CMM AND THE EVOLUTION OF SOCIAL CONSCIOUSNESS
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September 5, 2007
(version 2)

When we look into the heart of a flower, we see clouds, sunshine, minerals, time, the earth, and everything else in the cosmos in it. Without clouds, there could be no rain, and there would be no flower. Without time, the flower could not bloom. In fact, the flower is made entirely of non-flower elements; it has no independent, individual existence. It "inter-is" with everything else in the universe. Interbeing is a new term, but I believe it will be in the dictionary soon because it is such an important word. When we see the nature of interbeing, barriers between ourselves and others are dissolved, and peace, love, and understanding are possible. Whenever there is understanding, compassion is born. Thich Nhat Hanh*, Living Buddha, Living Christ* (p. 11)

Out beyond ideas of wrongdoing
and rightdoing,
There is a field. I'll meet you there.
A soul who lies down in that grass,
The world is too full to talk about.
Ideas, language, even the phrase
"each other" doesn't make any sense.
Rumi

Introduction: What does CMM have to do with Thich Nhat Hanh and Rumi?
In a book chapter describing CMM (Gudykunst (Ed.), 2005), Pearce ends the chapter with this reflection: "I've described CMM's development as moving through three phases: interpretive, critical, and practical. I don't know what the next phase will be—perhaps it will stabilize as a practical theory, but maybe there will be another unforeseen development" (p. 53). The current language Pearce and others use to describe CMM is as a practical theory. Cronen (2001) articulates in painstaking detail principles of and criteria for evaluating practical theories. Among other things, he suggests that a practical theory joins with others to explore their unique patterns of situated action. The reason for joining is the co-creation of new ways of acting for the participation in the co-construction of productive ways forward. In this view of theory, the dualism of practitioner-theorist or professional-participant is rejected and, for those involved in the system, success is judged according to the pragmatic criterion of utility rather than the epistemic criterion of truth (Barge, 2004, p. 196).
 Cronen (2001) also states:

> A practical theory should lead to greater sophistication for all parties involved
> including the professional inquirer. Its uses should make one a more sensitive

observer of details of action, better at asking useful questions, more capable of seeing the ways actions are patterned, and more adept at forming systemic hypotheses and entertaining alternatives (p. 30).

This points to a type of reflexivity that has the potential to carry over to other contexts. And yet, most of the examples about which CMM as a practical theory have been described and applied tend to be about particular episodes within a variety of contexts. Moreover, the goals in each of these contexts are to co-construct better ways forward within the episode under consideration. What tends to be missing is the use of CMM to help propel the system to a higher order consciousness beyond the episode in question. In other words, it is possible to work with a group to help them move beyond a difficult or conflictual situation but not necessarily to a more sophisticated way of acting in future situations. But more to the point, practical theorists would not measure the success of their work based on what happens beyond the context of the stated episode.

This leads to a distinction that I would like to make between CMM as a practical theory and a possible "unforeseen development" that Pearce muses about in the evolution of CMM. I propose a fourth use of CMM as a "transformational theory." The distinction that I would like to make is that the goal of CMM as a transformation theory is to use the heuristics and tools to help a system evolve to a higher order of relational consciousness, or social evolution, across episodes. Among other things, social evolution requires an awareness and mindfulness of the centrality of communication in creating our social worlds. To be mindful is to be awake to the various possibilities in the moment—my stories, others' stories, the limitations of our stories and the lived and told stories that create patterns of meaning and action. Cronen articulates this in the above quote, although as one of seven possible criteria for evaluating practical theories. One way of defining CMM as a transformation theory is" to use the tools and heuristics of CMM for the purpose of fostering the evolution of patterns of communication and reflexivity that lead to the social evolution of the system."

This paper will elaborate on CMM as a transformational theory by first describing our current historical context that make these ideas imperative, second articulating the work of Robert Kegan and Howard Gardner as a way of providing a vocabulary for the evolution of consciousness, third discussing the CMM tools and heuristics that I will use in the case study of 9/11 in this paper, and fourth to combine Kegan's levels of consciousness with CMM to demonstrate the use of CMM as a transformational theory.

The Need
Every society and every religious tradition have had spiritual leaders speak of the mystery of our interconnectedness. Whether revered or martyred, their ideas about the interconnectedness of all life has been enigmatic and impossible to truly comprehend much less live into for all but the most enlightened individuals.

For most of human history, it wasn't necessary for the tribe, community, or culture to possess the wisdom and skills of an enlightened individual. The 21st Century is the exception; it is imperative for the survival and health of the planet that these ideas and

ways of living into them are not just practiced by the saints and sages but by a critical mass of society.

Ken Wilbur articulates 3 broad stages of development: ego-centric (me); ethno-centric (us); and, world-centric (all of us). The world is currently connected through information technologies that make it impossible for societies to remain isolated; like it or not, we are interconnected. What we need is the development of more sophisticated ways of thinking and acting that enable cultures to move from ego- and ethno-centric ways of acting, which are no longer viable options in our interconnected world if the planet is to survive, to a world-centric approach to life. The task is to move beyond the small percentage of highly evolved outliers who are world-centric to groups, organizations, and societies whose "center of gravity" express in word and deed this perspective. But how?

Within the last several years several theorists and researchers (i.e., William Perry, Robert Selman, Susann Cook-Greuter, Carol Gilligan, Spiral Dynamics, Jenny Wade to name a few) have articulated stages of human development and transformational learning (Wilbur, 2006, chronicles this). Many of these scholars and theorists have called into question the enlightenment's presupposition of a fundamental subject/object split as the basis of reality. Wilber's (2000) integral theory and Beck's (2006) spiral dynamics are but two examples of contemporary evolutionary theories that integrate and move beyond enlightenment views of the world. What all of these theories have in common is the articulation of an upward spiral of development that spans the human life.

Kegan's Levels of Consciousness
Of the various evolutionary theorists that I've come across, the research that I've found most compelling comes from the area of adult transformation and the work of Harvard developmental psychologist, Robert Kegan, whose ideas chart the evolving, upward movement of consciousness across the life span (Debold, 2005, pg. 1). In his book, *In Over Our Heads: The Mental Demands of Modern Life*, Kegan describes the match between the demands placed on us in our modern lives and the abilities we have to meet those demands. He asks the rhetorical question, if contemporary society were a school and all of our competing values and responsibilities such as, parenting, partnering, and working comprised the curriculum, would any of us graduate? The fit (or lack thereof) between the demands placed on us and the ways we construct our worlds is articulated through his work over the last 25 years in Subject-Object theory. As Kegan explains:

> …the "subject-object relationship" …is a fundamental distinction in the way that we make sense of our experience—a distinction that shapes our thinking, our feeling, our social relating, and our ways of relating to internal aspects of ourselves. The subject-object relationship is not just an abstraction but a living thing in nature. What I mean by "object" are those aspects of our experience that are apparent to us and can be looked at, related to, reflected upon, engaged, controlled, and connected to something else. We can be *objective* about these things, in that we don't see them as "me." But other aspects of our experience we are so identified with, embedded in, fused with, that we just experience them as ourselves. This is what we experience *subjectively*—the "subject" half of the subject-object relationship.

What gradually happens is not just a linear accretion of more and more that one can look at or think about, but a qualitative shift in the very shape of the window or lens through which one looks at the world. A given subject-object relationship establishes the shape of the window. Thus, for a certain period of time, a particular distinction between what is object and what is subject persists. Then you know the world through that system, and while your knowing gets increasingly elaborated, it all goes on within the terms of that system. So, for example, when you get to be what we call a "concrete thinker," usually between the ages of six and ten, you are able to learn facts, more and more facts, but you're still just learning the facts….But you have to make a qualitative move to transform the subject-object relationship before you are able to organize these facts into bigger abstract ideas, themes, and values. This, then, becomes the next epistemology. Each qualitative move takes a whole mental structure that had been experienced as subject and shifts it so that it becomes seen as object (Debold, 2005, p. 3-4).

As Kegan explains, the reality-making relationship of what we identify as subject (me) and what we consider to be the object (not me) ultimately determines the difference between a baby and a Buddha. Most of us fall somewhere in between these poles (Debold, 2005). He believes that all of us actively construct reality and that these constructs evolve through qualitatively different stages of increasing complexity over time (Kegan, 1994, pgs. 198-199). Based on this perspective, Kegan has developed a model depicting 5 levels of consciousness, each successive level incorporating more complex ways of knowing. Let me briefly summarize my understanding of these levels.

