

## **The Learning Spaces and Places of Cosmopolis 2045: Making Better Social Worlds in Communication**

Arthur Jensen, PhD  
Diane Susan Grimes, PhD  
Beth Fisher –Yoshida, PhD  
Barton Buechner, PhD

**Abstract:** The Cosmopolis 2045 project offers a framework for envisioning the way various components of society might integrate and function together in the future, using more evolved and complex forms of communication defined by W. Barnett Pearce as “Cosmopolitan Communication” (Pearce, 1998). This paper provides background for a panel discussion that focuses on the dynamics between the elements of mindfulness, sustainable peace, and systemic security within Cosmopolis, and how they facilitate continual learning and transformation of both Cosmopolis and its inhabitants.

### **Introduction**

The goal of the Cosmopolis 2045 project is to create and maintain a virtual depiction of a social community set in the future (circa 2045) in which residents and leaders of the community have adopted a communication-centric view of how their own and other social worlds function. Inspired by the communication perspective and a variety of tools associated with the theory known as the Coordinated Management of Meaning (or CMM), the depiction of the Cosmopolis community illustrates how everyday communication some 30 years in the future might be managed, given both the technological and educational/social advances that we might reasonably expect will emerge and become second nature to citizens.

The project assumes that the citizens of the future will have to deal with social and moral issues just as serious, if not more serious, than those we face today, but that they will have evolved an understanding of communication that is highly sophisticated and which engenders a more mindful approach to patterns of interaction which remain largely invisible or insoluble to us today. This understanding, which will be “second nature” to the citizens of Cosmopolis, will be presented as the result of a multi-decade educational campaign that has reached fruition by the fourth decade of the 21st century. The project, when fully launched, will consist of an interactive website in which visitors can see and hear the story of how this community has evolved and visit dozens of sites within the Cosmopolis community to see how its citizens re-invented the various functions of community life through the lens of what we have come to call ‘the communication perspective.’

## **Cosmopolis Transformed: A Brief Backstory**

Arthur Jensen, PhD

The story of Cosmopolis begins just after the turn of the 21<sup>st</sup> century (in 2004, to be more specific) in West Wiggington, a suburb of the larger urban community of Wiggington, in an unnamed state in the northern part of the United States. About a dozen years later (in 2017), West Wiggington formally changes its name to Cosmopolis, as a way of naming the transformation the community has experienced.

But we get ahead of ourselves. It was in 2004 that a small group of eight or nine residents of West Wiggington met in the town library in response to an ad in the paper that stated “Fed Up with Politics as Usual? Let’s Meet at the Reading Room in the Library on Thursday.” From that inauspicious beginning, four core members of that group continued to meet and enticed others to join them over the years. One of the driving forces within the group was a desire to see everyday life as meaningful and to explore the extent to which their collective actions could promote change. One of the group members, a communication professor at a local University, was familiar with the theory and practices known as the coordinated management of meaning (CMM) and was anxious to see if those practices could “catch on” with regular folks, not just academics or professional consultants. One aspect of CMM noted that if its practices were to be adopted at a cultural level, a “cosmopolitan” form of culture would start to take root. Within such a form, people would recognize the diversity and complexity of cultural practices around them, not as differences to be resolved or ameliorated but as differences that needed to be coordinated (valued, learned from, and seen as potential openings for change without necessarily obligating it).

The group eventually organized a series of events under the rubric of the “Cosmopolis Lyceum and Book Club,” in which participants agreed to read a selected book or attend a lecture or TED Talk by a prominent author whose work focused on community and self-improvement. Participants agreed that with every presentation, their conversation afterward would focus on finding at least one thing that they felt could be implemented in their community in order to “make it better.” As some of these efforts actually produced results, they sparked more enthusiasm and encouraged the group to seek out information on other change initiatives that were going on elsewhere around the world. The local community college hired a CMM-trained director to head its center for civic engagement and within a year, she and others were instrumental in helping to manage a school budget crisis that threatened to reduce the number of days school would be in session each year. These efforts also caught the attention of the Mayor of West Wiggington, who decided to try some of the communication practices as a way of augmenting more democratic engagement with city government. Within just a few short years, a resident-driven initiative to build a “Hall of Democracy” and radically transform the way city government operated became the first example of a community function that had been transformed by ‘the communication perspective’ embedded in CMM.

