RESONANT MESSAGING: 
PATTERNS OF INTERACTING AND MYTHOLOGIES OF CHANGE

by

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Resonant Messaging: Patterns of Interacting and Mythologies of Change

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This paper examines the relationships between an organization's patterns-of-interacting and the under-structure of heroic message-making in times of momentous organizational transition. Also explored are five sub-themes: The nature of crisis and trauma as an impetus and core organizing principle; The relationship of complexity theory to organizational systems; The notions of message-making and leadership as an anxiety reducing and sense-making mechanism; Use of message-making to reinforce the psychological contracts, and the intrinsic group identity; and How message-making reinforces and mobilizes group identities.

A multi-faceted methodology was employed to access the understructure of historic resonant speeches and aphorism made during periods of significant change. The primary cognitive framework employed was the Four Faces Of Capitalism, as defined by the Wexler-Wheel organizational analysis paradigm. A vital layer of analysis and inquiry utilized the psychotherapeutic foundations of Carl Jung related to root Trauma and Archetypes. Also engaged was Jung's cognitive framework of Psychic Functions. Mythology, its relationship to trauma and patterns of interaction, was the final filter governing this methodology.

Key findings:

- Single sector messages can have powerful impacts on their constituents provided messages are short and embody the deepest values and highest ideas of that sector;
- Messages that employ communitarian sector attributes for framing the reality leaders wish to define are successful in making difficult future prospects easier to be accepted since actions taken are perceived to be in service of community's identity;
- Compelling message-making utilizes attributes of all the sectors in appropriate proportions to the direction sought by the leadership;
- Small amounts of well placed attributes to contrast or accent the primary message theme, and primary sector traits, can elevate the impact of the resonance achieved;
- Messages with the most impact and resonance possess conjoined sectors. The inherent tension, and power lies within the attributes of diametrically opposed sectors;
- Lastly, a skillful blending of resonant forces underlies the ability to connect with a core constituency in a manner that can create enthusiasm and energy for change.

This work indicates that the principles of resonant messaging are best employed in times of difficult transition – such as mergers acquisitions – or momentous changes – such as challenges to tribal or group unity, identity, or existence. The resonant message-making concepts uncovered in this work are contra-indicated for times of ordinary day-to-day engagement between leader and their constituency.
DEDICATION

To Carole, whose wisdom, persistence of vision, clarity of thought and ability to see beyond the words in ways that illuminated my own thinking has made this work both more compelling and enjoyable for myself. Thank you for your patient, wise and gentle heart.

To Jennifer, for equipping me with the ability and desire to uncover the answers that lay beyond the ordinary, and for showing me how to trust the process and follow it where it leads. Thank you for sharing your wisdom, life and trusting nature.
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My heartfelt gratitude to Carole. Her patience in guiding me through the intricacies of therapeutic language, and its core principles was invaluable and continues to inform my thoughts in new and unexpected ways. Her assistance aided the insights expressed in this document.

My grateful thanks to Mark Wexler, whose energy and enthusiasm for this project has greatly aided, and quickened its completion. His ability to recognize, at an early stage the core intent of this work and its relationship to his model, has tremendously helped to shape this work's form, and to validate its substance.
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Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative and creation, there is one elementary truth the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents, meetings and material assistance which no man could have dreamed would have come his way. Whatever you can do or dream you can, begin it. Boldness has genius, power and magic in it. Begin it now.

JOHANN WOLFGANG VON GOETHE
1 INTRODUCTION

1.1 PATTERNS & KNOWING

An organization is its patterns of interacting. Conjointly, the strongest force in organizational life is the membership’s avoidance of anxiety (Bushe, 2001). The intersection of these two organizational principles form the basis of ascertaining what an organization’s leadership can utilize to effect change management that is consistent with the organization’s makeup, i.e., their way of being. All leadership is manipulation (Bushe, 2001). Once leaders elect to transition their organization, they must intervene to change interaction patterns in a manner consistent with the root psycho-mythological identity of the organization’s membership.

These patterns, while malleable, are surprisingly resilient to changes in an organization’s operation environment and to changes in the membership of its constituents. Yet the force that draws the membership to belong to an organization is what also unites the organization. Collectively, the constituents of an organization constantly interact with their social reality, while they are simultaneously co-creating their reality. Their patterns of interacting are created by, and reinforce both their core mythologies and ethos. It is these mythologies, and the juxtaposition of the events of the day against the organization’s collective journey that create resonance within the membership, and to enable transformation and endurance in the face of momentous change.

Understanding the nature of the interacting patterns, and the forces that are utilized to avoid anxiety can be greatly aided by use of the Wexler-Wheel model (Wexler, 2004). The model uncovers the primary attributes of the macro societal, and managerial drivers associated with each of the four faces of capitalism. This model can be used by leaders involved in organization transitions to better shape and direct the static and dynamic forces that strongly influence their firm’s pattern of interacting – both as macro-level entity, and at the individual
level). Through means of the Wexler-Wheel, an organization's patterns of interacting can be characterized as a footprint.

1.2 ORGANIZATIONAL FOOTPRINT

A principle tenet of the Wexler-Wheel model is that organizations have footprints. A footprint is the organization's mapping with respect to the four quadrants, i.e., faces of Capitalism. While organizations have a predominant grouping within one quadrant, they nonetheless have attributes that can be found in other quadrants. This heterogeneity of qualities is what constitutes its footprint. The footprint is merely a diagrammatic means of expressing the dynamically and statically manifested qualities of the firm/organization as it appears to others and itself, respectively. Similar to DNA in organisms, an organization's footprint directly affects how it evolves and interacts with the world. However, unlike the predominantly indelible and resilient nature of DNA, a firm's footprint can be transitioned, as it is somewhat malleable. Nonetheless, while stimuli for change may come from outside, the actual footprint change must come from within.

Changing the footprint of a firm or organization will create anxiety within the membership, regardless whether the stimuli is internally, or externally generated. Crisis creates anxiety. Hence, the path of change to be traversed must, of necessity, be succinctly communicated to the membership via effective message-making practices. The goal being to provide the membership with an ability to locate themselves within the new interaction pattern, while simultaneously recognizing the cumulative attributes of the previous and current interaction patterns related to their particular face of capitalism. They must see their role in the organization's new journey, and equally vital, perceive their individual journey within it.
1.3 **Leaders & Message-Making**

Much has been written about leadership and its diversity of leaders: The uplifting such as Ghandi, Churchill and Roosevelt; or the range of darkness inhabited in small ways by the likes of a Jim Jones, or on a global scale by Adolph Hitler. Leadership can motivate their constituents in times of change towards illuminated acts of self-aware, humanitarian self-sacrifice, or narcissistic self-destruction. Gary Yukl in *Leadership in Organizations* (2002) states that there are as many definitions as there are people who attempt to define it.

Yukl posits four common themes to the myriad of leadership definitions: a *process* of intentional influence exerted to *guide*, *structure* and *facilitate* activities in a group or organization. Yukl references Burns (1978: 18) when he indicates that an important aspect of leadership is to mobilize “psychological and other resources so as to arouse, engage, and satisfy the motives of the followers”. A related definition by Jacobs & Jaques (1990: 281) captures an aspect of organizational change as a “process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose”. Also related is a definition by E.H. Schein (1992: 2) that addresses the nature of an organization being its patterns of interacting and adapting, wherein leadership is the “ability to step outside of the culture ...to start evolutionary change processes that are more adaptive”.

Within this paper, leadership is considered to be about *engaging others by sharing wisdom, instilling courage in difficult times and increasing the competence of the tribe* (Lash, 2003). An important enabler to these ends comprise effective *message-making* practices as part of the influence process.

The leadership’s *message-making* practices directly affect the level of anxiety experienced by the membership, in addition to the effectiveness on the membership to reform their own sense of belonging to the group. Message-making impacts the membership’s ability to re-establish patterns of inquiry, and patterns of interacting that further the goals, aspirations and competencies of an organization.
### 1.4 Focus

Throughout this document, the nature of the leadership considered is that of *Heroic/Visionary* leadership, e.g., Kennedy, King, Mandela. Other types such as *Ordinary* leadership (day to day and affect to face leadership exhibited by people/project managers), and *Situational* Leaders (i.e., in the moment leadership related to unscheduled intervention) are not related to the focus of this paper. The focus is upon those leaders who had pivotal impact on their constituencies, and acted to effect change under challenging conditions.