Levels 1 & 2 occur from birth through childhood and involve the ability to understand the world through "durable categories." These ways of knowing are described throughout the literature of child psychology through the work of Piaget, Erikson, and others. It's interesting to note that in the first few months of life there is no subject/object split; there is no distinction between self and other. However, the unitary experience of the infant (being entirely subject with no object) is the inverse from the unitary experience of the Buddha (completely emptying the subject into the object so there is no subject at all) (Debold, 2005).

The third order of consciousness, the socialized mind, occurs in adolescence and adulthood and is a system of meaning making that works best in "traditional societies" where role definitions and relationships are clearly defined. This way of knowing enables one to "think abstractly, identify a complex internal psychological life, orient to the welfare of a human relationship, construct values and ideals self-consciously known as such, and subordinate one's own interests on behalf of one's greater loyalty to maintaining bonds of friendship or team or group participation" (Kegan, 1994, p. 75). However, when competing demands and expectations from others occur the individual feels pulled apart, not able to please everyone and to reconcile the differing perspectives and points of view because s/he isn't able to transcend them. This leads to feeling "had" by these situations (being authored by them) instead of "having them" (being the author

of them). In situations involving conflicting belief and value systems, this level of consciousness constructs differences as polarities—i.e., good/evil; right/wrong; moral/immoral. One consequence of this epistemology is to limit what counts as acceptable and ethical practice to one's own belief system and to objectify and demonize those with different or incommensurate beliefs. Based on a composite sample of adults from a wide range of socioeconomic backgrounds in the United States, 79% have structured their ways of knowing based on third order consciousness, according to Kegan (Debold, 2005). Wilber (2006, p. 179) states that 50%-70% of the world's population is at the ethno-centric (Kegan's Level 3) or lower levels of development.

The fourth level of cognitive complexity, Kegan calls " self authoring" or "systems" and is based on multiple role consciousness. The demands of modernity require this level of complexity to enable individuals to manage the various and oftentimes competing systems in which we are all a part. Level 4 shows itself in the abilities to be self initiating, self correcting, and self evaluating rather than depend on others to frame the problems, initiate the adjustments, or determine whether things are going well (Kegan, 1994, p. 168). Figure and ground are reversed from Levels 3 to 4; the individual in Level 4 takes a "meta perspective" of situations and, therefore, acts with a consciousness that she can act in many ways--the choice is hers. Competing values and perspectives don't elicit the kind of epistemological and ontological crisis that would occur at a third order consciousness. Participants are able to view competing positions within a systemic framework and see the value and incompleteness of each. According to Kegan, approximately 21% of the adult population have developed a framework for knowing based on a self authoring system and only a tiny fraction have reached fifth order thinking.

Level 5, trans-systemic, is a level of consciousness that fits with the demands of a postmodern world but, as previously stated, is a way of knowing that occurs infrequently. The fifth order moves systems thinking (Level 4) from "subject" to "object" and brings into being trans-systemic ways of organizing reality (Kegan, 1994, p. 312).   The world is constructed in a way that allows for the simultaneous belief and acceptance of contradictory or incommensurate views. At the heart of this level of knowing is the ability to regard the self-as-system as incomplete and only a partial construction of who the self is. In other words, the perspectives I have are partial, incomplete, multi-layered and in need of you. Not only am I in need of you, a part of you already exists in me and vise versa. From this perspective it makes sense to think of the Palestinian who is part of the Israeli and the pro-life advocate who compliments and completes the dedicated pro-choice spokesperson.

Post fifth order consciousness brings us full circle. This order of knowing dissolves the subject/object split; the individual experiences no distinction between self and others through the dissolution of the subject into the object. Spiritual traditions throughout the ages have had enlightened prophets and sages attempting to describe the ineffable oneness of the universe, as, for example, "The eye with which God sees me is the eye with which I see him; my eye and his eye are one" (Meister Eckhart). Historically, only a very few have reached this stage. From the more conventional Level 3, this worldview is

at best unintelligible and at worst heretical and insane. The opening quotes by Thich Nhat Hanh and Rumi articulate this post Level 5 perspective.

A value of this heuristic is the ability to look at the fit between the challenges and demands of our globalized, polyphonic, postmodern societies and the abilities (both individually and collectively) to construct useful and meaningful ways forward. As Kegan so poignantly states, "maturity has something to do with the fit between the person and the nature of the demands of the surround (Debold, 2005, p. 11). Given the complexity of our world, we need to operate at levels of consciousness beyond Level 3, the Socialized Mind.

His prescription for moving to more complex frameworks for knowing is to provide a balance of challenge and support. If our social systems reinforce current frameworks for knowing and being in the world (i.e., provide an unusually high ratio of support to challenge) then we will most likely remain in a state of homeostasis. If we are asked to do too much without the requisite safety nets of support, we will be "in over our heads." CMM is a set of tools and concepts that can provide a ratio of challenge and support to help social systems evolve to more complex levels of evolution, particularly from Level 3 to Level 4 and Level 4 to Level 5.

Gardner's Multiple Intelligences
Kegan has introduced the metaphor of life as a school and the curriculum as the skills and abilities needed to succeed in this school. Howard Gardner adds to this metaphor by enriching our understanding of intelligence by departing from the psychometric tradition that has historically measured scholastic intelligence. Gardner's interests and research in the field of neuropsychology (he is a Professor at the Harvard Graduate School of Education and adjunct professor of neurology at the Boston University School of Medicine) have led to the articulation of his theory of multiple intelligences. His interest in the topic of what constitutes optimal human development[1] began much earlier when, as an adolescent interested in music, he realized that equating cognition with science/math/linguistic abilities was leaving out the significant skills and capacities of painters, dancers, and other artists. It wasn't until his early career working with children and with brain-damaged adults that he began documenting a wide range of individual capacities and observing that performance in one area does not predict comparable strengths in other areas (Gardner, 1999, p. 31). Says Gardner, "Both of the populations I was working with were clueing me into the same message: that the human mind is better thought of as a series of relatively separate faculties, with only loose and nonpredictable

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[1] His early definition of intelligence was "the ability to solve problems or to create products that are valued within one of more cultural settings." This definition was later changed to "a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture… This modest change in wording is important because it suggests that intelligences are not things that can be seen or counted. Instead , they are potentials that will or will not be activated, depending upon the values of a particular culture, the opportunities available in that culture, and the personal decisions made by individuals and/or families, schoolteachers, and others" (Gardner, 1999, p 33-34). Drawing on Gardner, Armstrong (1999) says intelligence is "the ability to respond successfully to new situations and the capacity to learn from one's past experience (p. 8).

relations with one another, than as a single, all-purpose machine that performs steadily at a certain horsepower, independent of content and context" (1999, p. 32).

His research led him to propose the existence of seven separate intelligences, with the later addition of two. Briefly stated, these nine intelligences are:
- Linguistic—sensitivity to spoken and written language, the ability to learn language, and the capacity to use language to achieve certain goals;
- Logical-Mathmatical—capacity to analyze problems logically and investigate issues scientifically;
- Musical—skills in the performance, composition and appreciation of musical patterns;
- Bodily-kinesthetic—using one's own body or parts of the body to solve problems or fashion products;
- Spatial—potential to recognize and manipulate the patterns of wide space and confined areas;
- Interpersonal—understand the intentions, motivations, and desire of other people and, consequently, to work effectively with others;
- Intrapersonal—capacity to understand oneself, including one's desires, fears, and capacities, and to use this information effectively to regulate one's life;

Two additions:
- Naturalist—expertise in the recognition and classification of the numerous species in the environment; and,
- Spiritual—explores the nature of existence in a variety of forms (1999, p. 41-43).

Among other things, Multiple Intelligence theory endorses three ideas: first, we are not all the same (we all have different skills and abilities); second, we don't have the same kinds of minds that can be easily measured on a bell shape curve; and, third that growth and development work best if we keep in mind that we have different skills and that we learn differently. Gardner also acknowledges the importance of cultural supports in the development of the intelligences. He says: "Indeed, the "smarter" the environment and the more powerful the interventions and the available resources, the more proficient people will become, and the less important will be their particular genetic inheritance" (1999, p.88).

