) IDENTIFY STAKEHOLDERS AND PARTICIPANTS**

*Identify people who are able to create the processes and who will also acknowledge the different places and spaces that Indigenous peoples are in.*

*Q - What's the difference between stakeholders and participants?*

*A - Stakeholders refers to communities.*

**(3 - Set B) CLARIFY THE SCOPE AND CONTEXT OF BARRIERS IN THE SYSTEM**

*I see two main issues: globalization and leadership development. The tree has elements of both issues. I am a bit unclear about the scope the big issue, globalization or the particular, leadership development.*

*c- It is our recognition that globalization is upon it, so what kind of leadership do we need to meet it? Visualize the onset of globalization so that we can respond to it,*

*It is the issue of leadership development within the context of globalization*

*c- clarifying our vision can be an action item,*

*We can follow up with other meetings or online.*

**(4 - Set B) IDENTIFY THE HOW, WHO AND WHERE OF GLOBAL INSTITUTIONS (E.G. WORLD TRADE, WORLD BANK, ETC.)**

*We need the information to get out to the stakeholders and participants, because there are a lot of people with agendas out there (World Bank, the IMF, etc) telling us what is going on. However, we need a more objective understanding of who, how, where, and what is being done in he context of globalization it being developed.*

*Q – Are you saying to research and assess the systems that all ready exist*

**(5 - Set B) ESTABLISH AN INDIGENOUS EXCHANGE ORGANIZATION OF PROFIT CORPORATE AND NON PROFIT CORPORATE ENTITIES (YIN & YANG)**

*The yin and yang. Incorporating culturally sensitive issues into profit making ventures, so that an upward spiral can be created.*

*q- the establishment of a corporate self-sustaining entity that would provide balance to profit ventures.?*

*Yes.*

**(6 - Set B) ENCOURAGE THE CREATION OF "AUTONOMOUS" INTEREST GROUPS AND NETWORKING OF SUCH GROUPS**

*Q – Autonomous from the group we are hoping to create or autonomous from everyone.*

*A – Autonomous from any government entity and place of origin.*

(\*DELETE\*) = idea was deleted or merged

**Table 3: Clarification of Action Options for Meeting the System of Barriers**

- (7 - Set B) STRENGTHENING EXISTING STRATEGIC ALLIANCES AND FORMING NEW ONES**  
*Should we add strengthening existing alliances and building new ones? I was talking about including groups that have similar terms of reference. Enlarging that base lays foundations that can later be expanded.*  
*q- Are we talking non-indigenous alliances also*  
*yes.*  
*Is this a new statement or an explanation of number 7.*  
*Forming strategic alliances is better than random alliances. Enlarge the base group by group in terms of similar terms of reference.*  
*A statement of what to do. And a statement of how to do it*
- (8 - Set B) ANALYSIS OF THE IMPACT OF GLOBALIZATION ON THE COMMUNITIES OF THE PARTICIPANTS**  
*We generally know what globalization is doing to Indigenous communities. However, we need to do some targeted research and analysis to find out what the impact is on specific communities. Let's not borrow someone else's analysis. Let's do our own.*
- (9 - Set B) PARTICIPATING COMMUNITIES DEVELOP 'VISION OF THE PEOPLE'**  
*Before we can begin to see the bigger picture, we need to get clear what globalization is for our own communities.*
- (10 - Set B) ENHANCE THE CAPACITY TO DEPLOY THE ILIS IN DIFFERENT GEOGRAPHIC LOCATIONS AT DIFFERENT TIMES**  
*As an alternative, when its viable, we should try to overcome geographic and distance barriers by conducting the ILIS process synchronously through the Internet. Our capacity to convene as often as we should is do-able due to technology. We are already doing it to plan the conference in Crete.*  
*C – If this group can identify special locations to conduct the ILIS process, it will be more effective. We should not utilize the internet to conduct this process.*  
*C – If there is an opportunity to try it, then we should. Then we can determine how well it works.*  
*C- I am not against technology. However, we need to keep in mind that not everyone has access to technology.*
- (11 - Set B) FORM REPRESENTATIVE WORKING GROUPS WHO'D WORK ON VISIONS / VALUES PLUS MISSION / PURPOSE ...**  
*The list of working groups is to be expanded. How do we move forward with the resources we need to utilize? Representative working groups include: vision/value land mission purpose; information/data research; education; technology; advocacy; experiential exchanges; membership participation.*
- (12 - Set B) ESTABLISH A LIST OF RESOURCES BOTH FOR FINANCIAL AND SIMILAR THINGS TO MAKE IT HAPPEN AND FOR CARRYING OUT THE PROJECT (DELETE)**  
*Delete this option because it says the same thing as #11.*
- (13 - Set B) DEVELOP A VISION STATEMENT (DELETE)**  
*Delete*