Over the next twenty years, West Wiggington/Cosmopolis experienced a similar radical transformation in more than a dozen other aspects of its community infrastructure. For example, its defense, police and public safety operations focus more and more on the quality of interactions with the community (i.e., police officers are trained to recognize that conversations, even routine traffic stops, have an “afterlife” that affects not just the reputation of the police force, but the quality of life of the entire community). Likewise, the court system gets a makeover, placing greater emphasis on community-based options that bring offenders of the law back into alignment with those offended and the community as a whole. Medical and mental health services are transformed through a model of care referred to as the “Universe of Care,” focusing every relationship and function in the system, including patients, as proactive teams of interdisciplinary caregivers. Mental health resources are readily available and more critically, are utilized by a high percentage of residents of Cosmopolis, in part because the stigma of the disease model of mental health has given way to a combined CMM, mindfulness, and “interpersonal neurobiological” understanding of how the brain, mind, and social relationships mutually influence each other (Siegel, 2012). As a result, residents know that working on their social relationships is probably the fastest route to better mental health.

One of the prominent features of the Cosmopolis 2045 website will be a section entitled “Can’t Wait Until 2045?” These sections, appearing in every site within Cosmopolis, will point to actual practices taking place somewhere around the globe in real time (e.g., 2014 or earlier). Thus, Cosmopolis can be seen as a space in which we imagine how powerful a social community might become if a critical mass of transformative communication practices, already being employed elsewhere, were to coalesce in one place and have the time to reach a level of maturity common to most members of that community.

### **Time and Space for Learning**

Cosmopolis was designed specifically to support and sustain the communication dynamics that provide the lifegiving properties of the community, and remind residents of the highest context for their “acting into” the complex moral situations that present themselves in daily life. In this context, learning and education is not considered to be a narrowly defined and graduated “one-time” process that takes place only in the early stages of the life of residents, but is built into the fabric of society itself, and spans the boundaries of disciplines, occupations, and social strata.

In the sections below, panelists will go into greater detail about several of the sites within Cosmopolis that have also been considered to be significant spaces for transformative learning. This will inform our discussion, in which we hope to elicit further thoughts and perspectives of all participants as we “think together” in ways that we hope will lead to better understandings of how[?] the way we construct our social worlds in communication might lead to better ways to structure our institutions. In this examination of the communicative world of Cosmopolis, we will emphasize three

domains within the community: mindfulness education, protection and defense, and peacebuilding as systemic components of transformational learning that include the individual, the structure of the society, and interactions with the external environment.

### **The Pavilion of Sustainable Peace**

Beth Fisher-Yoshida, PhD

There are many conflicts we experience on a daily basis at different levels of engagement, such as: intrapersonal because we need to make choices that may cause suffering; interpersonal with another person with whom we disagree in our private or work lives; intragroup because someone on our team is not pulling his fair share of the weight; intergroup because we are competing for perceived limited resources; and so on, to increasingly complex levels at the global scale (Deutsch, 1973). These conflicts may fester or we may be able to reach a truce and apply a band-aid approach. These are superficial adjustments that may buy us time to continue pursuing our goals, but they are not necessarily sustainable. In some instances, we do manage to work out our conflicts in ways that enrich our relationships and that are long lasting.

In engaging with Cosmopolis 2045 we wanted to create a space where sustainable approaches to conflict resolution and peacebuilding occur on a more regular basis. We let ourselves imagine that in 30 years, the general population as exemplified in Cosmopolis 2045, would have direct access to tools, services, conditions, support, that would lend themselves to creating sustainable solutions to conflict. These approaches would not only resolve the conflict, but would improve the relationship through more effective communication and this would go beyond resolution to transforming the dynamics toward sustainable peace. This means that in order to move past barriers that will reignite conflicts, we need to delve down to unearth root causes and unveil our perspectives and values that have been implicit. In some instances, conflict or the act of peacebuilding can be disorienting and lead to perspective transformation (Mezirow, 2000).