The under-structure related to the *patterns-of-interacting* and *message-making* pertaining to the Wexler-Wheel (Wexler, 2004) will be examined along the following dimensions:

- Attributes and Dynamics of the Wexler-Wheel
- Organizational Cognition
- Organizations & Complexity Theory
- Capitalism & Psychological Contracting
- Leadership & Sense Maker
- Trauma & Talisman
- Mythos & Message Making
- Analysis of Seminal Speeches & Aphorisms

A series of Appendices is provided for readers interested in delving more deeply into the semantics of leadership. Appendix-A: *Analysis of Speeches* presents an analytic overview of each speech in the context of the Wexler-Wheel. Appendix-B: *Full Text Analysis* deepens the readers understanding by providing a detailed line-by-line analysis of each speech to reveal it is understructure. Messaging examples explored in the Appendices were taken from historic records that indicated heroic leadership. Together these Appendices illustrate the concepts underlying the use of resonant messaging as used by leaders in times of momentous change.
1.5 **Appendix Structure**

Three Appendices are provided for those readers interested in obtaining a deeper understanding of the Wexler-Wheel concepts presented in this paper, and for those wishing to delve more deeply into the practical use of the tools as they apply to historic examples of heroic message-making.

- Appendix A: *Analysis of Speech*: Provides an overall analysis of a specific speech or document.
- Appendix B: *Full Text Analysis*: Provides those interested in delving into the Wexlerian understructure of each speech or document via line-by-line deconstruction.
- Appendix C: *Wexler-Wheel Insights & Practical Dimensions*: Provides readers interested in gaining quick insights into the specific traits and dynamics of the Wexler-Wheel relative the understructure and themes within their sector.
The Wexler-Wheel presents a contextual model of capitalism that illustrates the tensions and dissonant qualities, which are inherent within contexts of instrumented and organized action. The Wexler model proposes a flexible and organic, multi-dimensional view of capitalism that consists of four co-existing principle constituents each with a set of endogenous and exogenous paradigms. These paradigms act upon all constituents. It places constituent pairings either in opposition, or in conjunction with each other. The endogenous paradigms are endemic within a specific constituency, i.e., a specific form of capitalism. Whereas, exogenous paradigms are shared between two adjacent constituencies – this creates a meta-goal that transcends a single form of capitalism such as Systems Maintenance.. The principle constituencies comprising the *Four Faces Of Capitalism*: Buccaneer, Regulatory, Communitarian, and Knowledge. These constituencies make up the organizations within which individuals structure, operate, seek to establish market contexts, exert their management competencies, and handle change.

Wexler (2004), within his work *Leadership in Context: The Four Faces of Capitalism*, defines an organization as a “response to, and a means of creating value that satisfies some human need within a market context”. This definition can be broadened as follows: An organization is any group of individuals that have arranged their affairs to deal with a collective anxiety. In this context, all lives are lived in the framework of organizations.

An underlying paradigm, and power of the Wexler model is its inherent ability to succinctly represent the nature of capitalism as practiced within different countries and organizational entities, and their diametrically opposed agendas. The model captures this paradigm via the separation, and specific placement of the four capitalism models. In the Wexlerian paradigm, adjacent forms of capitalism represent the least difficult form of organizational change and movement. Diametrically opposed organizations represent the most difficult transitions and
forms of co-existence – as these groups tend to contain processes, psychological contracts and belief systems that are diametrically opposed, and incompatible. However, all four faces of capitalism simultaneously co-exists within the nation-state and firms. Consequently, the leadership of these states and/or firms must be aware that more than one face may be simultaneously operating.

Figure 1 Wexler Wheel – Four Faces of Capitalism: Sector View

1 Figure Created by H.A. Thompson © 2003
2.1 **Endogenous Traits**

Each of these faces of capitalism has their own endogenous traits, and aphorisms that immediately set each in contrast to the others. It is these traits however that form a world view, from which the mythology, and ideology of each group develops. These outlooks become the unwritten code about “the way things get done around here”; it underlines their attitude to management, temporal outlooks and pacing, structuring of roles, areas of organizational focus, strategic mindset, and approach to execution of tasks.

An essential aspect of the model: Each group holds a belief that its diametrically opposed counterpart is deficient and deeply lacking in ‘real world understanding’. There is a natural suspicion between these groups. Yet ironically, while disdain of “the other” is the prevalent outlook, there is also recognition by each party of the core traits of its opposite member – in what the evaluator considers appropriate amounts – to enable desired goals. For example, the Buccaneer can see the benefit of reducing the cost of employee turnover by fostering a communitarian feeling in the work force, while Communitarians might seek out the market insight and capital divestiture ability of Buccaneers to understand, protect and grow their community holdings; Knowledge capitalist seek out the stable capital of the Regulatory capitalist, while the Regulator seeks out the innovation of the Knowledge capitalist to refresh the portfolio of the Regulatory holdings to fend of competition).

As in physics, where nothing exists in a vacuum, so too in an organizational system: A dyad exists between the anxiety that creates the need for the organizational response, and those who are drawn to the address the anxiety presented. Whether an overt response to angst (as in the call to arms and community of the September 11th terrorist actions, or Churchill in defending Britain), or more subtle and covert (as in a pull towards the soul fulfillment of the socially oriented charity/volunteer worker role, or the heartfelt goodbye of Lou Gerhig to grateful fans) or the pull towards an orderly and just society (as in the regulatory rallying to correct social injustices suc 1 as with the U.S. Civil rights movement of the 1950’s and 60’s a captured via Martin Luther King, or move to restore order as done by Canadian PM Pierre Trudeau during the October Crisis), or the pull of the new frontier of discovery (as with
Einstein on pursuing the new frontiers of knowledge or JFK on launching the Moon program) organizations and their constituents form an unwritten psychological contract about the values of the organization, and what it means to be part of the system. In a sense, the members of those constituencies “get it”, they “fit in”, and become part of the tapestry.

In general terms, psychological expectation (in addition to the collective angst, anxiety and arguably the collective neurosis) of those constituents become held by the leaders of those communities, and concurrently become symbols of the psychological aspirations of those communities: Communitarian – carriers of the community; Buccaneers – carriers of ego; Regulatory – carriers of the organization/stability; and Knowledge – carriers of ideas. Symbols are a psychological mechanism that transforms energy (Lussier, 2004).

2.2 TRAITS & APHORISMS

Succinct phrases can be used to capture the essence of the four faces delineated by Wexler (2004). Aphorisms comprise: Win Baby Win / Strike While The Iron Is Hot/ Bend The Rules, Greed Is Good / Go Fast – Buccaneer; Play By The Rules – By The Book / Don’t Rock The Boat, History Tells The Future / Go Slow – Regulatory; We Are Family / United We Stand Divided We Fall / Local Is Good / Greed Is Evil / Go Together – Communitarian; Be Original, Rock The Boat./ Break The Rules, The Game Is Global, We Make The Future– The Future Is Now, Go First – Knowledge.

High-level traits associated with the focus of the four faces are as varied as their aphorisms: Buccaneers focus upon efficiency, profits and productivity, and libertarianism; Regulatory organizations highly value stability, consistency, certainty, continuity, and unilateralism; Communitarians cherish and honour commitment, authenticity, cohesiveness, and membership rights; Knowledge capitalist value innovation, adaptability, and knowledge itself, and globalism.
Each face of capitalism has different criteria for recruiting and promoting its membership:

- **Buccaneers** offer the potential to rapidly advance and to be richly rewarded for individual efforts, e.g., the USA constitution "life liberty and the pursuit of happiness". They look for the ability to produce. They are not partial to formal credentials, as such, they are very open to new members. This is the world where the bottom line is all that matters.

- **Regulatory** capitalists offer stability and a measured temporal pace largely immune from the changes in the larger environment, or the state of the economy. This group deeply value historical achievements in credentialed settings such as universities. Being a good soldier, becoming an expert in a narrow area, and following rules is highly prized.

- **Communitarians** offer the ability to connect at deeply personal levels, with other like minded persons and engage authentic encounters – acceptance as one of group that will not abandon you at the first sign of trouble and stick with you in hard times – e.g., the marines "sempre fidelis", "leave no man behind" and "I've got your back". This group seeks out the sincere, and the dispossessed who are seeking a structure into which they can belong, receive companionship, and order. Loyalty, and transparency in the face of enduring hardships are valued.

- **Knowledge** capitalists offer the excitement of the future, or discovery of changing the world. For example, "seek out strange new worlds, to boldly go where no man has gone before". This group seeks out the nonconformist, the individuals, the pioneers. Their vision is global, and ideas have free rein. Success is measured by originality, and high profile projects successfully rendered, all of which translate to reputation capital. The currency of this group is talent, innovation and ambition. This group lives the notion of "necessity as the mother of invention".
Dealing with *Crisis / Trauma* is handled in manners consistent to the core psychological contract within each constituency.