(\*DELETE\*) = idea was deleted or merged

Generated by the participants at the AIO/AMO Forum – September 17, 2002

**Table 3: Clarification of Action Options for Meeting the System of Barriers**

- (14 - Set B) **DISSEMINATE THE RESULTS FROM THE GLOBALIZATION ANALYSIS**  
*Don't just analyze the results. We need to disseminate the analyses and make sure Indigenous communities understand the analyses.*
- (15 - Set B) **RESEARCH AND DEVELOP A DIAGRAM OF INDIGENOUS ORGANIZATIONS**
- (16 - Set B) **ONCE WE HAVE IDENTIFIED THE WHERE -- TAKE THE STAKEHOLDERS TO OBSERVE POLICY MAKING**  
*Just like we take the AIO ambassadors to DC to see where "things happen," the stakeholders need to go wherever policy making is happening.  
C – We need to infiltrate.*
- (17 - Set B) **ESTABLISH COMMON BENCHMARKS TO EMPHASIS ACHIEVEMENTS COMMONLY DEFINED**  
*We did not want to use "success." The idea is that the group will decide for itself what success is.*
- (18 - Set B) **GROW THIS EFFORT LIKE CRAB GRASS**  
*We need to grow the organization and the effort from all of our own individual networks.*
- (19 - Set B) **BUILD INTERNATIONAL AWARENESS IN LOCAL COMMUNITY -- INTERCONNECTION TO ENVIRONMENT AND CULTURE**
- (20 - Set B) **IDENTIFY GENERIC CORE CULTURE VALUES, PHILOSOPHIES, PRINCIPLES OF PARTICIPANTS**  
*Fundamentally, identify the common philosophies that Indigenous peoples share.*
- (21 - Set B) **UNDERSTAND OUR OWN INDIGENEITY AND CULTURE BEFORE WE BEGIN STUDYING OTHERS**
- (22 - Set B) **IDENTIFY EFFECTIVE MODELS THAT CAN BE INCORPORATED / ADAPTED TO ASSIST THE FULFILLMENT OF THE VISION**  
*Change "enable" to "assist."*
- (23 - Set B) **ENRICH THE SPIRAL MOVEMENT OF SPIRITUAL UNDERSTANDING WITHIN EACH COMMUNITY AND DELIVERY OF VISION TO EACH CONTINUUM OF COMMUNITY**
- (24 - Set B) **PROMOTE CULTURAL IDENTITY AND SPIRITUALITY**  
*No explanation needed.*
- (25 - Set B) **DEVELOP AND UTILIZE EXISTING TECHNOLOGIES TO CROSS RESOURCE BARRIERS (I.E. AUDIO VISUAL TELECONFERENCING, ETC.)**  
*I saw the resource barriers on the tree, and looked at technological ways to cross those barriers.*
- (26 - Set B) **CONSOLIDATE THE LESSONS OF PREVIOUS INDIGENOUS ACTIVISTS COALITION EFFORTS**  
*No explanation needed.*

(\*DELETE\*) = idea was deleted or merged

**Table 3: Clarification of Action Options for Meeting the System of Barriers**

**(27 - Set B) BUILD SUSTAINABILITY THROUGH CREDIBILITY**

*Sometimes organizations are established but are not sustained because they do not follow through.*

*Whose standards of credibility.*

*Need context, meaning, and follow through*

*If you are holding accountability for what you are doing*

*Who is being held accountable to whom?*

*Are you looking to credibility? Yes,*

*We understand what credibility is and if we follow through*

*I don't understand. There are different rules of credibility around the world.*

**(28 - Set B) ACT SOVEREIGN. BE SELF DETERMINING.**

*This is something that Tribes are doing. They are not acting self determined or sovereign, No matter who we blame for this, we have to really think and act in self-determined ways.*