I am interested in the intersection between Gardner's articulation of the nine intelligences, the primary intelligences that are developed and utilized when using CMM, and how this provides the necessary supports to further higher level consciousness. Although CMM utilizes a variety of intelligences (i.e., the Strange Loop draws on logical intelligences, the serpentine model requires some use of spatial intelligence, and most of the models emphasizing the use of stories require a linguistic intelligence) the three that I want to explore are the interpersonal, intrapersonal, and spiritual intelligences. I am making the case that it is essential for the larger culture to develop and cultivate inter- and intra-personal intelligences to move from Level 3 to Level 4 and Level 4 to Level 5 and that these intelligences are woefully underdeveloped and underutilized in our culture; furthermore, the spiritual intelligence needs to be cultivated to encourage post Level 5

consciousness. CMM provides the means of developing these intelligences, both at an individual and collective level.

CMM

The heart of CMM is the recognition that communication is constitutive and, consequently to provide tools to look closely at patterns of interaction to describe and answer three fundamental questions: 1) How was this particular social world made?; 2) What kind of social world are we currently making?; and, 3) How can we make better social worlds? CMM enables people to look closely at patterns of communication to better understand how our social worlds are made and re-made. Pearce believes that "we get what we make; if we make patterns of communication that are divisive, we will get conflict. If we make patterns of communication that allow for the expression and celebration of difference, we will get tolerance. If we get the patterns of communication right, the best things possible will happen" (2007, personal conversation).

There are several CMM concepts and models that have been developed to help explicate how our social worlds have been and are being made. For purposes of this paper, I am including the following:

Concepts:
- Taking the communication perspective
- Interactional patterns and logical force
- Cosmopolitan Communication
- Mystery

Models:
- Daisy Model
- Hierarchy Model
- Serpentine Model
- LUUUUTT Model

These concepts and models develop cognitive abilities (particularly interpersonal and intrapersonal intelligences) and reflexivity (mindfulness) that encourage more expanded forms of consciousness.

Development of CMM Concepts

Taking a Communication Perspective and recognizing Logical Force: As previously mentioned, the heart of CMM is the recognition that communication is constitutive and that we "get what we make". Pearce uses the term "taking a communication perspective" to describe the centrality of communication in making our social worlds. Although it has been articulated in several ways, I will briefly describe 5 aspects of the communication perspective[2]:

1. **Look at communication and not just through it to see what is being made in the moment**. Currently, the taken for granted view of communication is

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[2] For a fuller description of the communication perspective, see B. Pearce (2007), *Making Social Worlds: A Communication Perspective*, Chapter 2.

based on the "transmission model" in which communication is an odorless, colorless, tasteless, vehicle for exchanging ideas and information. The communication perspective enriches the transmission model by focusing attention on, among other things, the way we talk, to whom we talk (or don't), the things that are said, or left unsaid, as all constructing the social worlds in which we live. Communication doesn't just transmit information, it constitutes every aspect of our social worlds.

2. **Look at communication as a sequence of turns and an invitation to the other to respond**. CMM takes very seriously the idea of looking at the turn by turn exchanges between people to see in specific, situated moments how a social world was made. If we want to understand how conflict, war, understanding, or tolerance are made, we need to look at the communication patterns that develop as a result of the exchanges among participants. These exchanges are situated in episodes with patterns of interaction developing within each episode. Some of these patterns have a very strong "logical force" in which participants feel compelled to act in particular ways.

3. **Look at the sense of "oughtness" that link these turns.** We have all had this experience of oughtness—someone says something and we feel obligated to respond in a particular way. Patterns of communication based on logical force or oughtness are characterized by statements such as, "I had to do that," "I had no choice", "she backed me in a corner", etc.

4. **Look at the interplay between personal agency and the patterns of interaction that co-construct something different than each individual had expected**. The communication perspective calls attention to the fact that the unfolding patterns that get made are co-constructed by all of the participants and that, very often, what we hope will occur is quite different than what actually happens. Think of an argument that you and another person had in which both of you were dumbfounded about how it happened. You weren't looking for a fight and yet the unfolding logic of interaction compelled each of you to respond in ways that ultimately "made a fight." The unfolding logic of the interactional pattern is greater than the individual desires of each of the participants.

5. **Look at communication as "making" the social worlds in which we live. What are we making together? How can we make better social worlds?** As we shift perspectives to look "at" communication rather than "through" it, to notice the turn-by-turn interactions that co-construct the episode, and to be aware of logical forces that often develop to keep a pattern stubbornly in place, we can then understand how particular social worlds are made and locate possible openings to help co-construct better social worlds.

Cosmopolitan Communication and Mystery: In his 1989 book, *Communication and the Human Condition*, Pearce introduces two concepts that I would like to explore and extend: cosmopolitan communication and mystery. Pearce describes cosmopolitan communication as a commitment to find ways of co-constructing patterns of communication that don't deny the existence or humanity of "the other", that don't deprecate or oppose others' stories about how to live a life of dignity and

honor, and that don't necessarily put one's own stories and resources at risk (p. 169). His articulation of cosmopolitan communication is akin to Buberian dialogue; that is, developing patterns of communication that enable us to simultaneously "stand our ground" while "being profoundly open to the other." Pearce describes the performance demands of cosmopolitan communication as the following: "1) Reading one's own stories in such a way as to be deeply enmeshed in a local culture while being enmeshed in the largest possible system comprised of all local systems; 2) being committed to the task of achieving coordination among incommensurate systems; and 3) being committed to the task of constructing the grounds for comparing what might seem to be incomparable systems" (p. 169). Without knowing it at the time, Pearce was articulating a form of communication that parallels Kegan's 4th/5th Level of consciousness, the trans-systemic level.

Additionally, Pearce briefly describes the notion of mystery: "Mystery connotes those whose work reminds us that there is more to life than the mere facts of daily existence. Artists, poets, priests, prophets, ministers, historians, philosophers, science fiction writers, fantasists, and children are all reminders of mystery" (p. 77). Mystery deals with the ineffable; with that which cannot be named. As such, I would like to explore this concept in terms of a Level 5 consciousness.

Shortly, I plan to show how these four concepts—taking a communication perspective; interactional patterns and logical force; cosmopolitan communication; and, mystery—can be applied to Kegan's Levels of consciousness in ways that further our understanding of what these levels look like in our daily interactions.

Pearce and Cronen have also developed CMM models and heuristics to help us see, name, and understand the social worlds that we are creating and, if need be, to use these models to help create better social worlds. Let me briefly introduce some of these models.[3]