- *Buccaneer* capitalist are competitors. When faced with an internal crisis they announce the rules of the competition, and allow their internal market to determine the winners. This group holds to the notion of "the market" as the final arbiter of outcomes. Losers are to exit and make resources available to those who win. Value is established via open competition;

- *Regulatory* capitalist privilege rules, and the ability to make them. This group will invoke its expertise in planning and post-mortem data analysis. To this group, rules are sacred. Internal crisis is resolved by engaging in formal investigations carried out via commissions, and grand juries. In its worst form, regulatory capitalists attack their constituents to root out the perceived causes of the crisis (e.g., McCarthyism). External crisis stimuli are addressed via the use of studies, and judicial/political authority;

- *Communitarian* capitalists value solidarity, loyalty, and authentic and transparent disclosure. Loyalty, sacrifice, and solidarity, in the face of enduring hardships are prized for addressing external crisis. Internal crisis are handled via the use of dialogue, and authentic disclosure. Exit is prohibited. The community is the mechanism that facilitates tensions within its ranks.

- *Knowledge* capitalists value the ability to create a new future. Advocates of this position believe that this will change the balance of power towards a more positive reality. This group deals with the stimuli of an external and internal crisis via creating disruptive change. They establish a positive discontinuity in their favour, i.e., they change the rules of the game. For example, the open source software of Linux countering the closed operating system of Microsoft; or Abraham Lincoln reframing the U.S. Civil War in the larger context of being anti-slavery.
2.3 Model Dynamics — Sector Traits

The faces of the Wexlerian capitalism model share both compatible and antagonistic traits based on where they are situated in the model, as shown in Figure 1: Wexler-Wheel.

- **Upper Half** - This is the realm of the new economy. This overlay is home to Communitarian and Knowledge capitalists. This pairing has an innate pull towards *Flexibility*. Personal relations and reputation are the currency, enablers and measures of individual success. The future is uncertain and malleable. The use of networked organizations (knowledge) and neo-human relations (communitarian) are the means by which the uncertainty is absorbed and processed. Both groups value the use of groups to generate many ideas towards solutions. The conflict between this pairing is over the pulls of local scale activity and time tested solutions (communitarians, e.g., Amish) verses the pull towards globalization and change (knowledge, e.g., transnational firms).

- **Lower Half** - This is the realm of the old economy. This overlay is home to the Regulatory and Buccaneer capitalist. This paring has an innate pull towards *Control*. Analytical skills (regulatory) and wealth/power (buccaneer) are the measures of personal success. The future has a greater air of certainty. The use of a rational goal (buccaneer) and internal process (regulatory) models are how this pairing shapes their present and future. Both groups seed control into authority figures. The conflict between this pairing is over the pull towards state-based control (regulatory) verses the pull towards libertarianism (buccaneer). Buccaneers seek to limit the interference of regulatory capitalism, while regulatory capitalists seek to curtail the rule-breaking and disruption of the buccaneers.

- **Left Half** - This is the realm of Cartesian structuralism. This overlay is home to the Regulatory and Communitarian capitalist. This pairing has an innate pull towards *Systems Maintenance*. Both groups share a sympathetic understanding of, and desire for, unity and stability. Time itself takes on a different tempo. Capitalists in this realm
view time in measured predictable units. The conflict between this pairing arises from the pulls of membership-rights (communitarian) and that of unilateralism (regulatory); a love of people (communitarian) verses a love of order (regulatory). Regulatory capitalists view their communitarian counterparts as being inconsistent and lacking credentialed expertise. Whereas, communitarians view regulatory capitalists as mechanistic and impersonal.

- **Right Half** - This is the realm of relativism. This overlay is home to the Buccaneer and Knowledge capitalist. Together this pairing shares a pull towards *Competition*. However, each purses a different path: Knowledge capitalist seek out, and protect, innovative new ideas; Buccaneers use whatever works, freely copy, and exploit any advantage. Respectively, one seeks to manifest ideas and new creations; for the other winning (in whatever way) is everything. This paring experiences time as being variable and unpredictable, for each time is an expensive and vital resource — *timing is everything, time is money*. A primary conflict centers on how profits are made: Is it to be made via originality (knowledge), or through mimicry/pirating (regulatory)?. Notwithstanding, knowledge capitalist will seek out buccaneers for their capital, and buccaneers seek knowledge for increased efficiency or scamming low cost ideas. Additional conflict between this pairing arises from the pull towards globalization and cooperation (knowledge) verses the pull towards individual libertarianisms.

### 2.4 Model Dynamics – Axis Traits

The diagonal axes within the Wexler model capture a special tension that exists between the capitalist constituencies. While movement between adjacent faces are challenging there are nonetheless shared commonalities upon which to build. However movement between diagonally opposed forms of capitalism are the hardest to create and sustain. These groupings have no base of commonality upon which to relate or operate. Nonetheless, when successfully executed, these diagonals also represent the sources of the greatest power.
Successful practitioners can then use the power of both root capitalist forces, and create a new more powerful force that has credence and resonance within both camps.

2.4.1 COMMUNITARIAN – BUCCANEER AXIS

This dyad represents the dichotomy between the forces of libertarianism and those of the duty and/or rights of members. The axis is populated by Communitarian and Buccaneer capitalists. This is the classic struggle between the 'love of people and community' verses the 'love of profit and markets'. Communitarians view buccaneers as having no heart, whereas the buccaneers view communitarians as being slow and inefficient. In a sense both camps/tribes heaps scorn on the other that is in the image of the accuser's worst fear of itself.

When faced with crisis and hardship, communitarians dig-in, whereas buccaneers pull-out. Communitarians act to prevent the exit of their members, whereas Buccaneers encourage and accept exit as part of a healthy functioning market. Communitarians use their energy to create unity and stability, and to grow their community. They link the present with the future while honouring their collective past. Buccaneers use their energy to create and exploit changes from which they can profit; they act for manifestation of their self interests – the past only matters if it creates profit today. What matters is survival of the fittest.

2.4.2 REGULATORY – KNOWLEDGE AXIS

This dyad represents the dichotomy between the forces of globalization (universalism), and those of the state (particularism). Their members are Regulatory and Knowledge capitalists. This is the classic struggle (and paradox) of structure verse flow; of the Relativistic world verses that of the Cartesian; of the authority figure verse the radical; of the security of the past verses the frontier of the future. This is the dichotomy of left-brain logic-based rationality verses right brain creativity and imagination. The images are those of the orderly well-paced regulatory machine verses the controlled frenetic chaos of the knowledge “bee-hive” incubator.
Regulatory capitalists view the knowledge practitioners as disruptive – home of iconoclasts who would challenge conventional or cherished beliefs and institutions as being false or harmful – and potentially dangerous to the smooth functioning of regulatory operations; Knowledge capitalists view the regulatory group as being rigid, and lacking the imagination to create, or the courage to try new things. Yet, each sees the other as useful: Regulators seek the innovation that Knowledge practitioners can offer, whereas Knowledge seeks the secure and stable capital that Regulators can offer.

Temporal differences are factors on this axis: Regulators see the operation of the organization, and enterprise as a marathon that is to be waged over long periods of time, perhaps even on an intergenerational time frame; whereas Knowledge capitalist see the organization as a sprint where the enterprise operates on a project-oriented basis that last as long as needed to birth the vision of the enterprise, or so long as there is new and meaningful knowledge to be obtained. John Tracy Kidder (1981) captured this drive well in his exploration of the creators of new technology in *Soul of a New Machine*.

Regulators act to reduce uncertainty. They tie the past to the present in direct tangible ways, while using the lens of the past to formulate a calculated vision of the future. Knowledge capitalists act to create disruptive change. They value breaks with tradition. For knowledge capitalists the future is created from insight, imagination and passion. Unlike regulators who are uncomfortable with ambiguity, and see it as a sign of inferior reasoning or planning, knowledge capitalists are comfortable with multiple levels of ambiguity and view it as a healthy off-shoot of true inquiry. Consequently, knowledge buccaneers use their energy to expand and examine knowledge to discover new applications; regulators use their energy to contain, analyze and classify knowledge for planning purposes.
3 ORGANIZATIONAL MODEL & PSYCHOLOGICAL CONTRACTING

3.1 TRUTH & KNOWLEDGE STRUCTURES:

If modern lives lived are a reflection of their owner's search for meaning, connection and purpose, then the choice of organization, in which they chose to manage their lives, are significant. Individuals seek alignment between their inner and outer selves (Judith Beck, 1995)\(^2\). Organizations are coherent processes that enable individuals to transcend their isolation, to connect with others of similar mind, and to participate in something larger than themselves.