**(29 - Set B) ESTABLISH A WAY OR MEANS TO UNDERSTAND OUR POLITICAL HISTORY (HOW WE GOT TO HERE)**

*Political History 60's, 50's, 40's. Much of it is lost. We need to re-establish it.*

**(30 - Set B) SUPPORT THE EXISTENCE OF INDIGENOUS SPACE WHERE IT DOES NOT YET EXIST PUBLICLY**

*We need to support the efforts of Indigenous peoples to have an autonomous existence within their political space wherever they are within the world. This also includes physical space.*

**(31 - Set B) DEFINE TO THE EXTENT POSSIBLE, POLITICAL AND ECONOMIC RHETORIC ASIDE, WHAT GLOBALIZATION MEANS TO A PARTICULAR INDIGENOUS GROUP OR SECTOR OF SOCIETY**

*I listen to rhetoric every day. Here, globalization has a negative connotation. It does not have to happen. It has happened before. Latin America was devastated earlier by free trade. If you buy into some of the rhetoric, you may lose the fight to control global processes*

*q- Do you have the same meaning as the analysis of the global agents?*

*It is a separate idea*

**(32 - Set B) BUILD NETWORK OF INDIGENOUS AND NONINDIGENOUS CONTACTS**

*AIO and AMO have a collective "database" and network that they can draw upon.*

**(33 - Set B) BUILD UPON THE PRINCIPLE AND COMMITMENT OF LOOKING AT THINGS GLOBALLY AND ACTING LOCALLY**

*From the 60s to 80s we were consumed in building our own nations. We have not made globalization a part of our nation building.*

**(34 - Set B) THINK LOCALLY ACT GLOBALLY**

*This is one of my interpretations of the influence tree. As an Indigenous person you have to be good at thinking locally so you can establish a larger vision.*

*C – Since the 1960s, we have been consumed in nation-building and all of a sudden here comes this giant gorilla coming at us and we haven't made that a part of our consideration in our nation building.*

(\*DELETE\*) = idea was deleted or merged

**Table 3: Clarification of Action Options for Meeting the System of Barriers**

- (35 - Set B) **PICK ONE OR TWO SPECIFIC ACTIONS THAT THE GROUP CAN TAKE TOGETHER THAT ARE CONSISTENT WITH THE CORE INDIGENOUS VALUES AND SHARED VISION**  
*If the group identifies core values, it is also important for the group to act and have some successes. I am comfortable with adding shared vision.*
- (36 - Set B) **IDENTIFY AND SHARE SUCCESS STORIES AROUND THE WORLD**  
*No explanation needed.*
- (37 - Set B) **IDENTIFY CLEAR LINES OF RESPONSIBILITY AND AUTHORITY IN TERMS OF DECISION MAKING**  
*I'm looking at the composition of the organization we're forming in terms of how responsibilities are to be allocated.*
- (38 - Set B) **MARKET**  
*If you want people to know what you are doing, you need to market it.*
- (39 - Set B) **SEEK OUT POSSIBILITIES OF AN INDIGENOUS BANKING NETWORK**  
*Might add this to number 5.*
- (40 - Set B) **STAGE "WISDOM OF THE PEOPLE" FORUMS 3 OR 4 TIMES A YEAR IN DIFFERENT LOCATIONS ON THE PLANET**  
*There are other people who have not been able to access this type of forum. This has to do with the need for diversity and honoring the different places and spaces Indigenous people are in. Different locations have different implications of exposing people to different sensibilities.*
- (41 - Set B) **REINFORCE POSITIVE EXISTING INTERNATIONAL LAW ON INDIGENOUS PEOPLES' RIGHTS**  
*What about anti-indigenous laws?  
It would be necessary to identify those.  
c- sometimes international law countervenes good local indigenous laws.  
We should have a say in laws that are about to be passed.*
- (42 - Set B) **ENSURE ALIGNMENT BETWEEN CORE INDIGENOUS VALUES AND THE OPERATIONALIZATION OF THE COORDINATING BODY**  
*No explanation needed.*
- (43 - Set B) **RESEARCH AND PLAN INFRASTRUCTURE TO ACHIEVE VISION**  
*It is the broader context in which this must be done*
- (44 - Set B) **DESIGN AND CONDUCT A GATHERING OF INDIGENOUS PEOPLE DEDICATED TO OVERCOMING THE BARRIERS OF THE PSYCHOLOGY OF THE OPPRESSED**  
*Gather oppressed peoples and dedicate the conversation to overcoming the barriers of the psychology of the oppressed. Let's get it over with.*
- (45 - Set B) **EMPHASIZE PROTECTION OF INTELLECTUAL PROPERTY RIGHTS AND BIOGENICS**  
*Information has come forward to control the seed of the corn is patented and owned. It includes the human genome. Pharmacists are making money off of traditional medicine.*