We believe this is achievable and the motivation to want to pursue this path has at least two reasons. One is that it just feels better when we are in sync with and attuned to other people and ourselves, so that we can put our energy into being productive, accomplished human beings, with meaningful relationships (Siegel, 2012). The second is that the costs of continuing and escalating are just too high and detrimental to the people we love, the world around us and to our own selves (Coleman, 2011).

The Coordinated Management of Meaning (CMM), a social constructionist approach that takes a communication perspective, emphasizes the importance of recognizing critical moments in our interactions with others and making skillful communication choices that will contribute to better personal and social outcomes (Pearce, 2007). CMM does this through applying principles and tools that enable us take different perspectives to

transform the ways in which we see, interpret and make meaning of the world around us (Fisher-Yoshida, 2014).

CMM helps us understand the choices we are making so that we can make better ones and build more inclusive social worlds. They help us answer these questions:

- What are we making together?
- How are we making it?
- What are we becoming as we make it?
- How can we make better social worlds?

Cosmopolitan communication sees differences as normal and as sites for exploration. One would not expect or want to ‘resolve’ differences. Instead, the challenge is to find ways of coordinating with each other in a social world that has in it many social worlds (Pearce, 2007). This is a quote from one of the creators of CMM, W. Barnett Pearce (along with Vernon Cronen) and this point of view is both forgiving and gives us permission to accept that we have conflict as a usual part of our lives and the challenge is in how well we manage it, not avoid it.

Conflict is not separate from us, existing independently in the world. We are the authors of our social worlds and, therefore, co-construct them. We are involved in ongoing, interactions with others and we create our relationships through turn taking in our communication. These turns create patterns, which create the dynamics we have in our relationships. These relationships define us and they become the stories by which we live, the lenses through which we view others and the same lenses we turn back on us. To build peace in a complex world, we need to understand many different people whose stories are not our own. We understand the world from their perspectives and by experiencing empathy with their stories. We can then layer these stories and connect them with our own to create more sophisticated stories about the world and about our place in it. We are the ones who co-create discord, so we can be the ones to co-create harmony.

When we use CMM in peacebuilding, we participate in a process for co-creating better social worlds with others. This process involves reciprocity, a continuous exchange in which we are more deliberate in how we build more meaningful relationships. We pay attention to multiple factors and influences to the system in ways that we may not have been aware of before using CMM. There are several tools and concepts we explore in the Pavilion for Sustainable Peace, with examples, case studies and simulations. There isn’t one correct answer, rather a series of informed choices. The process supports everyone in more carefully and critically exploring their own taken for granted assumptions about the world, other people, themselves, toward gaining deeper understanding (Brookfield, 1987). The awareness makes explicit what was implicit and this discovery allows us to recognize the unhealthy patterns we may have been creating without even realizing it.

In the process of using CMM and internalizing its core principles, CMM happens to us; it changes the way we think and frame our inquiry and understanding (Creede, Fisher-

Yoshida & Gallegos, 2012). The complexity of the world, which will continue to increase in complexity and complications, calls on us to be more critical and reflective thinkers (Argyris & Schon, 1974). There are fewer and fewer prescribed answers and so it is up to us to engage in ways that create more effective means of communication, for healthier relationships and to foster better social worlds.

### **The Citadel of Service—Community, National, and Global Security**

Barton Buechner, PhD

Cosmopolis, like all communities, is faced with the necessity of ensuring the safety of its citizens against various natural and human-caused dangers. While working for sustainable peace, Cosmopolis must also face the reality that not all parts of the world are operating on the same level of development, communication and cooperation. In an increasingly interconnected world, this includes being aware of a full range of foreign and domestic challenges to individual liberty, peace and prosperity, and how this is enacted in a global context. For this reason, the framers of Cosmopolis have envisioned a system of service that integrates security and protection at the local, national, and global levels, and created a fluid process for transitioning its protectors through these levels. All of these functions are interlinked and informed by extensive training in mindfulness, systems thinking, and cosmopolitan communication.