In modernity, the organization becomes some combination, and variant of their identity – a cardinal reference point in their lives. An institutional view is a strong reflection of core individual values, regardless of whether or not the individual consciously, or amicably embraces the organization. At the core, of the individual's institutional toil, is a primary truth (or a series of truth statements) that the individual is seeking to reveal to himself or herself (Beck, 1995: 167-69), and a primary question that they revisit in multiple forms during their time, in the sphere of the institution, and ambit of co-workers.

\(^2\) Judith S. Beck (1995: 14), a cognitive therapist, writes, "people's emotions and behaviours are influenced by their perception of events. It is not the situation in and of itself that determines what people feel but rather the way they construe a situation .... The situation itself does not directly determine how they feel; their emotional response is mediated by their perception of the situation".

Beck (1995: 15-16) also considers beliefs in the context of personal truths. She asserts that "beginning in childhood, people, develop certain beliefs about themselves and their worlds. Their most central or core beliefs are understandings so fundamental and deep that they often do not articulate them, even to themselves. These ideas are regarded by the person as absolute truths, just the way things 'are' ".

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Peers and superiors, at their core, also share aspects of the same collective angst, which allows the institution to continue existing, and questing. The combination of the primary question, and the truth statement tends to guide the individual choices of risk-assessment, intensity, socialization, rent extraction, and exposure. This is because at their core, individuals construct their lives to reflect their inner reality (Beck, 1995: 14, 17-19).

Nonaka and Reinmoeller (2000), assert that knowledge is justified true belief. They also purport that shared epistemological manners help organizational members to question their individual hypothesis (in a cause-effect fashion). Further, they conclude that hypothesis-questioning makes hidden relationships visible, and thereby justify the hypothesis on a daily basis. The intent of Nonaka and Reinmoller is overt organization knowledge transfer and in-context utilization. By extension, however, the process of searching for hidden patterns, and making them visible, also acts upon the individual in a subtle manner regarding their own search. In a sense, the process shapes the mind.

3.2 A CALL TO ORGANIZATIONAL JOINING

However, once the psychological contract that binds the organization together is substantially altered via a foot-print transition, the individual’s anchor is dislodged. The ensuing effect is a waning of the individual’s ability to access their version of the truth3, and the ability to search for their version of truth4. A cognitive dissonance enters to fill the void. This can become a source of substantial distress to the individual and a major vulnerability to the organization. If employees only relate to the firms as means to material ends, but no longer see it as a means to satisfy a subtle but powerful aspect of their life’s quest.

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3 This is handled by the individual engaging in a behaviour directed at discerning the cause-and-effect patterns within their organizational space. In a sense, they discover the limits and characteristics of the reality they co-habit.

4 The individual engage in hypothesis-testing behaviour designed to create revelation.
Leaders and Managers need to be aware that the footprint migration will be disruptive on many levels to their staff/constituencies. Additionally, they need to be aware that there will be likely be a lack of awareness, of the subtle level changes that are underway within the organization. In some ways, they will not know that it is over until they have lived through it; it is not something they will be able to 'measure' and control.

3.3 Organization As Organism

The collective angst that brings an organization into being, also brings with it another entity: a collective organism that shares a common purpose. This is the result of two or more individuals gathering, and acting together to overcome a collective issue (Gervase Bushe, 2002). This organism is the meta-creation of the individuals involved, and creates its own set of beliefs, and paradoxes as outlined by Smith and Berg in their work on the Pardoxes of Group Life (1997). Raye Kass (2002), in *Theories of Small Group Development* examines group formation theory as elucidated by William Gibbs, Schutz, and Tuckman to clearly illustrate that, paradoxically, groups act as entities (akin to organisms) even while the individual members do not perceive themselves as being part of a (distributed intelligence) social organism. By extension the constituents of organizations may act individually, but behave collectively, because as individuals they are part of the collective creation. This collective adopts certain voluntary and involuntary modes of behaviour and cognitive constructs, described by Lisa Mainiero and Cheryl Tromley (1994) as a type of group think. As such, the organization is a form of social organism.

Social organisms compete with respect to the Wexler-Wheel. The four faces of capitalism represent not just different world views and belief systems, but also competing systems (and social organisms) – each with different strategies for growth, resources, and evolutionary latitude. For example, the proponents of open boarders and Free Trade globalization (Knowledge-Buccaneers) are facing stiff opposition from the anti-globalization movement seeking to protect the social identities of indigenous markets and peoples (Communitarians).
An older competition between social organisms was the political struggle between the buccaneer democratic western economies, and those of the communitarian socialistic/communist east block economies.

The social organisms carry within themselves an identity based upon their inherent values. These values are infused into their membership via a set of beliefs. These beliefs aid the organization in understanding itself, and also in asserting control by defining and limiting choices made by the organization. Correspondingly, a danger is that the asserted belief system can squelch required criticism and insights that can provide breakthrough via providing a voice for what needs to be stated within the group (Berg & Smith, 1997).

A critical aspect for the leader seeking to effect organizational change is to understand firstly, the implicit psychological contract that is held between the individual and the organization. This is especially pertinent when moving from one quadrant of the Wexler-Wheel to another, or even just deeper into the same quadrant. Secondly, they need to understand the implicit and explicit belief system that is in place between individuals as part of the social organism. Once these two aspects are captured, then the leadership can engage in the effective message-making needed to define the new reality to their membership. The leader's role is a combination of both retrospective sense-making (Wexler, 2004) and prospective myth-making, each of which play their part in the messaging-making process.

Leadership will come from the individuals who are touched by the mythology created via the message-making. They are the ones who awaken from the slumber and comfort of automatic responses, and awaken to the reality that challenges the social organism. Change, and belief are always with the individual.

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5 These individuals are the ones to whom the leadership can encourage an adoption of new tasks that might call upon them to face "the suffering of the new" rather than falling for the illusions of past belief systems.
3.4 ORGANIZATIONAL BELIEF SYSTEM

"We live our lives in the shelter of others". – IRISH PROVERB

Collectively, we live our lives in the midst of organizations (Wexler, 2004). We also, as captured by an Irish proverb, "live our lives in the shelter of others". Yet on an individual level, it is the individual's belief system that governs much of their life. Similarly, once within an organization, an individual's view of what has value, and currency is defined by the core, and commonly held beliefs, of that organization.

As captured succinctly by Max Depree in Leadership is An Art (1989). "a leader's task is to define reality", i.e., to shape and define the tacit and explicit belief system of the organization. Subsequently, the events of the world are filtered through the belief system 'matrix' that has been communicated to the constituents of that organization via the leadership's message-making activity. This message-making process permits the organizational 'organism' to make efficient use of the available resources, and to perceive rank and generate choices.

As a consequence, every group of individuals that identify as a group has a set of collective beliefs – e.g., a bill of rights, or constitution, employee rights, patriotic duty, or credo. Such beliefs allow individuals to situate themselves in the organization, and facilitates their interactions within the social organism via the establishment of norms. Furthermore the beliefs, as shaped via the message-making processes act to strengthen the social organism, enabling it to achieve its near term goals and advance its long term agenda. For neophytes and veterans alike, the organization’s belief system is imprinted upon them via the larger group entity. That entity takes direction from the leadership’s message making (Bushe, 2002), whether or not the leadership is engaged in explicit and transparent message-making. Bushe posits that the constituents engage in speculative sense-making in the absence of receiving clear messages from their leadership.
Within the Wexlerian context, each face of capitalism constitutes its own set of core beliefs: Winning is everything (Buccaneer); Family matters more than money (Communitarian); Mind over matter (Knowledge); Play by the rules (Regulatory). However, the core beliefs are not owned by the organization. Rather, they are owned by the individuals in that organization. It is the individuals that own the belief system held by the social organism.

Accordingly, for leaders seeking to transition an organization through a major change, from one face of capitalism to another, the leadership needs to be cognizant of the presence of an altering belief system. In undertaking the message-making process, the message makers must leverage the role those beliefs may be playing in relationship to both the individuals, and collectively within the social organism. The goal must be to allow the individuals to find themselves in the newly defined reality, and understand how they contribute to attaining the new future.\footnote{This behaviour may manifest in a variety of forms, e.g., actively undertaking civic duty, or undertaking affirmative action programs, or re-embracing the ideals of upon which the firm or nation was founded upon.}
4 ORGANIZATIONAL COGNITION

4.1 ORGANIZATION AND INDIVIDUAL MEANING

Organizations exist to fulfill individual, social and economic needs. They are an organized group response to a collective angst that may or may not be fully known to its membership. The organization forms a context in which people manage their lives. It is from this context that people draw both the means to satisfy their material needs, and to varying degrees fulfillment of their psycho-social needs (such as ego affirmation, status, and consanguinity).