Daisy Model: The Daisy Model is a way of depicting that events in our social worlds are deeply textured and that a situation always involves multiple participants and myriad conversations. To use the model, the center of the daisy would describe the situation under consideration. Each petal would represent a different person, organization, or cluster of organizations impacting the situation. One can then begin to tease out the connections among the petals, describe individuals or organizations who are strongest, weakest, silent, etc. The goal is to better understand the larger system of which the event and participants are a part.
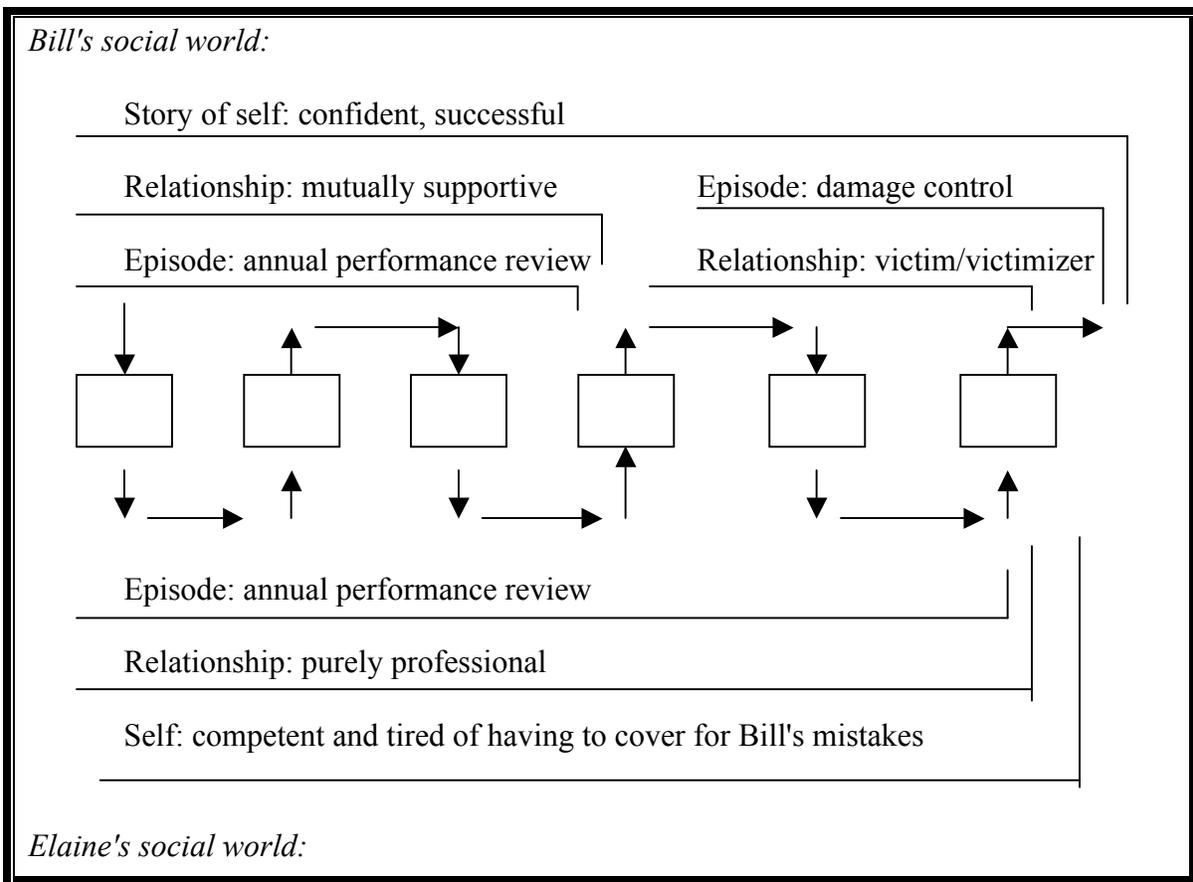
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[3] See Pearce's (2007) *Making Social Worlds: A Communication Perspective* for a fuller articulation and demonstration of how these models can be effectively used.
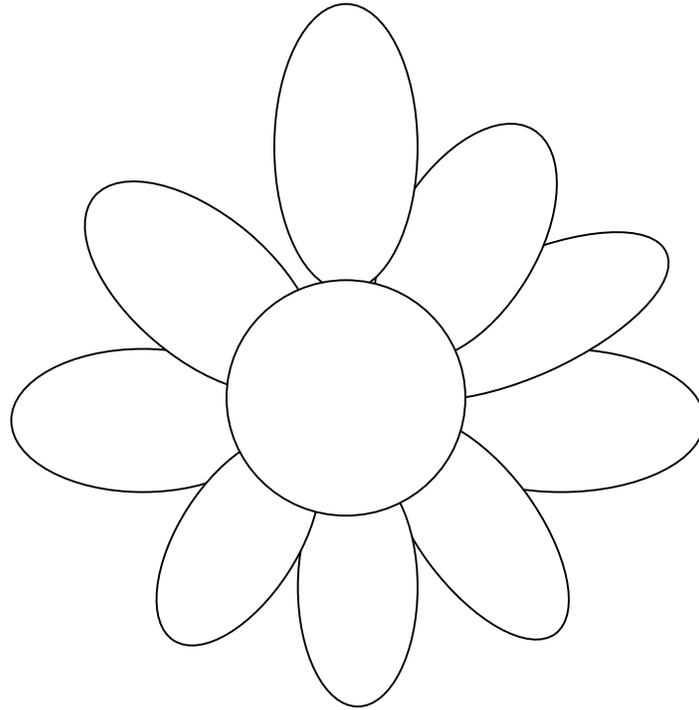
Hierarchy Model of Meanings/Stories: All conversations and episodes occur in contexts. The Hierarchy Model is designed to help participants understand the highest contexts out of which they and others are acting. When two or more participants see, understand, and articulate quite different stories about a situation, they may be operating out of different higher level contexts. All events include several types of contexts (i.e., the actual episode, one's sense of self, the importance of the relationship, the cultural stories and cultural constraints, etc); listening for the stories told about the situation helps us to identify the higher level contexts of the participants.

Culture

Self

Relationship

Episode

Message
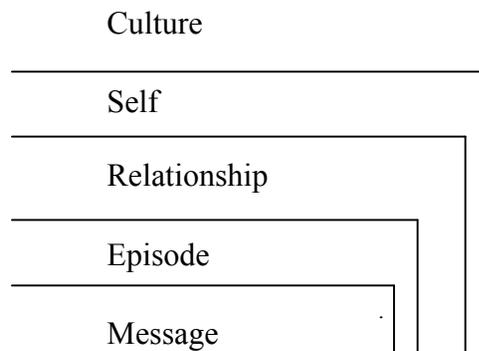
The Serpentine Model: The Serpentine Model is a way of describing a sequence of actions through time and the ways that each act elicits a particular response from the participants. This model can also be used in conjunction with the Hierarchy Model to help identify the highest levels of context and/or to identify logical forces, or the sense of oughtness, that participants often experience. The example below depicts a performance review that didn't go as the employee and supervisor had expected. Each box represents a "turn" in the conversation. In using the model, each participant would recount the episode as s/he understands it and describe his/her responses to help illuminate various levels of context and logical force. The result of this process is a clearer understanding of the part each participant played in making this episode.

Bill's social world:

Story of self: confident, successful

Relationship: mutually supportive   Episode: damage control

Episode: annual performance review   Relationship: victim/victimizer

Episode: annual performance review

Relationship: purely professional

Self: competent and tired of having to cover for Bill's mistakes

Elaine's social world:

<u>LUUUUTT Model</u>:   LUUUUTT is an acronym for 1) stories <u>L</u>ived; 2) <u>U</u>nknown stories, 3) <u>U</u>ntold Stories, 4) <u>U</u>nheard stories, 5) <u>U</u>ntellable stories; 6) Stories <u>T</u>old, and 7) story<u>T</u>elling.   This model is used to explore the gaps between the lived and told stories, stories that are privileged, stories that are underdeveloped or eerily silent, and the manner of story telling. The model is used to enrich and expand the stories we and others tell by helping participants move from slogans and anecdotes to full stories.
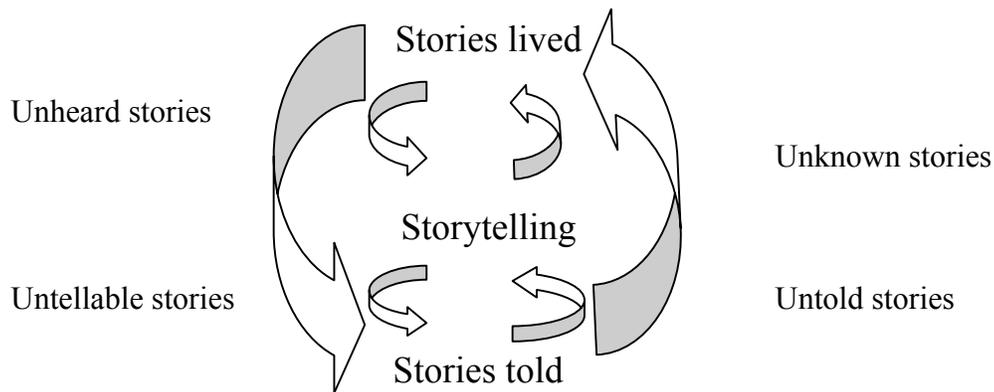
These models are all designed to enrich our social worlds through the development of, among other things, interpersonal and intrapersonal intelligences. For example, a participant in a communicative event taking a first person perspective about an episode who uses the Hierarchy Model, Daisy Model, Serpentine Model, or the LUUUTT Model is developing her intrapersonal intelligence (i.e., the development of reflexivity about how the episode was made based on mindfulness of the patterns of interaction, the untold and told stories, and the logical force or sense of oughtness). Additionally, the Serpentine Model, Daisy Model, and LUUUTT Model are partially enhancing the interpersonal intelligence by increasing awareness of the interplay between the stories that we and others have (and that "have us") in co-constructing our relationships and in developing a wider range of responses in making better social worlds.