(\*DELETE\*) = idea was deleted or merged

**Table 3: Clarification of Action Options for Meeting the System of Barriers**

**(46 - Set B) CONDUCT A GRASS ROOTS CAMPAIGN TO EXPLAIN THE CONTENT AND THE SIGNIFICANCE OF U.N., OAS AND SIMILAR DECLARATIONS OF COMPARABLE INTERNATIONAL BODIES DEALING WITH THE RIGHTS OF INDIGENOUS PEOPLES**

*This was created in response to barrier #46. While these instruments (the declarations) are not perfect, they address Indigenous intellectual property and international law issues. Disseminate information on these policies via AIO's and AMO's networks and to our constituencies. Add "and other similar international bodies" to the option.*

**(47 - Set B) STRENGTHEN LOCAL COMMUNITIES TO PREPARE FOR PARTICIPATION IN GLOBALIZATION**

**(48 - Set B) CONSTRUCT THE INTERTRIBAL LANGUAGE OF PARTNERSHIP AND COLLABORATION**

*This is the result of talking about language barriers. There needs to be an agreement to use the English language in a way that will sustain partnership and collaboration. C – This ILIS process has already been used in Papua New Guinea in six different languages with literate and illiterate people.*

**(49 - Set B) OPEN THE CURRENT AIO/AMO PROCESS TO SELECTED GROUPS OF INDIGENOUS PEOPLES WHO APPEAR TO HAVE SIMILAR TERMS OF REFERENCE WHICH CAN FORM A WIDER FOUNDATION AND FROM WHICH A COMMON VISION CAN BE ARTICULATED**

*Terms of reference means a common terminology for and attitude toward issues of globalization.*

*c- In New Guinea we have a way of dealing with 6 different languages. It just means more work*

*Q- selected groups seems to imply exclusivity.*

*It is not meant to be exclusive, but practical.*

**(50 - Set B) DESIGN AN INDIGENOUS SENSITIVE TRACKING SYSTEM OF THE IMPACTS OF GLOBALIZATION ON INDIGENOUS**

**(51 - Set B) CREATE A SET OF SOCIAL INDICATORS**

**(52 - Set B) WORK ON A DEEPER UNDERSTANDING OF THE LINKAGES BETWEEN THE TANGIBLES AND INTANGIBLES**

(\*DELETE\*) = idea was deleted or merged

# **APPENDIX F**

Press Releases

**FOR IMMEDIATE RELEASE**  
September 4, 2002

**CONTACT:** LaDonna Harris, AIO President  
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**NATIONAL AMERICAN INDIAN ORGANIZATION  
TO CONVENE INTERNATIONAL LEADERS  
TO ADDRESS GLOBALIZATION ISSUES**

(Santa Ana Pueblo, NM / Los Angeles, CA) - Americans for Indian Opportunity (AIO) in collaboration with the Advancement of Maori Opportunity and the Institute for 21st Century Agoras will convene an international group of leaders this month in a Wisdom of the People Forum in Washington, D.C. The topic is “Designing a Transnational Indigenous Leaders Interaction in the Context of Globalization. Funded by the W.K. Kellogg Foundation, the forum will be held September 16 –18, 2002 at the Hotel Monaco (700 F Street, NW).

"Rapid and unchecked globalization is beginning to change our lives dramatically," says AIO Executive Director Laura Harris (Comanche). "It is imperative that Indigenous communities create strategies to be active participants in the globalization process and help prevent a new form of colonization."

Americans for Indian Opportunity, Advancement of Maori Opportunity and the Institute for 21st Century Agoras are offering a new model of international Indigenous exchange, based on empowering young Indigenous leaders to be pro-active change agents within a cultural context. The resulting project will not represent a “band-aid” solution to fix the immediate needs of the Indigenous communities, but rather is aimed at empowering leadership and building community capacity to withstand the forces of globalization by maintaining cultural identity. The long-term impact of this leadership development will enhance and share best practices that will foster the development of sustainable and healthy societies. It is a model of value-based community building that can be adopted by Indigenous communities worldwide.