Organizations allow individuals an opportunity to live out their needs within a – loosely or tightly – shared framework of mutual beliefs. Consciously or unconsciously individuals construct their lives to reflect their core beliefs. Organizations are not just collections of individuals in pursuit of material improvement and advancements of their collective agenda. They are also collections of shared beliefs, assumptions and fears.

Abraham Maslow (1998: 192), in Toward a Psychology of Being, articulated “values are partly discovered by us within ourselves”. Maslow states that almost all needs, capacities and talents can be satisfied in a variety of ways. Accordingly, the needs that motivate individuals and draw them to work together are an essential, but not rigid part of the individual’s identity, or the essence of the organization. In short, the vehicle for the need fulfillment is malleable. People can be happy doing a number of things that satisfy their core needs. Therefore, leaders of organizations can view the intrinsic values of the organization as a set of possibilities, which they can shape via message-making practices. These practices would facilitate the leadership in transitioning their organizational entity from one intrinsic identity profile to another. e.g. from regulatory to buccaneer capitalism.
However, Kurt Goldstein, in his work *The Organism* (2000) provides a valuable but cautionary note related to the psychological functioning of macro systems; First, the observation – Goldstein deduced that an organism has a tendency to function as an integrated, *organismic* whole, rather than as a patchwork of separately operating parts; Second, a cautionary corollary – when a trait, aspect, or tendency of the person (system) becomes *isolated* from the whole, it takes on a disruptive life of its own, and becomes psychologically malfunctioning. Although Goldstein’s work was initially based upon research undertaken to explain the reorganization of a person’s capacities after brain injury, the applicability of his observations and general theory of psychology holds with respect to the dynamic structuring of macro systems.

An organization can state its goals in the form of a vision or constitution, but unless there are individuals through whom these goals, or ideals can be manifested, then the organization is morally and psychically mute. It is misaligned between its way of being, and its reasons for being; Context goes missing and the organization drifts. It manifest its dissociation.

### 4.2 Organizational Context

While the viability of the organization can be characterized in a market context of transaction costs analysis, and externally observable metrics, the essence of the organization, is its people. In particular, their motivational attachment to the organization is a more elusive, but nonetheless critical factor in ascertaining the impact of a profound organizational change. Such a change may be a deepening of an already held position, or represent a profound shift of the organization’s way of being (e.g., moving from a protected regional non-profit to global for profit entity). In either case the organization must deal with an internal or external stressor/trauma to the organizational system.
The challenge, and duty for the leadership, is to engage in a message-making process that engenders the values held by the organization’s constituents, while simultaneously clearly denoting the future path that must be traversed. To do this, leaders must retain a sense of the context in which its constituents operate, and articulate how they may do so in future. The mechanism for undertaking this change requires the leadership to create a map of the organization’s attributes, i.e., its organizational footprint.

An organizational footprint is the unique expression that arises from the combination of the firm’s external market activity, internal process, world view (philosophy of how to compete within their market space), and the collective energies attitudes and manner of interaction of the personnel that place their energies into that firm and its overall activities. In brief, the organizational footprint is how the firm as a whole behaves in the world, and how it understands itself to be.

In order to change the firm’s direction, modus operandi or footprint, the leadership must utilize message-making that captures the past/current footprint and bridges to the future footprint. The message making of necessity must do so in a manner that activates and speaks to changes that can occur on an individual level, i.e., empower the individuals so they can live through and support the hardships that may accompany the change. For example, Winston Churchill urging the citizens of Britain to defend their island home by all means possible against the German aggressors.

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As will be expanded upon later: This would have been a case of the Communitarian and Regulatory oriented Britons being asked to adopt a Buccaneer mode of operation in service of their island home.
4.3 Organizational Transition & Dissonance

If the new culture, i.e., pattern of interacting, is expected to work by default, without any specific, or coercive managerial directions, and policies, then this could be planting the seeds for unplanned detrimental consequences. In the absence of awareness and informed action, the individual's tacit fears will assert themselves, and produce implicit and explicit cognitive dissonance. Both dimensions of dissonance will deter post-transition employees from energetically aligning with the organizational/corporate goals.

Further, individuals will substitute their own construct of the new reality, and dynamically update it in response to whatever information is, or is not available. The leadership should discern the reformatted-organization’s position (footprint) on a number of key issues that their members require to achieve alignment with corporate goals. By, mitigating the information deficit in key areas, through consistent message-making practices, managers can lay the framework for their constituents to recognize that key aspects of the psychological contract are still intact.

Among the items for consideration that will be implicitly listened for by the constituents with respect to their cognition of the organization are the following: Vision — the new path taken; Values - Impacts on the existing culture; Enablers – Pragmatics of reaching the goals; Power Shifts – Impacts on the lines and sources of power; Symbols – the myths and ethos

How the leadership handles the message-making undertaking associated with the transition, and the associated steps surrounding the process, will directly affect how well integrated the organism/organization remains post-transition. The nature of the post-transition organization will determine its effectiveness, and the quality of its results. Covey Leadership Centre author David Hanna in his work Designing Organizations for High Performance (1990) puts its succinctly “every organization is perfectly designed to get the results that it gets".
A previously unexplored dimension of the Wexler-Wheel is its relationship to the work of Carl Jung, regarding psychology and mythology, and to the nature of organizations as stable patterns of interacting as described in Complexity Theory. This new dimension provides an overlay that allows a more subtle level reading of organizational genesis, and patterns of interacting to be uncovered and decoded. The overlay identifies a set of underlying forces that can be used to decipher and articulate the relationships between the Wexler-Wheel's core capitalist sectors, and the forces of psychology, mythology, and complexity theory. Further the interaction of these forces play significant roles. The forces directly impact the understructure, and strength of the resonance of the message-making utilized by all organizations, or groups facing crisis, or momentous change initiatives.

5.1 Psycho-Mythological Influences & Interaction Patterns

This new dimension, and the three key forces are inherent, albeit non-intuitive, properties overlaid upon the core Wexlerian paradigm. The overlay forces comprise: Psychology – root trauma and primary psyche traits (Carl Jung, 1968); Mythology – archetypes and symbols/talisman; and Complexity Patterns – quantum frames and complexity theory. Figure 2: Forces Overlay superimposes key attributes of the above forces to the Wexler sectors. The forces and their role within organizations are detailed in-depth in subsequent sections:

- Quantum Patterns of Interacting
- Capitalism & Psychological Contracting
- Leadership & Sense Making
- Trauma & Talisman
- Mythos & Message Making
The psycho-mythological overlay has its primary basis in the work of Carl Jung and the psychological disorders known as trauma. Psychotherapists McCann and Pearlman (1990:10) defined psychological trauma as

"An experience is traumatic if it (1) is sudden, unexpected, or non-normative, (2) exceeds the individual's perceived ability to meet its demands, and (3) disrupts the individual's frame of reference and other central psychological needs and related schemas."
5.2.1 TRAUMA & FUNCTION

The trauma overlay has a direct application to each sector of the Wexler-Wheel. The core trauma is what defines the mythological and the valued psychic functions that underpin organizations within those sectors. The core trauma overlay, taken from the work of Babette Rothschild (2000), onto the Wexler-Wheel is as follows: Safety (Regulatory), Abandonment (Communitarian), Deprivation (Buccaneer), and Neglect (Knowledge).

The four psychic functions depicted within Figure 2 are taken directly from the work of Carl Jung (1968) as they have a direct applicability to the Wexler-Wheel. The Jungian psychic functions utilized in the model are those of Thinking (Regulatory), Feeling (Communitarian), Sensation (Buccaneer), and Intuition (Knowledge). ⁹ From Loomis (1991):

- **Intuition** is the function of the imagination. It allows us to perceive the future, or to take another’s viewpoint. To see the big picture without focusing only on the details. Intuition in the words of Jung is “perceiving via the unconscious” (Loomis, 1991: 32).
- **Sensation** is the only function that can work on its own. Sensation connects to the here and now. Sensation allows us to note differences without prioritizing or valuing one thing over another. Sensation provides details and fine discrimination.
- **Thinking** is a logical thought process, usually oriented towards some aspect of problem solving. This is the home of cost benefit risk analysis. Process, and scenario analysis, and historical methods and valuations are emphasized in reaching decisions.
- **Feeling** is “a rational process of evaluation according to evaluation according to an inner, personal or an outer, shared standard of values” (Loomis, 1991:33). Jung considered the Feeling function to be distinct from emotions. (ibid: 33) Feelings concern likes and dislikes. Feelings are consistent, but not necessarily conscious, and are based upon inner values: “people are never wrong about what they like” (ibid: 33).