Combining the Three Theories to Enhance the Evolution of our Social Worlds
Kegan provides a structure for thinking about the stages of consciousness. Gardner articulates categories of intelligences and the functions they serve for growth and development. CMM provides a vocabulary and a set of tools and models that help us develop awareness and further our social intelligences for the purpose of social evolution. Figure 1 is a matrix showing how CMM concepts and tools connect with levels of consciousness and multiple intelligences.

Figure 1

CMM	Taking the Communication Perspective	Interactional Patterns	Serpentine Model/Episode Work	Hierarchy Model	Daisy Model	LUUUTT Model	Cosmopolitan Communication/Dialogue	Mystery
Kegan: Evolution of Consciousness								
Post Level 5								xxx
Level 5		xxx					xxx	xxx
Level 4	xxx	xxx	xxx	xxx	xxx	xxx	xxx	
Level 3								
Garder's Multiple Intelligences								
Interpersonal			xxx		xxx	xxx	xxx	
Intrapersonal	xxx	xxx	xxx	xxx	xxx	xxx	xxx	
Spiritual								xxx

XXX = CMM tool or concept supporting a level of consciousness and enhancing an intelligence

I would like to describe how to use CMM as a transformational theory by developing an extended example. A crucial turning point in the possible evolution of our social worlds occurred in the early part of the 21st Century when four planes were hijacked in the United States and, three of the four, flown into the twin towers of the World Trade Center and into the Pentagon. As of this writing in the latter part of 2007, we know how the story has unfolded; what we don't know is how long and to what degree the war in Iraq will continue, the "war on terrorism" will be waged in other countries, and "terrorist attacks" will occur throughout the world.

My hypothesis is that, on September 11, 2001 and beyond, there were crucial moments in which the United States' response could have helped spawn a level of consciousness akin to Kegan's Level 4, self authoring or systems thinking. Instead, what has happened is the perpetuation of a global "center of gravity" that is squarely in Kegan's Level 3, socialized mind, and Wilbur's developmental category of an ethno-centric worldview. What if President Bush and other American leaders were familiar with Kegan's subject-object theory and levels of consciousness, Gardner's theory of multiple intelligences, and CMM? The rest of this paper will demonstrate how these ideas could plausibly be used to create the possibility of a social evolution of consciousness.

September 11, 2001: What Might Have Been Made

At the time of this writing we are about to commemorate the 6 year anniversary of the day that has, in many respects, changed the world; our response to 9/11 has cast a long shadow regarding the loss of lives around the world, our international relationships, and hundreds of billion of dollars used for the "war on terrorism". In retrospect, President Bush and the leadership of the United States could have acted in ways that might have pushed the evolution of social consciousness from Kegan's Level 3 to Level 4, casting a very different shadow. I will begin this analysis with what actually happened and then use the concepts and tools of CMM to demonstrate what was possible.

On September 11, 2001 the world watched in stunned disbelief as images of planes flying into buildings, sky scrapers collapsing, and part of New York City lying in ruins captured the airwaves around the world. I think it's fair to say that at no time in recent history have so many nations rallied behind and offered unconditional support for the United States.   It was a decisive moment in history. President Bush responded with a number of speeches over a series of days and weeks after the attacks. The content and tone of his speeches set a course that has led us down a path to the present moment. Recognizing that there are any number of data points to draw upon, I am listing a few of the hundreds of examples to focus attention of what has transpired as a result of 9/11:

- On September 11 and in the days following, President Bush received letters of support from leaders, heads of state, and diplomats from every corner of the globe, including nations, such as North Korea, Libya, and Syria, with whom we have strained relations (Retrieved September 5, 2007 from http://www.september11news.com/InternationalReaction.htm);
- In 2002, sixty-nine nations pledged support for the global war on terrorism and 20 nations deployed 16,000 troops to the U.S. Central Command's region of responsibility (Retrieved on September, 5, 2007 from http://www.defenselink.mil/news/Jun2002/d20020607contributions.pdf)
- As of May, 2007 Congress has approved approximately $610 billion for military operations, base security, reconstruction, foreign aid, embassy costs and veterans health care for the 3 operations that have occurred since 9/11—Operation Enduring Freedom, Operation Nobel Eagle, and Operation Iraqi Freedom (Congressional Research Service; Retrieved September 5, 2007 from http://www.fas.org/sgp/crs/natsec/RL33110.pdf);
- As of September 1, 2007, three thousand, seven hundred and thirty-eight American military men and women have been killed and over 8,000 wounded (Retrieved September 5, 2007 from http://en.wikipedia.org/wiki/Casualties_of_the_conflict_in_Iraq_since_2003). As of August 6, 2007, two hundred ninety-seven coalition forces have been killed (Retrieved September 5, 2007 from http://icasualties.org/oif/);
- between 71,000 to over 78,000 documented civilian deaths have occurred in Iraq since the war began (www.Iraqbodycount.org);
- the National Intelligence Estimate, based on an assessment from the nation's intelligence agencies, suggested in July, 2007, the threat of terrorist violence against the United States is growing worse, fueled by the Iraq war and spreading Islamic extremism (Retrieved September 5, 2007 from: http://www.nytimes.com/2007/07/18/washington/18assess.html?ex=1342411200&en=6f41738fc95e3e2e&ei=5088).

From the beginning, President Bush and most of the American leadership made public statements that clearly defined the situation and our task. Here is a brief sampling of the prevailing public discourse: "This will be a monumental struggle of good versus evil. But good will prevail" (President Bush); "We will rid this world of the stench of your existence. There is no such thing as a measured response to this horrific attack. This act of war will be avenged" (Rep. Shelley Berkley, D-Nevada); "America should move aggressively to retaliate. Our government must do everything possible to protect our

citizens" (Former President Ford); and, "Make no mistake about it, your armed forces are ready" (General Henry H. Shelton, Chairman, Joints Chief of Staff), (S.F. Chronicle, September 13, 2001 p. A16). With the above quotes and statistics as a framework, I want to shift to Kegan's Levels of Consciousness and CMM.

One way of gauging the center of gravity of a family, organization, institution, or society is to "take the communication perspective" by observing the interactional patterns that seem most prevalent (this is the first CMM concept that I previously discussed on page 8). If a group's center of gravity is close to Kegan's Level 3, socialized mind, than the interactional patterns will include language that fairly clearly articulates common values, ideals, expectations, and beliefs. There will be a common set of principles indicating who is "like us" and who "is not", what is considered virtuous and abhorrent behavior, and what is acceptable and unacceptable. The "self" (including the "self" of an organization or society) constructs its identity based, in part, on what and/or who "it is not". The clearly articulated guiding values, beliefs, and ways of acting in a Level 3 epistemology are consistent with Wilbur's ego- and ethno-centric descriptions: we know who we are and we know what's right and wrong. This epistemology does not encourage reflection on the values, beliefs, or world view of others who are "not like us" nor an appreciation for the experiences that have contributed to a contrasting or clashing set of assumptions of how to live a life of dignity. If, as Kegan and Wilbur have said, close to 80% of the U.S. and world populations order their worldview on a Level 3 consciousness, then the vision of the "battle" articulated by President Bush and other U.S. leaders isn't surprising. President Bush has consistently framed the issue in a clear, straightforward manner. Here is a portion of the speech he delivered to the Joint Session of Congress on September 20, 2001:

> Americans are asking, why do they hate us? They hate what they see right here in this chamber—a democratically elected government. Their leaders are self-appointed. They hate our freedoms—our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other. They want to overthrow existing governments in many Muslim countries, such as Egypt, Saudi Arabia, and Jordon. They want to drive Israel out of the Middle East. They want to drive Christians and Jews out of vast regions of Asia and Africa. These terrorists kill not merely to end life, but to disrupt and end a way of life. With every atrocity, they hope that America grows fearful, retreating from the world and forsaking our friends. They stand against us, because we stand in their way.

> We are not deceived by their pretenses to piety. We have seen their kind before. They are the heirs of all the murderous ideologies of the 20th Century. By sacrificing human life to serve their radical visions—by abandoning every value except the will to power—they follow in the path of fascism, Nazism, and totalitarianism. And they will follow that part all the way, to where it ends: in history's unmarked grave of discarded lies….