Learning from centuries of experience by veterans of international conflicts, those responsible for the security of Cosmopolis came to understand the psychological demands of such service, and the valuable lessons that those who serve abroad bring back to the community. As a result of this knowledge, the security protocols of Cosmopolis and associated training were designed in a way to be more inclusive of various forms of public service and public safety, creating more solidarity among all who serve, and making their training and operations more transparent to the community at large.

The experience of 9/11 and the subsequent creation of the Department of Homeland Security also led to a rediscovery of the essential roles of first responders, law enforcement, and emergency service providers in a secure and safe community within a broader national and international context. Initially, the collaborations between the military and law enforcement began with cross-training and sharing of tactics and equipment, but over time a number of episodes (including an unfortunately tense domestic episode in Missouri in August of 2014) led to a deeper understanding of the need for more cultural awareness and contextual sensitivity among all public safety and defense providers.

Increasingly aware that Cosmopolis is not isolated in a bubble but part of a diverse and evolving global system, academic and political leaders became deeply engaged in learning from those who serve abroad as they return home, and reflectively engaging in the process of appreciating the impact that service abroad has on the level of understanding and appreciation between cultures.

These deep-seated changes in the integrated nature of the culture of the protectors of Cosmopolis were in many ways a return to old principles, updated to reflect a more complex understanding of communication. The idea of the “Citizen-Soldier” for example, dates back to the American Revolutionary War, and was born of a unique philosophy of egalitarian teaching and training of volunteer soldiers from a free society created by the Prussian Baron Friederich Von Steuben and George Washington (Schmitz, 2013). This idea became somewhat muddled over time, as rapid responses to national emergencies and the expediencies of wartime necessity led to periods of involuntary service through conscription (“the draft system”), leading to more reliance on authority and only rudimentary “basic” training for the conscripts. Later, with an equally rapid change to an all-volunteer force, the burdens of defense shifted to the 1% of the population who were willing to volunteer for service. Over time, this social isolation led to less representation of veterans in other segments of society, as fewer veterans were represented in political leadership, the academy, and business. In turn, this stratification placed more of a burden on the members of the military reserve components and their families, who straddled two social worlds that were increasingly polarized and distant from each other.

The planners of Cosmopolis recognized these tensions, and set out to increase the level of communication with and between those who serve and protect the population, and to integrate the processes of training and transition into the social fabric. With these restorative changes, another, even older, idea came back into public consciousness; the notion of the society helping returning warriors to come home by listening to their stories and honoring their experience as well as their service. This concept had been preserved by some subsets of society, particularly Native American culture, but had become lost in the broader context. This may have been a result of the compartmentalization that takes place in a specialized society, as many citizens lost personal touch with the 1% of the population who serve, and simply expected these things to be taken care of by either the military brass or the Veterans Administration, with funding provided by politicians (from the public treasury). It was only after the widespread and visible failures of these systems to achieve this essential human function that other individuals and sectors of society came forward to collectively create a “National Veterans Strategy,” operating outside of many of the bureaucratic constraints that had not only limited effectiveness of the systems, but created numerous unintended consequences (Armstrong & Hayne, 2013). Much of the impetus for these social changes came about through collective action and “social entrepreneurship” by the veterans themselves, who carried deeply ingrained ethical values of service above self and taking care of each other, combined with a clear-eyed understanding of the limits of bureaucracy as a form of organizing. Adopting a “new/old paradigm of communication in action” (Van Middendorp, Matoba, & Buechner, 2012), they carried these deeply held service values into an unfamiliar system with both the will and discipline to co-create a more just and responsive social environment. Cosmopolis, as a bold social experiment, became a testing ground for many of these innovative concepts.