LaDonna Harris (Comanche) the Founder and President of AIO for the past thirty-two years adds, “We must strengthen our cultural identity so that we can contribute our Indigeniety (Indigenous wisdom, values and worldview) to the new world order. This gathering will enable us to rekindle the philosophy and wisdom of our ancestors, as well as engage in a contemporary dialogue that will draw upon the collective knowledge of everyone involved.”

- MORE -

The forum will employ the unique Indigenous Leadership Interactive System (ILIS™) that affirms the value of diverse opinions, clarifies a group vision, and fosters ownership in the collective outcome. Before European contact, Native Americans utilized traditional democratic processes, orders of protocols, social structures, and value systems that were very effective in consensus oriented decision-making. AIO has recaptured those processes and has successfully incorporated those traditions into the ILIS™ decision-making methodology. Using ILIS™, the forum will engage in a visioning and strategic planning session that will focus on the question: "How can we work together across national barriers?"

The assembled group will include representatives from AIO, Advancement of Maori Opportunity, and the philanthropic community who bring with them expertise in a wide range of areas including community development, children and youth issues, education, economic development, Indigenous cultural revitalization, and tribal spirituality. Of particular note are the advisors, designers and alumni of the AIO American Indian Ambassadors Program. Also involved are government officials, representatives of non-governmental organizations, and individuals involved in other forms of international exchange. The design group will be culturally diverse, consisting of Indigenous peoples, foreign nationals, and non-Indigenous people from the United States, New Zealand, and Latin America.

AMO representatives Bentham Ohia and Kate Cherrington say, "As Indigenous people we must validate our values, culture and social structures in order to fully participate in and contribute to the globalization process. From this basis we can create strategies that advance, educate and empower communities without compromising the very fabric of community identity. AMO is thankful for the opportunity to share in this exciting forum and looks forward to nurturing relationships that support and validate identity, celebrate culture and promote peace."

###

## **AMERICANS FOR INDIAN OPPORTUNITY**

Americans for Indian Opportunity (AIO) is a national non-profit advocacy organization headquartered on the Santa Ana Pueblo reservation in New Mexico. The organization draws upon traditional tribal values in its efforts to promote innovative problem solving, develop leadership, and create contemporary institutions that can face the challenges of the 21st century. For further information, please visit the website at [www.aio.org](http://www.aio.org).

## **ADVANCEMENT OF MAORI OPPORTUNITY**

Advancement of Maori Opportunity (AMO) is a non profit advocacy organization ([www.amo.co.nz](http://www.amo.co.nz)) that promotes the following: to take an active stand for Universal Peace, Harmony and Empowerment through influencing the world by sharing our fundamental values and practices as Maori together with all Indigenous peoples of the world; to promote and develop educational cultural exchanges with other Indigenous cultures nationally and internationally; to promote and build leadership amongst Māori people by the establishment of an "Maori Ambassadors Programme;" to advance Te Reo (the language) and tikanga Māori (Māori customs); to initiate projects deemed by AMO to benefit the practice and objectives of the movement including leadership, culture, sports, education, health, environment, economic development and other related areas.

## **INSTITUTE FOR 21ST CENTURY AGORAS**

The agoras were the vital centers of the Greek city-states, their outdoor markets and convention halls where gossip mixed with politics. The agora of Athens was the birthplace of democracy. Here the town's citizens discussed pressing issues and made decisions on the basis of popular vote. The Institute for 21st Century Agoras is a volunteer-driven organization dedicated to vigorous democracy on the model that was practiced in the agoras of ancient Greece. It employs Co-Laboratories of Democracy that enable civil dialogue in complex situations. Visit the website at [www.globalagoras.org](http://www.globalagoras.org) to learn more.

## **W. K. KELLOGG FOUNDATION**

The W.K. Kellogg Foundation ([www.wkkf.org](http://www.wkkf.org)) was established in 1930 "to help people help themselves through the practical application of knowledge and resources to improve their quality of life and that of future generations." Its programming activities center around the common vision of a world in which each person has a sense of worth; accepts responsibility for self, family, community, and societal well-being; and has the capacity to be productive and to help create nurturing families, responsive institutions, and healthy communities.

# **APPENDIX G**

## **Bibliography Relevant to the Methodology**

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