⁹ Note within this paper that the Jungian concepts of Introvert and Extrovert are not applied in this model. The concepts do however have potential application to the eight primary role assignment aspects defined by Wexler relative to the eight possible Psychological Types defined by Jung in Volume 6 of the collect Works. For example, the roles of Director and Producer associated with the Buccaneer sector have their parallel in this model as Extrovert Sensor and Introvert Sensor respectively. However, it is beyond the scope of this work to rigorously refine the affiliation.
Myth is the product of the unconscious expressed symbolically in archetypal images (Hudson, 1996). Myths are, in Hudson’s interpretation of Jung (1968), psychic phenomena that reveal the nature of the soul (Hudson, 1996:185). Hudson paraphrases Jung’s thoughts on myth creation as the “impulse toward the creation and expression of myth existed in ancient man, and it exist in modern man even though he may try to ignore or stifle it” (ibid: 197). Hudson, in further paraphrasing of Jung, states that myths are conglomerates of archetypes held together psychologically (ibid: 200). Jung’s paper “The Psychology of the Child Archetype” (1940: 154), determines that “the primitive mind does not invent myths, it experiences them”. Hudson (1996:201) further posits from Jung that “myths have a vital meaning, for they constitute the psychic life of a primitive tribe, which begins to fall apart when it loses its mythological heritage”.

Archetypal figures\(^{10}\), of which Jung enumerated six, are bipolar, in that they can be helpful or harmful. These figures appear repeatedly in myths, dreams and visions (Hudson, 1996:185). The archetypes interpenetrate each other, are difficult to isolate and cannot be reduced to a simple formula (ibid: 185). Within the context of the overlay to the Wexler-Wheel, four of these archetypes are readily applicable. Jungian primal archetypes and their relationships to the Wexler-Wheel sector comprise: *Mother* \(^{11}\)* (Communitarian); *Child & Child Hero* \(^{12}\) (Knowledge); *Wise Old Man* \(^{13}\) (Regulatory), and *The Shadow* \(^{14}\) (Buccaneer). These primal archetypes form the underpinnings of the work presented by Hillman (1996), and discussed in depth later in the section entitled *Overlay Dynamics.*

\(^{10}\) There are two classes of Archetypal Figures and Situations. Jung considered Archetypal Situations to be very numerous, and being limited only by what situations are possible in a life. Archetypal Figures however, were found by Jung to be relatively few. Six figures appeared continuously in Jung’s practice: Shadow, Child (and child-hero), Animus, Anima, Mother, Maiden, and the Wise Old Man.

\(^{11}\) Jung deemed the Mother to be both loving and terrible. Symbol: Earth, as provider and nourisher of all living things.

\(^{12}\) Jung deemed the Child to be a potential consciousness striving to be borne, separating itself from the unconscious.

\(^{13}\) Jung deemed the Wise Old Man to be an authority figure, sometimes intentionally misleading or threatening.

\(^{14}\) Jung deemed the Shadow to represent the repressed, primitive, inferior side of the psyche and is mostly negative.
A further area with its root in the core trauma of each sector is the mythological archetype. Anthony Storr (1983:16) in *The Essential Jung* utilizes the Jungian definition of archetype as being "forms of behaviour which, once they become conscious, naturally present themselves as ideas and images, like everything else that becomes a content of consciousness". The worldview and journey of organizations in each sector is informed, and structured by its psychological motif, its core mythology, i.e., its archetype. Archetypes utilized in the model are taken from the work of Hillman (1996). They comprise: *Doom & Gloom* (Regulatory), *Cyclical Return* (Communitarian), *Well-Managed Rationalism* (Buccaneer), and *Hopeful Greening* (Knowledge).

### 5.2.3 Judging & Perceiving

Also from the root typology work of Jung (1968) are the dual psychological functions of *Judging* and *Perceiving*. Although not situated in unique sectors the functions nonetheless have core sectors to which they are more firmly anchored. Judging grounded primarily in the Regulatory sector has an emphasis on *Safety* issues, and values *Thinking*. Perceiving grounded within the Knowledge sector has an emphasis on *Neglect*, and values *Intuition*.

The Judging function as defined by Loomis (1991:36) "has organized priorities, hierarchy, and a structured life"; whereas the Perceiving function is "flexible and adaptive to change". Judging functions organize perceptual in formation in to understandable units (ibid). Jung considered the notion of balancing these forces as a worthy goal for individuals. However, in the case of the model presented in *Figure 2: Forces Overlay*, it is the relationship of these concepts to the macro behavioral aspects of each sector that is being specifically applied.

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15 The work of C. Jung associates the four psychic functions into pairs. These pairs are *Judging* (Thinking & Feeling) and *Perceiving* (Intuition & Sensation). This allocation, while referenced, is not fully utilized in mapping to the Wexler-Wheel. However, the anchors of the pairs are fully-aligned with the Jungian framework, i.e., Regulatory-Thinking: *Judging* and the counterpart of Knowledge-Intuition: *Perceiving*.

The deviation from Jung arises due to the nature of macro behavioural attributes and traits associated with the sectors as defined by Wexler. These behavioural traits, at present lead to the view that both the Regulatory and Communitarian sectors have properties that make them polymorphous, i.e., they may manifest, judging and perceiving qualities. The rationale for this lies in the orientation the sectors may manifest as either being Relativistic, or Cartesian. Another important determinant of the orientation that may manifest is that of a sector's pull towards adaptation or resistance.
5.3 **Overlay Dynamics**

The model as presented in *Figure 2: Overlay Forces* has the following general dynamics at play regarding the trauma, mythology, and psychic function orientation:

- **Buccaneers** – The root trauma is that of *Deprivation*. This engenders a core need for Sensation to fill the void felt by the deprivation. The core mythology utilized to frame this search is that of *well-managed rationalism*. This enables the buccaneer to make life choices that fit their worldview, and to facilitate their ability to carry the *gratification* they seek. Consequently they respond well to chaotic environments that require adaptation, and environs that allow them to control their piece of the world.

- **Regulator** – The root trauma is that of Safety, the need to be secure. This engenders a core need for certainty via *Thinking* to fill the void left by the safety issues. The core mythology utilized to frame this search is that of *Doom & Gloom*. This enables the Regulator to make life choices that fit their worldview, and to facilitate their ability to carry the *assurance* sought by their membership. Consequently they respond well to non-chaotic environments that favour stability and resistance to change, and environs that allow them to exercise control over their world.

- **Communitarian** – The root trauma is that of *Abandonment*, the need to be connected. This engenders a core need for Feeling connected to something greater than one's self to fill the void left by the abandonment issues. The core mythology utilized to frame this search is that of *Cyclic Return*. This enables the Communitarian to make life choices that fit their worldview, and to facilitate their ability to carry the sense of *connectedness* sought by their membership. Consequently they respond well to non-chaotic environments that favour stability and resistance to rapid change, and environs that allow them flexibility over their world.
Knowledge – The root trauma of this sector is that of Neglect. This engenders a core need for bring about changes to fill the void left by the inner desert having one’s needs being disregarded and ignored. The core mythology utilized to frame this search is that of Hopeful Greening. This enables the Knowledge capitalist to make life choices that fit their worldview, and to facilitate their ability to carry the sense of insights sought by their membership. Consequently they respond well to chaotic environments that favour integration and adaptation to rapid change, and environs that allow them flexibility to mold their world.

Hudson (1996:207) states that modern man needs myth to attain psychic wholeness and balance. An aspect of this relates directly to the ability of myths, and symbols\(^\text{16}\), to unite opposites that cannot be reconciled rationally (ibid: 203). This according to Jung (1968) allows myths to give expression to unconscious process, and re-establish connections between the conscious and unconscious. Hudson also asserts that whereas ancient man used myth to expand his consciousness, “the problem of modern man is not to lose contact with the collective consciousness” (ibid: 208). The cost of losing this connection to the collective unconsciousness, according to Hudson, is “dissociation and neurosis, not merely in the individual but in the nation of man” (ibid: 208). The nature, of the Archetypes, Psychology and Mythologies at work, are explored further in two subsequent sections of this paper: Leadership & Sense Making; and Trauma Talisman & Message-Making.

\(^{16}\) Amulets and talismans would be part of this category of symbols.
Crisis creates self-organizing patterns of interaction to contain the crisis. Crisis induces internal and external changes in the systems that it perturbs. Some of those changes will necessitate innovations. Yet within this change environment, the system maintains a resemblance to its former self. Complexity theory is a means of understanding how it is, for example, what “enables cities to retain their coherence despite continual disruptions and a lack of central planning?” (Holland, 2001). Likewise one can ask the question ‘what is it that allows an organization (or tribe) to maintain its identity when faced with on-going change and intergenerational transitions?’ One view is the role and nature of Complexity Theory.