In addition to finding better ways of organizing to support each other, returning veterans also began looking inward to make meaning from often troubling experiences. Using their post-service education benefits, some encountered the literature of communication and interpersonal psychology (including CMM) as a way of making sense of their time in service (Buechner, 2014). One of the first and most significant outcomes of this informed introspection was the identification and articulation of the phenomenon of “moral injury” among the veteran population. Examples of moral injury that were identified by veterans included participating in situations in which innocent people were killed as a result of military operations, which were being undertaken to protect the very people who died as a result. This was expected, but on further examination, moral injuries also included more subtle misalignments of communication—such as being treated like juveniles again when returning to school after being given responsibility for the lives and wellbeing of fellow soldiers and millions of dollars in equipment and supplies. Another common moral insult reported by student veterans in higher education was being forced to listen to complaints by young, inexperienced students about minor annoyances, while knowing that their fellow soldiers still in harms way were cheerfully shouldering huge responsibilities or philosophically bearing the lifetime impact of battlefield injuries.

Gradually, as these “moral injuries” surfaced in the domain of higher education, the academic community – led by anthropologists and communication scholars – began to engage more closely with the student veteran population. Awareness of these wide-ranging experiences of moral conflict demanded some new system of sense-making, acknowledging the fact that we are often living between multiple social worlds, each with its own moral logic and framework (Pearce & Littlejohn, 1997). The result was a richer learning environment in which the humanities and philosophy returned to prominence alongside the so-called “hard” sciences – technology engineering and mathematics. All of this was framed with an “adult learning” approach that considered the experiences of the student as a part of the learning process.

As Kegan (1998) had predicted, the growing complexity of our social world was demanding a higher level of consciousness in order for individuals to function, and much of this consciousness was evolving in relational space. Not surprisingly, military veterans and first responders were among the first to feel these effects, but quite often they did not have the language nor the context to unpack it or talk about it. Military life is about as complex as it gets, working across cultures and often in difficult and critical situations. After experimenting with various approaches to developing more psychological resilience through forms of rigorous mental training, it was finally realized that the true goal was personal development. Dealing with complexity and ambiguity require a more developed, disciplined, and broadened mind, which is best accomplished through processes of engaged reflection and guided education. On further examination, it was also found that the long-term impact of education over the lifecourse was affirmed by a longitudinal study of a group of World War II Veterans (Vaillant, 2012). This unprecedentedly detailed study identified the number of years of education completed as the single most significant determinant of physical and mental health over the lifecourse, by far eclipsing every other factor. These startling findings led to increased collaboration between military and academic leaders to use educational process more purposefully to



improve the mental health and well-being of service members, both those remaining in-service and those in transition to future roles in society. These collaborations resulted in three major areas of focus:

- 1) Improved understanding and promotion of education options by military leadership as a way to foster ongoing development among individual service members
- 2) Dedicated veteran support and mentoring programs in higher education that would help to provide advice from multiple perspectives during the transition process
- 3) Increased use of “adult learning” processes that incorporate the experience and context of the learner when working with veteran students

The Cosmopolis designers took these developmental communication dynamics into account when structuring their community and institutions to incorporate the support and cultural integration of its defenders and protectors. As a result of this shift in focus, the attending to their mental health care and medical needs gradually became integrated into the community infrastructure, and no longer isolated in a specialized military and veterans healthcare system. This of course has practical benefits for administrative efficiencies, but also contributes to more systemic shared learning and social connection, which is our focus here. Above all, this integration helped to reverse the sense of many veterans that they were not a part of society at large, helping them to feel more accepted and socially connected upon their return home.

The reciprocal learning that occurred from this engagement also helped to transform higher education itself in unanticipated ways. Veterans, realizing their mental health was tied to their developing a more mindful and complex way of seeing the world, began to use their service-earned educational benefits to support their journeys of personal growth and “making meaning” after the moral complexity of their service experience. Once experiencing the joy and fulfillment of continued learning and personal growth, they began to gravitate to employers who likewise valued continued investment in education and development of their people (Kegan & Lahey, 2009). This in turn led to more partnerships between employers and academia through the realization that one of the best ways to recruit desired talent from among the veteran population was to “grow them into the business” by mentoring them through school, making strategic use of government-provided tuition to help develop the attributes necessary for transition and career success.