Fellow citizens, we'll meet violence with patient justice—assured of the rightness of our cause, and confident of the victories to come. In all that lies before us, may God grant us wisdom, and may He watch over the United States of America" (retrieved September 5, 2007 from http://www.whitehouse.gov/news/releases/2001/09).

If the center of gravity of a society is a Level 3 consciousness, then the response to the frame of good and evil will escalate, rather than diffuse, the situation. If you look at the interactional patterns of the people whom we have labeled as terrorists, you will find a very similar framework. A clear case in point occurred 8 years before the successful attack on the World Trade Center Towers when, on February 6, 1993, a car bomb explored beneath the World Trade Center killing 6 people and injuring more than 1,000. Five years later, Ramzi Ahmed Yousef was convicted of the crime and asked if he wanted to make a statement before the judge sentenced him to prison. Notice that in explaining his world view, which is also an epistemology at a Level 3 consciousness, he thinks he is acting honorably:

> You keep talking also about collective punishment and killing innocent people to force governments to change their policies; you call this terrorism when someone would kill innocent people or civilians in order to force the government to change its policies. Well, you were the first one who invented this terrorism. You were the first one who killed innocent people, and you are the first one who introduced this type of terrorism to the history of mankind when you dropped an atomic bomb which killed tens of thousands of women and children in Japan and when you killed over a hundred thousand people, most of them civilians, in Tokyo with fire bombings. You killed civilians in Vietnam with chemicals as with the so-called Orange agent. You killed civilians and innocent people, not soldiers, innocent people every single war you went. You went to wars more than any other country in this century, and then you have the nerve to talk about killing innocent people.
>
> And now you have invented new ways to kill innocent people. You have so-called economic embargo which kills nobody other than children and elderly people, and which other than Iraq you have been placing the economic embargo on Cuba and other countries for over 35 years…
>
> The government in its summations and opening said that I was a terrorist. Yes, I am a terrorist and I am proud of it. And I support terrorism so long as it was against the United States government and against Israel, because you are more than terrorists; you are the one who invented terrorism and using it every day. You are the butchers, liars, and hypocrites (Wanniski, 2001).

Immediately after this statement, Judge Kevin Duffy sentenced Yousef to 240 years in prison, recommending solitary confinement and imposing a $4.5 million fine and requiring Yousef to provide $250 million restitution. In his own statement to the defendant, Duffy said:

Your treatment is like a person who has a virus that could communicate plague around the world.... You adored not Allah, but the evil you had become. I must say as an apostle of evil, you have been most effective. You had planned to topple one of the twin towers onto the other. If your plan had been successful, you would have killed a quarter of a million people. Your god is not Allah, your god is death" (San Francisco Chronicle, January 9, 198, p. A2).

Several years later, and shortly after the United States invaded Iraq, Richard Reid tried to ignite a shoe filled with explosives on a Paris to Miami flight in December, 2001. When he was sentenced to life in prison Reid shouted,

"You're not going to stand me down. You'll go down. You will be judged by Allah.... With regards to what you said about killing innocent people, I want to say one thing: Your government has killed 2 million children in Iraq (referring to the U.S. backed sanctions there)".

Chief U.S. District Judge William Young told Reid after pronouncing his sentence:

You are not an enemy combatant. You are a terrorist. We are not afraid of any of your terrorist co-conspirators, Mr. Reid...We are Americans. We have been through the fire before.... See this flag, Mr. Reid? That flag will fly long after this is all forgotten. That flag still stands for freedom. You know it always will."

To which Reid responded, "That flag will be brought down on the day of judgment, and you will see in front of your Lord and my Lord, and then you will know" (San Francisco Chronicle, January 31, 2003, p. A1).

I will end my examples here, although I am confident that if we looked at additional excerpts of interactional patterns based on a Level 3 consciousness, we will find the same pattern: Each group will assert its values as right, its cause as just, and its actions as justifiable without sufficient reflexivity of one's own part in the system being made. CMM's description and use of "logical force" is instructive. In an interactional pattern based on Level 3, there is a very strong prefigurative and contextual logical force—each group is responding out of a strong conviction of "oughtness". In the case of 9/11, Al Qaeda's attack and the United States' response are both predicated on a fundamental sense of oughtness, each believing in the righteousness of its cause and acting to undermine the other to bring into being its version of the truth. As the "global war on terrorism" unfolds, if the center of gravity remains at Level 3, we can predict with certainty that the interactional patterns will continue to reproduce more of the same, with each act of violence escalating the entrenched pattern of us versus them.

Let us step back and ask the question, what would a Level 4 response to 9/11 look like and what difference might it make to the evolution of society? To make this situation plausible I will begin with and then build on factual information.

Kegan calls Level 4 consciousness "self authoring" or "systems thinking"; it is a level of complexity that enables us to manage the various and oftentimes competing systems in which we are a part and to recognize the incompleteness of our view of the system. Kegan's research estimates that about 20% of the population functions at this level of cognitive complexity. On September 11 and the days following, President Bush received an outpouring of support from world leaders. Some of these letters clearly articulate a Level 4 consciousness. Of the 32 letters and notes of support that I read, 9 of these are calling for a Level 4 response. Here are two examples of the letters President Bush received (www.thecommunity.com). I have italicized the portions of each letter that point to a Level 4, systems, response:

Example #1

> The terrorist attacks in the United States of America last week shook all of humanity. It starkly reminded us again of the depth to which we can sink in our inhumanity towards one another.
>
> It was a source of encouragement to note that almost the entire world responded with utter revulsion to such cowardly acts that cruelly and horrendously took the lives of so many innocent people merely going about their ordinary daily lives. Amidst the indescribable tragedy the overwhelming decency of human beings the world over found expression in the unreserved condemnation of those terrible deeds of cruelty.
>
> To that we wish to add our collective voice of condemnation of those acts and to express our deep felt sympathy to the American government, people and particularly those who lost family and friends. We share in their sense of loss and can only trust that they will take some sustenance from the knowledge that so many people all over the world mourn with them.
>
> The events of last week are also a renewed call to rid the world of the scourge of terrorism. Those acts emphasised that we are all vulnerable to terrorism. We hope that the culprits will be identified, apprehended and severely punished.
>
> This is a time that the world should stand together in pursuit of those objectives. Terrorism seeks to put itself above and outside of the law. Our steps against terrorism should studiously be within international law and the charter of our world body.
>
> *We need wise leadership and statesmanship in this period of looming crisis. The actions taken should not deepen tensions and further divide the world for it is in those circumstances of strife and division that terrorism finds fertile ground.*
>
> *The recent history of our own country has taught that negotiation is the surest means of finding lasting solutions to even the most seemingly intractable political problems.*

In combating and seeking to eliminate terrorism we must address the root causes of problems around the world and find just solutions to them. In the Middle East, particularly, efforts at arriving at a just and peaceful settlement should be redoubled.

If out of the tragic events of last week the world can find a renewed will to co-operate in finding just solutions to the problems that threaten the safety, security and well-being of us all, the highest tribute would have been paid to those who lost their lives.

Signed:
Nobel Peace Laureates
Nelson R Mandela
F W de Klerk
D M Tutu

South Africa
19 September 2001

Example #2

After careful consideration of today's events, I would like to share the following thoughts:

1. I firmly condemn the horrible terrorist attacks that have taken thousands of innocent civilian lives and have provoked an unpredictable spiral of violent consequences. Terrorism, wherever it may come from, is a politically unjustified and morally unacceptable behavior.

2. I express my profound condolences and solidarity with the victims, their families and the American people.

3. I call upon serenity and wise judgment to avoid a rushed and insensate response that could only result in an offensive revenge that only would feed an escalation of violence, that although knowing how and where it begins, nobody could predict when it is going to end.

4. *I call upon the use of all available resources leading to a dialogue in order to build a world based on a common understanding, a fair acknowledgement of the problems that the international community faces, the existence of international law and an institutional framework, and the way the existing -selective and unilateral- hegemonic system affects a peaceful cohabitation.*

5. *I exhort the international community not to fall in a logic of war, seeking retribution for old and new controversies among nations and justifying actions*

against groups and sectors that have not found a pluralist disposition for the recognition and respect of their individual expressions in the existing institutional frameworks.

6. I call upon the media to avoid alarmist sensationalism based on interpretations of strong ideological bias that only increases the confusion and feeds the ghosts of intolerance.