Complexity deals with the study of nonlinear dynamics and how those dynamics give rise to emergent, self-organizing systems. The existence of such systems were first postulated and researched in the 1960’s by Edward Lorenz at MIT. Complexity Theory is a relatively new way of analyzing and describing the process of change, and the way systems adapt to it. Emerging from this work is the notion that organizations can be viewed as complex adaptive systems (Margret Wheatly, 1999). In her work *Leadership and the New Science: Discovering Order in a Chaotic World*, Wheatly explores the manner in which systems organize themselves to solve problems and bring forth adaptive solutions.
Similarly, John Holland (1992) in *Adaptation In Natural And Artificial Systems*, and again within *Hidden Order: How Adaptation Builds Complexity* (2001), posits that complexity theory is the underlying structure for a myriad of complex systems in nature and including social organizations. Further, Russ Marion (1999) in *The Edge of Organization* extends these concepts to organizations and people. He illustrates how groups of people regardless of being inside or outside of formal organizations, can be analyzed as complex systems. The number and type of the interactions between individuals and groups characterize the natures of those organizational systems.

### 6.1 Complex System Characteristics

A fundamental characteristic of complex systems is interaction. Wheatly (1999), an organizational behaviorist, looked at a number of issues involving the relationship between quantum mechanics, complexity and organizations. From quantum mechanics she posits the core of her underlying thesis: "relationship is the key to everything" (1999: 11). Without interaction, nothing would exist and from interaction, all order arises (ibid). In general she asserts four primal findings regarding the role of interactivity:

- Groups of people act as self-organizing systems characterized by their internal and external interactions.
- People will spontaneously self-organize in response to their environment.
- A leader’s role is to create the conditions that allow effective organizations to emerge.
- Organizations excel when they “focus on vision, letting forms emerge and disappear” (Wheatly, 1999: 18)
A number of general principles derived from complexity illuminate the nature of how social systems maintain their patterns of interacting over time in the face of chaos:

- Given sufficient freedom of action, and with the proper level of interaction, social systems, including both markets and organizations, will tend to self-organize in ways that enhance their effectiveness.
- Systems of interacting people, including markets, can be analyzed using Complexity Theory to understand their likely response to forces of change.
- Organizations are most effective when they operate as complex systems, i.e., when they have sufficient interactions with their external and internal support systems to adapt to change, without being overwhelmed by information and falling into chaos.
- Crisis is handled best by complex organizations, i.e., systems that have adaptive structures that can accept the transformations that will result from the change.

6.2 Chaos Stability & Patterns of Interacting

A hallmark characteristic of complex systems is non-linearity. Arguably this is also their strength. Non-linearity is at the heart of chaos and complexity. Maintaining stability over time in the face of chaotic events requires a form of dynamic stabilization. Marion (1999) in *The Edge of Organization* puts forth categories of complexity based upon their ability to handle instability.

This ability is directly linked to a major aspect of complexity theory: the formation of interactive networks. Within the context of the Wexlerian paradigm, it is the inherent nature of those interactive networks that define and inform each of the sector of the wheel. Further, it is the nature of the interactive networks, and their robustness that defines a tribe’s (or organization’s) ability to both adapt to, and to integrate changes in their world.
Russ Marion (1999) classified complexity based on two key observations related to Complex and Chaotic systems: Complex systems are adaptive - possessing "sufficient stability to carry memories and sufficient dynamism to process that information", whereas Chaotic systems are not adaptive - they are "unstable and have little memory". Marion states that the most effective organizations in an environment of change are those that are complex. Marion's premise regarding organizational change surmises, "order emerges from the natural, and free, consequences of interaction." From this perspective, optimal levels of internal interactions are a precursor to innovative change in complex systems.

Building on these observations, Marion put forth three categories of organizational environments relative to complexity theory: Stable - resistant to change, difficult to penetrate, but easy to defend once penetration is accomplished; Chaotic - easy to penetrate, but difficult to stay in; Complex - potentially rapid introduction of new ideas and ability to restructure around new direction.

Marion describes the relationship between the range of chaotic systems, and the ability for complex systems with sustainable patterns of interacting to arise. From The Edge of Organization: Chaos and Complexity Theories of Formal Social Systems, Marion (1999: xiv) posits

Chaotic order per se is actually too violent, too changing to describe much that goes on among living beings. Complexity theorists ... argue that life tunes Chaos's intensity down a bit to a transition band between Chaos and predictable stability called the Edge of Chaos. Dynamics in this band are still Chaotic but they also possess characteristics of order. Full-blown Chaotic Systems flit a bit too readily from novelty to novelty; living systems need to consolidate gains. Predictable, stable systems, by contrast, possess none of the panache needed to create new order or even to respond adaptively to creative environments. Complex Systems lie between these poles, at the Edge of Chaos, and they have both panache and stability sufficient to serve life.
A social system, as defined by Goldspink (2000) in *JASS: Modeling Social Systems As Complex,* as patterns of interaction, which take, place and persist in time between at least two biological agents. In keeping with this Goldspink (2000: 4.16) considers that where agents are “free to interact and are sensitive to one another’s behaviour in one or more dimensions, they will become structurally coupled through mutual recurrent perturbation”. The result is the highest level of structural coupling know as symbiosis. This state arises when coupled agents effectively merge and operate as a single composite agent (Goldspink, 2000).

This leads to an observation by Michael Macy (1998: 2.7) who in *JASS: Social Order in Artificial Worlds* stated “The rules that secure social order emerge not from the shadow of the future but from the lessons of the past.” Two types of experiential feedback mechanisms, Reproduction and Reinforcement, govern how the lessons are applied.

Macy (1998: 2.7) concludes that it is repetition of the past that brings the “future to bear on the present by recycling the lessons of the past”. He gives examples of how the lessons may be hardwired as with bees via their genetics. Macy (1998: 2.7) however, considers that for humans the lessons migrate via cultural transmission. They are encoded “in social norms, customs, conventions, routines, rituals, protocols, morals, habits, and heuristics”, which make “social interaction predictable, so that interdependent individuals can influence one another in response to the influence they receive, thereby carving out locally stable patterns of interaction”

Goldspink (2000) also considers that the stability of a social system is based upon its norms. He views norms, rituals conventions etc, as a constraint upon the possible interactions that

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17 Macy considers that Reproduction alters the frequency distribution of strategies within a population of related individuals, while Reinforcement, alters the probability distribution of rules within the repertoire of each individual
may occur within the society, and thereby makes the system more stable and less adaptive or responsive to perturbation. Goldspink (2000) concludes with the following views regarding norms, social systems and stability:

- Norms, rituals and habits of action constitute a kind of lineage that will continue to propagate to the extent that they help the social system of which they are a part, to remain viable.
- Norms are maintained on the basis of past contribution rather than prospective relevance.
- Norms may be emergent patterns which stabilize social dynamics but which themselves arise from those dynamics, i.e., they are an emergent self-regulatory pattern of interaction.
- Relations which define the organisation of the system must be held constant if the system is to continue to exist:
  - Stable social systems tend to structure themselves in such ways as to maintain certain relations constant in response to changes in others.
  - Stable social systems possess Operational Closure, wherein the identity of the system is specified by a network of relations and processes the effects of which do not extend beyond the network.
- The behaviour of operationally closed systems is
  - internally determined and self referenced
  - determined by their structure – by the specific properties, configuration and dynamics of the components that comprise them.

6.4 **Synopsis: Quantum Patterns of Interacting**

A "living network will transmit only what it decides is meaningful" (Wheatly, 1999: 151). Formations of interactive networks enable complex systems to arise. The systems in turn bring forth and disseminate meaningful innovations throughout the network, thereby enabling the network (and by extension the complex system) to adapt to major perturbations.
Not unlike fire, Leadership is a function of the times and elements in which it was created and fueled. A prime element, albeit a subtle one, is the assumed model of the world in which the leadership is played out. In his work *Quantum Psychology*, Robert Anton Wilson (1993) purports that thoughts, values and behaviors, throughout human history, have been colored by language and the prevailing view of the universe. Accepting this view as true presents a paradox for leadership and a challenge to the constituency that put them in power: How to change the world and continue to be relevant and vital to it? Wilson (1993) makes an assertion that begins to shed some light on a major macro-societal theme regarding human thought processes, one that touches all forms of capitalism but is especially present within the systems maintenance forms of capitalism. Wilson (1993) asserts a belief that human is still deeply rooted in the cosmology of the Middle Ages.