Over time, participation of their protectors and defenders in these more integrated and interconnected processes helped the leaders of Cosmopolis to recognize and analyze the dynamics of what is being communicated in difficult or confrontational situations. Achieving true authenticity of service values and identity as “Cosmopolitans” requires protectors and defenders capable of conducting themselves in a way that respects all people—at home and abroad—while acting decisively and systemically. Defending Cosmopolis is both a physical and ideological concept that includes the ability to identify emerging patterns; the skills to intervene in patterns of behavior and actions that threaten peaceful and positive social interaction; and the ability to mindfully take action based on

the highest possible context. A critical aspect of this emerging ability is a principle of cosmopolitan communication that allows individuals to see and treat others as both similar and different, or “Global Integral Competence” (Matoba, 2013). A multi-perspectival approach to security based on this level of awareness and communication creates greater compassion and engenders mutual respect and human understanding that in many cases serves to prevent situations of potential conflict through strength of presence and integrity. This is something that has been long known by the most disciplined warriors and “street-wise peace officers, but has now become more systemically and globally applied. The ability to enact these complex processes as a way of being comes from the diligent study of communication dynamics and engagement in mindfulness practices. This will be more fully explored in the next section.

### **The Mindfulness Center**

Diane Susan Grimes, PhD

Mindfulness is fully integrated into Cosmopolis and is part of what allows Cosmopolites to “do” CMM and to consider transformative learning to be an ordinary part of life. It allows them to self-reflect, notice their assumptions, begin to see their internal and relational patterns, notice systems and how they function, to be aware of their responses to the ups and downs of being in community. CMM provides the concepts and important questions to consider. Mindfulness practice further develops the attention and focus needed to draw on those concepts and answer those questions.

Cosmopolis has a Center dedicated to mindfulness, which after bouncing around in the early years from church basement, to members’ homes, to rented space, to suburban shopping center, was built with mindful attention to detail and beauty, near the center of the city. The Center is a space to support mindfulness practices and study that is not necessarily associated with religion. Because several members over the years have been academics and consultants using CMM, the Center has an emphasis on mindful communication. The Center has evolved from once a week classes to a wide array of activities, including practices classes, reading and study groups, multiple sitting and walking meditation times and places, classes in art, mindful parenting, mindful communication, and children’s programming, among others. There are also outreach programs and Mindfulness Center liaisons embedded across the community.

In Cosmopolis, meditation is an unquestioned part of life, a daily practice like brushing your teeth. Mindfulness is respected, drawn on and integrated into school settings, medical settings, justice, peacekeeping and civic settings. Citizens reference easily (and practice) meditation styles such as loving kindness meditation, open awareness meditation, focusing meditation, and “just like me” meditation. One might hear from denizens age 3 to 93: “Just like me, this person [that I’m having a conflict with] just wants to be happy. Just like me they may feel angry, sad or alone...” And one can overhear aggravated parents (or children), teachers (or students), jailers (or prisoners) say “Let’s just take a moment.” This is shorthand for “Let’s stop the interaction, take a few deep breaths or a short walk, and begin again with a clearer, calmer mind.” Most spaces

in Cosmopolis include a meditation room or space where people can meditate or self-reflect alone, virtually, or “in person” with others. A diverse toolkit of additional practices are well-known and used, such as walking and writing meditation, drawing meditation and mandala-creation, running mediation and contemplative dance, along with related disciplines such as Tai Chi and yoga.