7. Finally, I call upon the world's civil society, Nobel Prize Laureates, and all world leaders, not to rush to conclusions on today's events conforming instead a wide FRONT FOR WISE JUDGMENT in order to stop the cowardly use of violence and avoid further suffering to humanity.

Rigoberta Menchú Tum
Nobel Peace Prize Laureate
Goodwill Ambassador of the Culture for Peace
Mexico City, September 11, 2001

Additionally, some of the world's leaders who represent values contrary to those of the United States sent letters also hinting at a response more akin to a Level 4. One example is a letter from Libyan leader Moammar Gadhafi whom the United States has accused of backing international terrorism. Gadhafi called the attacks "horrifying" and urged Muslim aid groups to help "regardless of political considerations or differences between America and the peoples of the world… *Irrespective of the conflict with America it is a human duty to show sympathy with the American people, and be with them at these horrifying and awesome events which are bound to awaken human conscious*" (http://www.september11news.com/InternationalReaction.htm).

Notice that in each of these examples, there is a profound horror about the attack, a deep empathy and solidarity for the United States, and a call to respond in ways that recognize the larger system of which the United States is a part. It is this last feature—calls for negotiation, dialogue, and addressing issues facing the international community that fuel acts of terrorism—that reflect a Level 4 consciousness.

It is at this point that I move from the facts of September 11 to a possible scenario. Let us assume that President Bush, or a member of his staff, read these letters from world leaders (several of whom are Nobel Laureates and leaders of major spiritual traditions) and noticed that many of them are calling for an unusual response. Let us also assume that the President is curious enough to explore the ideas expressed in these letters before he makes his first substantive speech to the American people and the rest of the world. Finally, let us assume that a consultant close to the President has knowledge of CMM. As I describe how the consultant might proceed, imagine that all of this is done in conversation with others without showing the actual models.

The consultant might first begin with the Daisy Model, using it to identify all of the voices calling for a different response. Based on the actual letters sent to the President of which I am aware, President Bush might identify these people: Rigoberta Menchu Tum (Mexico City); Oscar Arias (Costra Rica); Jody Williams (United States); Archbishop Carlos Filipe Ximenes Belo (East Timor); Adolfo Perez Esquivel (Argentina); Yasser Arafat (Gaza); the Dalai Lama; Nelson Mandela, FW de Klerk, DM Tutu (South Africa); Prime Minister Mahathir Mohamed Mahathir (Malaysia); and Moammar Gadhafi (Libya). The consultant could ask questions to help clarify the current relationship that the President has with each of these individuals, the formal relationship between the United States and each country which might affect his working relationship with the individual, the people on the list that the President most respects and trusts, the people on the list that the President might have a difficult time working with, etc. Notice that the consultant is inviting President Bush into a reflexive conversation (use of the intrapersonal intelligence) that is already enlarging his taken-for-granted system.

In the course of exploring these world leaders and his current relationship with them, the President identifies 3 leaders who have had firsthand experience dealing with terrorisism in their own country and whom the President respects and trusts and asks the consultant to set up an immediate conference call. The purpose of the conference call is threefold: to invite them to participate in a private "task force committee" to help him envision a short term and long term strategy for responding to these attacks; to help him think about the content of a speech he will deliver later in the evening; to help him identify other world leaders who are sympathetic to the kind of response that they suggested in their letters to him. With the help of the consultant, and without calling attention to the models she is using, the conference call includes an exploration of the hierarchy model and LUUUTT Model.   Getting buy-in from the President, she begins the conversation by asking the 3 leaders to articulate their vision for how to act in ways that do not reproduce or escalate the violence, how they came to the position that they have, their fears or concerns about possible unintended consequences, things that have worked or failed to work when dealing with terrorism is their own country, and their thoughts on the manner in which the President should respond to the American people and the world (use of the LUUUTT Model). She then invites the President to share his hopes, fears, concerns, and confusions. She uses the rest of the conversation to build on the ideas and emotions that have been expressed, keeping in mind the threefold goals of the call and her commitment to help the President develop a systemic response akin to Level 4.   With respect to the President's speech, the consensus of the three leaders is to construct a speech which includes the following four elements (without ever knowing it or naming it as such, they have articulated "dialogic" or "cosmopolitan" communication):

1. Constructing a richer story about what happened, including:
   - An understanding of the other
   - An understanding of ourselves
   - An understanding of the historical context

2. Constructing a more systemic description what happened:
   - Beyond "us" and "them" to the patterns that "we" are involved in

- Beyond "win" and "lose" to win-win outcomes

3. Facilitating an increased awareness of the roles the participants play in making the world in which they live:
- Noting their responsibility for making the patterns in which they find themselves, not just blaming the other
- Noting their opportunities for acting in novel ways, not just responding in the most obvious ways

4. Changing the context
- A new interpretation of what's important or relevant (including "common ground")
- A different place
- A different set of participants (Pearce, 2005)

Among other things, this conversation has created a deeply textured and more sophisticated level of reflexivity (Gardner's intrapersonal intelligence) and has begun to create a dialogic relationship among the four leaders (interpersonal intelligence).

President Bush decides that his first speech will include this broader framework for understanding the attacks and how the United States plans to respond. The consultant works with the speech writer to help ensure that the language in the speech expresses the spirit of cosmopolitan communication. B. Pearce (2007, Chapter 1) has written a speech that the President might have given which embodies the four ideas stated above; it also includes the first three paragraphs of the actual speech that President Bush delivered the evening of September 11. I have italicized the portions of the speech reflecting a systems perspective characterized by Level 4:

> Today, my fellow citizens, our way of life, our very freedom came under attack in a series of deliberate and deadly terrorist acts. The victims were in airplanes or in their offices. Secretaries, business men and women, military and federal workers. Moms and dads. Friends and neighbors.
>
> Thousands of lives were suddenly ended by evil, despicable acts of terror.
>
> The pictures of airplanes flying into buildings, fires burning, huge structures collapsing, have filled us with disbelief, terrible sadness, and a quiet, unyielding anger.
>
> *Making all of this worse, at this moment, we don't know who is responsible or why such savagery was directed at us. But we will find out, and we will respond.*

Our first response is to prevent additional attacks. Your government, law enforcement, and military forces continue to operate, and we are taking every step possible to protect our citizens and our country from further destruction.

In addition, we are meeting the needs of those injured in these attacks. I immediately implemented our government's emergency response plans. Our emergency teams are working as I speak in New York and in Washington, D.C. to help local agencies in their rescue efforts.

We join in grief those families who have lost loved ones. Nothing we can do is enough to console those whose parents, friends, children, brothers or sisters are missing or have died, but we can and will join them in their sorrow. We are all bereaved; we are all shocked; we are all saddened. Let us comfort and support each other in this time of tragedy.

While we protect ourselves, care for the injured, and grieve for our dead, we are also searching for those who did this horrible thing. We will find them and bring them to justice.

And, we will do more.

We Americans like to think of ourselves as a good and generous people, and so we are. Nowhere has this been shown more clearly in the courageousness of those who have rushed into burning buildings to save others; the concern of those who have given blood and donated skills and supplies; and the compassion of those who treated wounds and embraced those who are hurt and hurting.

But we live in a complex and dangerous world. And in this world there are people who are not like us; who do not like us, and who seek to harm us. Some of these people think that whatever they can do to hurt us is right.

The fires and chaos in New York and in Washington are unprecedented – and yet they remind us of images that we have seen from other places: among the Palestinians and Israelis, from Beirut and London, and, I say with deep regret, from many other places around the world.

For many years, our intelligence and law enforcement officials have successfully protected us from attacks such as we have seen today. For many of us, terrorism has been something that afflicts other people or affects us only when we travel to other countries. And we have been generous in our support for the victims of terrorism as we have of natural disasters. We have given food, clothing, equipment; many of us have gone to the sites of terrorist attacks and offered medical help. But until today, most of us had not experienced it ourselves.

But now we, too, are the victims. This is not the first terrorist attack on U. S. soil, but it is the most heinous. And it ends our ability to rest comfortably

behind our own protective walls in such a dangerous world. Its sets before us a daunting task – a task different from those that confronted other generations, and one to which we must rise.