Of course, CMM concepts are also in common usage, so that URP (unwanted repetitive pattern) (Pearce, 1989) is a buzzword with a special Cosmopolis complement that residents argue has become more common as Cosmopolites have become more skillful—that term being WRP (wanted repetitive pattern). Creating WRPs is crucial for all of Cosmopolis’ institutions but especially for the Pavilion of Sustainable Peace and the Citadel of Service. This is because URPs reflect habit and often hidden emotions and assumptions as well as deep-seated conflict. Mindfulness practices encourage citizens to become aware of these assumptions as well as their typical reactions/responses to difficult interactions. Just as the URP unfolds turn by problematic turn, with awareness and letting go of anger, resentment, and mistrust, the underlying relationship can be transformed along with the creation of a wanted, peace-sustaining pattern. Mindfulness offers a method to work with troubling emotions without acting out or denying them (Huston, 2010). It also allows room for complexity. And Cosmopolites realize it encourages them, like Kegan’s 5<sup>th</sup> level of development, to see “selves” as unfinished and not solid (Kegan, 1998). This reinforces and supports the ways CMM allows “selves” to be seen as relational and created through communication. This, in turn, encourages citizens to be less attached to their preferred outcome and more open to negotiation and peace-building.

The defenders of Cosmopolis also have a special resonance with the Mindfulness Center as many meditation traditions include a peaceful warrior figure whose bravery includes being open hearted and able to approach their mind with honesty and gentleness (Trungpa & Gimian, 1988). Those who leave Cosmopolis to serve take this notion along with them and are cared for and honored upon their return. The Mindfulness Center is part of the Universe of Care, hosting a Veterans Writers’ Group where trauma or difficult memory shards are encouraged to surface and be processed (Schell, 2013). One way the community supports such work and connects with its veterans is by attending VWG community readings. Some Cosmopolis defenders complete their service within the community; they know they have a special responsibility to not let power “go to their head.” They keep the full humanity and complexity of situations and histories of all citizens in mind when interacting, and act into situations with an awareness that they represent the community and must model the very best skills. Training, which includes meditation practice, jumpstarts this attitude, while monitoring and feedback by supervisors, peers and citizens encourages thoughtful, compassionate behavior. When difficulties occur, support, space and time are provided for recovery. Service, justice and transparency are not just slogans, but individual and organizational goals for Warriors.

Mindfulness is a core concept in Cosmopolis because it is both broad—in the sense that the ability to pay attention or notice underlies the ability to see patterns (while CMM provides the concepts and questions)—but also very specific in that it contributes

concrete practices that are crucial in every area of individual, relational and community life.

## Conclusions

CMM theory teaches us to look at communication to see the way we create and shape our social reality in relationship with others. Going beyond the individual level, this examination similarly directs us to look at the coordination and communication between three domains within the Cosmopolis community to understand how the community itself can be continually renewed and transformed. Mutually influencing conversations and interactions between these domains provides a generative core that serves to connect the social world of Cosmopolis together as a dynamic learning and development community, capable of sustainable ongoing evolution while it interacts positively yet safely with those outside of its boundaries. The ethos and state of mindfulness represents an essential level of awareness that allows purposeful development and growth to occur, as opposed to becoming locked into rigid patterns of mindset and behavior.

The “learning spaces” of Cosmopolis are so designed to enhance communication between these communities of thought and practice so that they inform and interact with each other in a relationship of dynamic tension that is inherently developmental, not confrontational. As an example, all military and police training is conducted in publicly accessible space, not on cloistered bases or remote training sites. Those signing up to serve remain in Cosmopolis (as others also remain in their respective communities) until they are called to forward deploy for various peacekeeping, protective, and humanitarian or disaster response missions. Likewise, those who teach are not necessarily locked into tenure-regulated positions, but have the ability to engage in practice in other areas of the community, and are welcomed back into the academic sphere when they have achieved their learning objective.

## References

- Argyris, C. & Schon, D.A. (1974). *Theory in practice: Increasing professional effectiveness*. San Francisco, CA: Jossey-Bass
- Armstrong, N. & Haynie, J. (Eds). (2013). *A national veterans strategy: The economic, social, and security imperative*. Institute for Veterans and Military Families, Syracuse University. Retrieved from <http://vets.syr.edu/report-from-syracuse-universitys-institute-for-veterans-and-military-families-and-institute-for-national-security-and-counterterrorism-argues-for-a-national-veterans-strategy/>

- Brookfield, S. D. (1987). *Developing critical thinkers: Challenging adults to explore alternative ways of thinking and acting*. San Francisco, CA: Jossey-Bass.
- Buechner, B. (2014) *Contextual Mentoring of Student Veterans: A Communication Perspective*. (Doctoral Dissertation) Retrieved from <http://pqdtopen.proquest.com/pubnum/3615729.html>
- Coleman, P. T. (2011). *The five percent: Finding solutions to seemingly impossible conflicts*. New York: Public Affairs.
- Creede, C., Fisher-Yoshida, B. & Gallegos, P. V. (2012). CMM as transforming practice: An introduction. In C. Creede, B. Fisher-Yoshida & P. V. Gallegos (Eds.). *The reflective, facilitative, and interpretive practices of the coordinated management of meaning: Making lives making meaning*. New York: Rowman & Littlefield.
- Deutsch, M. (1973). *The resolution of conflict*. New Haven, CT: Yale University Press.
- Fisher-Yoshida, B. (2014). Creating constructive communication through dialogue. In P. T. Coleman, M. Deutsch & E. C. Marcus (Eds.) *The handbook of conflict resolution: Theory and practice*, 3<sup>rd</sup> edition. San Francisco, CA: Jossey-Bass.
- Huston, D. (2010). *Communicating mindfully: mindfulness-based communication and emotional intelligence*. Mason, Ohio: Cengage Learning.
- Kegan, R. (1998). *In Over Our Heads: The Mental Demands of Modern Life*. Harvard University Press.
- Kegan, R., & Lahey, L. L. (2009). *Immunity to Change: How to Overcome It and Unlock the Potential in Yourself and Your Organization* (1 edition.). Boston, Mass: Harvard Business Review Press.
- Konvisser, Z. (2013). *Living beyond terrorism: Israeli stories of hope & healing*. [S.l.]: Gefen Publishing House.
- Matoba, K. (2013). *Global Integral Competence for Cosmopolitan Communication*. (integral Theory Conference Paper) Retrieved from <http://www.cmminstitute.net/sites/default/files/2013%20Fellow%20-Matoba%20final%20paper.pdf>
- Mezirow, J. (2000). Learning to think like an adult: Core concepts of transformation theory. In J. Mezirow & Associates (Eds.) *Learning as*

*transformation: Critical perspectives on a theory in progress.* San Francisco, CA: Jossey-Bass.

- Pearce, W.B. (1989). *Communication and the Human Condition*. Carbondale: Southern Illinois University Press.
- Pearce, W. B. (2007). *Making Social Worlds: A Communication Perspective* (1st ed.). Hoboken: Wiley-Blackwell.
- Pearce, W. B., & Littlejohn, S. (1997). *Moral conflict: When social worlds collide* (1st ed.). Thousand Oaks, CA: Sage Publications.
- Schell, E. E. (2013). Writing with Veterans in a Community Writing Group, *Composition Forum* 28. Retrieved online at: <http://compositionforum.com/issue/28/writing-with-veterans.php>
- Schmitz, J. E. (2013). *The Inspector General handbook: fraud, waste, abuse, and other constitutional "enemies, foreign and domestic."*
- Senge, P. M. (2010). *The Fifth Discipline: The Art & Practice of The Learning Organization* (Revised & Updated edition.). Crown Business.
- Siegel, D. J. (2012). *Pocket guide to interpersonal neurobiology: An integrative handbook of the mind*. New York: W. W. Norton & Co.
- Trungpa, C., & Gimian, C. R. (1988). *Shambhala: The sacred path of the warrior*. Boston: Shambhala.
- Van Middendorp, S. Matoba, K. and Buechner, B. (2012) *SIETAR Forum 2012 +38 in Berlin*. Integral Leadership Review. Retrieved from <http://integralleadershipreview.com/author/sergej-van-middendorp-kazuma-matoba-and-barton-bue/>
- Van Orden, K. A., Witte, T. K., Cukrowicz, K. C., Braithwaite, S. R., Selby, E. A., & Joiner Jr, T. E. (2010). The interpersonal theory of suicide. *Psychological Review*, 117, 575-600.