This terrorist attack, like all the other ones that have occurred during the past decades, does not come out of nothing. Our stories about the world, and about our place in the world, will have to become more complex. If we are to understand why people hate us so much, we will have to understand how the world looks from their perspective. And if we are to respond effectively to protect ourselves, we must understand those whose sense of history and purpose are not like our own.

It is tempting to see this vicious attack as the result of madmen trying to destroy civilization, and our response as a war of "good" against "evil." But if we are to understand what happened here today, and if we are to act effectively in the days to come, we must develop more sophisticated stories than these about the world, about our place in it, and about the consequences of our actions.

This is a terrorist attack. If we are in a state of war, it is a different kind of war than we have ever fought before. Terrorists are not capable of occupying our country or meeting our armies on the field of battle. They hope to destroy our confidence; to disrupt our way of life. They hope that we will destroy ourselves by the way we respond to the atrocities that they commit. Our first reaction, that of wanting revenge, to lash out at those who have injured us so, is almost surely the wrong response because it makes us accomplices of what they are trying to achieve.

Instead of the doing the obvious thing that they are trying to provoke, the more difficult task before us is to work on two levels simultaneously. First, we will identify, seek out, and punish those who did this horrible thing. As President Kennedy said in a different situation: let the message go out from this place that we will pay any price and bear any burden to prevent and punish those who make war on our citizens and our country. Let there be no uncertainty, no room for ambiguity, no doubt about that. We have enormous resources on which we may draw, and we will use them.

But no matter what we do in retaliation and prevention, it will not bring our dead back to life; it will not heal our wounds; it will not wipe the tears from our eyes. And if only our grief and our pain motivate us, we run the risk of becoming that which we hate.

Let us today renew our commitment to our highest values – what President Abraham Lincoln called "the higher angels of our nature" – and resolve that we will not defeat ourselves by becoming indiscernible from terrorists as we battle against terrorism.

So the second level of our task is to identify and seek to change the conditions in the world that call forth such hatred and permit it to flourish. Even as we struggle with our grief at the wounds inflicted on us as a nation, I call us to a renewed effort to achieve peace and justice throughout the world. The world is now too small, too interrelated, and too complex for us to hope that we can insulate ourselves from those who hate us, or to ignore the consequences of our actions that cause grief and pain to others.

In the next few days, I will set into motion two initiatives.

First, I will support the initiative already in Congress to create a cabinet-level Department of Peace. We now know a lot about peace, and we know that it is not simply the absence of war. My charge to this Department, and to the Secretary that I will name to my cabinet is a formidable one: To help create a world in which hatred and terror has no place. And I pledge my full support to this good work.

Second, to help create a world in which hatred and terror has no support or places to hide, I will ask for all nations of the world to join us in a campaign to identify and prosecute terrorists, to deny them support and materials, and to coordinate efforts to maintain the freedom of citizens throughout the world to live and move about in safety.

Almost forty years ago, a great American stood not far from where I now sit, and said that he had a dream of "the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

Today, as our nation rebounds from this vicious attack, I have a dream of the day when all of God's children will be able to sing, with full meaning, that their country is a "sweet land of liberty" and that from every mountainside in every country, freedom will ring. And as Martin Luther King, Jr., told us:

"When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, -- and, yes, Muslims and Buddhists and Hindus and agnostics and all the rest -- will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!""

My fellow Americans, let us accept the task that has been so tragically thrust upon us, to bind up our nations' wounds and to work together to create a world in which such wounds are not inflicted on anyone.

Thank you, and good night."

This speech clearly embodies Level 4 thinking: it articulates our outrage, our resolve to bring those who have committed these acts to justice, our commitment to end terrorism *and* it acknowledges that we are part of a larger system and we must understand the worldview of others.

In the days following 9/11, Osama Bin Laden and his terrorist network, Al Qaeda, claim responsibility for the attacks. The consultant immediately gathers information, including transcripts of actual statements members of this group have made in the past, and uses CMM's hierarchy of meaning to help construct the contexts out of which these terrorists are operating. Her initial assessment is this:

The largest context is cultural—cultural transformation—and based on a sense of morality and duty grounded in a story of oppressive international relations particularly by the United States and Israel;

The episode of terrorism is waged against the United States and countries who support and endorse, either directly or indirectly, the unjust policies and imperialism of the United States;

The self is the third level of context. The terrorist is proud of his actions because he is an agent of God opposing the oppressive acts of the United States and those countries who support the U.S. and Israel.

She suggests that it is time for the President to consult once again with the international leaders. Again, without ever referring to the models, she uses the conversation to enrich the research she has gathered of Al Qaeda's Hierarchy of Meaning by bringing in the perspectives and experience of these leaders. Keeping the Serpentine Model in mind, she invites the group to help the President think through several scenarios, trying to imagine possible actions and consequences of the various "central players" in this unfolding episode. They decide that a next step will be the formation of an "International Group" comprised of leaders whom this team believes to be sufficiently systemic to work together on a set of priorities to minimize inequities around the world that have made terrorist acts acceptable and the recruitment of terrorists possible. The one ground rule for participating in the group is a commitment to dialogue; a skilled facilitator in dialogue and cosmopolitan communication will lead each meeting.

I end the example here. Who knows where this path would have led. What I can say with confidence is that it would have created a different set of relationships with countries around the world, that it would have made us more mindful of our part in the system, that it would have modeled for nearly 80% of the population Level 4 interactional patterns, and that it would have made it less likely that the United States would retaliate in the way that we did.

In studying children's development, Vygotsky (1978) described "zones of proximal development." I think his ideas relate to adult development as well. The first zone includes those things that we can do without help, even in situations that are not

supportive. There are other tasks, just a bit more complex or demanding, that we can perform only if we have help or the environment is supportive. Vygotsky called this the zone of proximal development—with the right supports, we can perform better than we otherwise would. There is also a zone of development that we cannot perform no matter how much help we are given. The abilities required far exceed our current level of proficiency. Most of us don't need help in reproducing patterns of interaction based on a Level 3 consciousness. We experience these patterns everyday in our own relationships, see it on television, and read about it in newspapers. I believe the extended example of how President Bush might have responded could be seen as a "zone of proximal development". With the right supports (and they were/are available!) the President could have invited the world into interactional patterns akin to a self authoring or systemic level of consciousness. Had we acted mindfully and wisely, we would have planted fertile soil for a society more skilled in the intra-and interpersonal intelligences creating the possibility of a social evolution with a more advanced center of gravity.

Level 5 and Beyond

What would a Level 5 or Post-Level 5 response have been to 9/11? Here is where I draw inspiration from the opening quote by Thich Nhat Hanh. Hanh was a Buddhist Monk living in Vietnam during the Vietnam war. He was exiled from the country (and only able to reenter in 2005) for choosing not to side with the government and, instead, acknowledging the humanity of everyone entangled in the awful web of war (Ripper, 2007). Like Hanh, a Level/Post-level 5 consciousness would recognize that we are part of an interconnected web and an unbroken chain of "interbeing", in need of each other, with dissolved barriers leading to compassion for every living thing on the planet. In the kind of speech that the President might give, he would openly weep for all of us, making no distinction between the innocent and guilty and the victims and victimizers, but compassionately embracing all of humanity in his tears and in his words. From a Level 3 epistemology it is heresy; it can get you killed, like Jesus or Gandhi, or, at best, evicted from your home, like Hanh. It is Vygotsky's zone beyond proximal development; too advanced to comprehend or perform. From a Level 4 epistemology it is a stretch to imagine and a dream to behold.

CMM's extension of cosmopolitan communication is a concept on which to build a clearer articulation of what Level 5 interactional patterns might look like in practice. The development of mystery and ineffability, in conjunction with Gardner's spiritual intelligence, is another fruitful opening.

I end with a dream…if, or when, the center of gravity for the human species is a Level 5 consciousness CMM is no longer a "transformational theory"—in fact, it is no longer needed—since the gates of enlightenment are open. I'm reminded of this saying: A Koan is like a brick used to knock on the gates of enlightenment. Once the gate is open you have no further use for it and you throw it away.   As a transformational theory, CMM is like a brick used for the evolution of social consciousness. Currently, we desperately need the brick of CMM (and Kegan and Gardner and Wilbur and all of the other people committed to a more socially evolved societies) to meet the demands of a

complex world desperately looking for "how to go on." Let us work toward the dream of one day having no use for the brick and throwing it away.

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