Indeed, the advent of Quantum Mechanics, Relativity, non-Euclidean geometries, non-Aristotelian logic and General Semantics has changed the world very little in terms of human thinking. Yet the emergent view of a new world as embodied by the relativistic, one where the notion of connectedness, and interdependence are its hallmarks, is also one where the notion of divinity is transposed into a localized and portable spirituality. In this world ambiguity is not feared, for anxiety producing is part of the landscape, and a signpost of healthy functioning. Here there is wisdom in chaos. These are among the attributes of the emergent Relativistic worldview, one in which time itself is pliable. The Relativistic view is in contrast to the Cartesian worldview.

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18 In a sense this can be interpreted as being that a collective groupthink process that actively diminishes contrary opinions reinforces humanities view of the universe.

19 This is in keeping with western Pantheism, and oriental practices of Shintoism, Buddhism and Taoism, the divine is found in all things, and spirituality is reform as the ability of an individual to connect with it in daily life.
7.1 LEADERSHIP & CARTESIAN-RELATIVISTIC VIEWS

The Cartesian view holds the divine and the individual as separate – hence in need of an appointed mediator, an intercessor who can ameliorate the transgressions of the individual and seek favour from on high for the faithful. It also holds to clear deterministic time flows, and causal linkages. Order and structure are the hallmarks of this worldview, i.e., deterministic, separation, might makes right. This is the view of perpetual progress, ongoing expansion with no notion of sustainable development, domination and manifest destiny. This is the old world order – a comfortable world for a select few. Here ambiguity is anathema, and anxiety producing, chaos is noise, and must be suppressed and remade into order. Order is understood as that which serves the interests of the Cartesian worldview. In contrast there is the Relativistic way of thinking in which virtuality, and connectivity are central and paramount. The Relativistic world eschews the dynamics of the zero-sum-game of the Cartesian mindset, and yearns for the ‘new world’ of the win-win proposition.20

7.1.1 CHALLENGES & CHANGES TO CARTESIAN-RELATIVISTIC POSITIONS

Interestingly, the leadership of both worldviews are facing challenges to the constancy of their community’s sense of their group identity. This shift has caused even those who embrace a religion of preserving the past to face deep struggles to maintain the constancy of their beliefs. Similarly those in faster paced environs, where change is embraced and encouraged, are also seeing the fleeting nature of their own psychic landmarks being challenged by the nonlinear nature of events.

In both Cartesian and Relativistic worlds previously held understandings of the direct causal relationship between things at a visible level are no longer readily apparent. In the Cartesian world, strong forces dominated over weak forces – ‘evidence was plain as day’. In the

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20 Neither the Cartesian nor the Relativistic can be other than what they are, nor can they fully express what they hope to be while in the presence of the other. So locked in this cocoon, in the body of the world, the east and the west intersect, a struggle for state of the final transformation takes place: Temporal, deterministic, spiritual and visions of the future clash, fuse and reform. The Cartesian and the Relativistic vie for supremacy and constituency.
Relativistic world, the weak forces, those that are unseen are the stronger and more powerful, and far from obvious to all but a few with specialized indoctrinations.

Cartesian views embraced the power and infallibility of the state, Relativistic views promote the power of the individual and small groups. Cartesians confer top-down power flow; Relativistic advocate peer-to-peer power. Cartesians embrace uniformed armies, viewing death as final; Relativistic embrace the guerrilla tactics of terrorist cells, and view death as a continuation. Cartesian is retrospective, Relativistic prospective.

Leadership in these worldviews has unique challenges to assuage the anxiety of their followers. This leads us to a more challenging task for a leader: Leader as de facto spiritual leader. As the chief sense maker of the changes in the midst of the society, the followers project on to the leader the qualities of they most believe they need in their society. Yet the leader is fully aware, more than most, how powerless they are to make those changes and must set about to define reality and focus expectations.

In a Cartesian worldview, what is holy is well defined. In a Relativistic world; the notion of holy is less clearly delineated. Yet it is the leader's responsibility to articulate policies and enforcement of those notions. Relativistic frameworks leadership allows for more plurality and also requires that responsibility be shared, if not actually assumed by the individuals involved. This would diminish the need for the leader to be the spiritual keeper.

The Wexler-Wheel reduces to two camps: Cartesian represented by the old-economy dyad of Regulatory and Buccaneer capitalism with their internal process and rational goal models with an emphasis on credentials and efficiency respectively; and Relativistic represented by the new economy dyad of Knowledge and Communitarian capitalism with their focus on network organization and neo-human relations models respectively. These views represent powerful forces that tolerate upon the members of each pairing at subtle but pervasive levels, informing all actions and decisions. The prevalent views shape the outlook of the constituents and what they consider to be their 'home' domain and their way of being.
7.2 LEADERSHIP & ENTROPY-CHAOS VIEWS

The entropy view holds the divine and the individual as part of hierarchical continuum—hence for mediators who can present the case for the individual and seek favour from the highest arbiter. It also holds to clear deterministic time flows, and defined causal linkages. Uniformity and pervasive structure are the hallmarks of this worldview, i.e., unity, commonality, rules make things right. This is the view of limitations on progress, controlled reasoned carefully planned expansion with notions of sustainable development, regulations and codified succession destiny. This is the old world order—a uniform world for all. Here ambiguity is anathema, anx anxiety producing, deviation is noise, and must be suppressed and remade into conformity. Conformity is understood as that which serves the interests of the Entropy worldview.

In contrast, the Chaos way of thinking is one in which variety, and randomness are central and paramount. The Relativistic world eschews the controlled dynamics of the play-it-safe Entropy mindset, and yearns for the ‘new world’ of the winner take all proposition. This worldview has a firm belief in the ability to adapt to a changing world. Change and the ability to create it are taken for granted. This world recognizes and rewards those who purse manifest destiny. The divine in this realm is not part of an orderly universe, but rather found in the changing patterns and seemingly random interactions between the members and elements of their universe. In this realm, variety is not only the spice of life, but also a communion with the source of life.
Entropy and Chaos worlds hold different understandings regarding the direct causal relationship between things. In the Entropy world, strong forces dominate over weak forces. In the Chaos world, it is the close order contact between elements that hold the greatest value and potential for change; the weak forces, the unseen are stronger and more powerful. Entropy views embraced the power and infallibility of the uniformity and the appointed arbiter. Chaos promotes the power of the individual and small groups to initiate change. Entropy – retrospective and pessimist, Chaos – prospective and optimist.

Leadership in these worlds face challenges to assuage the anxiety of their followers. In an Entropy worldview, what is holy is well defined and static. The leader’s responsibility is to articulate policies and support of those notions. Chaos-oriented framework leadership allows for more plurality and also requires that responsibility be shared, if not actually assumed by the individuals involved. In a Chaos-oriented world; the notion of holy is evolutionary, e.g., new age religions. This diminishes the need for the leader to the spiritual keeper.

The Entropy-Chaos paradigm reduces the Wexler-Wheel reduces to two camps: Entropy represented by the orderly-world dyad of Regulatory and Communitarian capitalism; and Chaos represented by the randomized world dyad of Knowledge and Buccaneer capitalism.

The Entropy camp utilizes internal process (regulatory) and neo-human relations models (communitarian) with an emphasis on credentials and equality respectively; whereas the Chaos camp focus on network organization (knowledge) and rational models (buccaneer) respectively. The Entropy-Chaos camps are diametrically opposed. Their views represent powerful forces that tolerate the members of the other pairing at subtle but pervasive levels. This bias shapes the outlook of the constituents, what they consider to be their ‘home’ domain and their way of being.
Leaders are not meant to divert us from our own journey, but rather to remind us of it.

-- JAMES HOLLIS, Jungian Analyst

Where there is no vision, the people perish....

-- PROVERBS 29:18, BIBLE: King James Version

Leaders face uncertainty, which is their reason for being. It is their reaction to these events that shape the organization’s outcomes. Two important tasks of leadership: The first is to frame reality (Depree, 1989); the second is to preserve the group identity. The first action determines what is “in” and “out”. The second enables a tribe, group, or organization to maintain its collective sense of meaning – because once the tribe loses its collective sense of meaning, its survival is at risk. Associated with the collective sense of meaning is the requirement of the leadership to help their constituencies find and renew their individual and collective sense of identity, especially in the face of challenging circumstances (e.g., September-11th Attacks, U.S. Civil Rights, Churchill in WWII) Leadership is an act of faith and a promise – “for we walk by faith, not by sight” 2nd Corinthians 5:7.

Part of the framing activity is to make sense of events in a manner that can be absorbed and acted upon by the constituency. Through message-making practices, the leadership, helps their tribe to integrate the anxiety caused by the trauma of substantive change and loss (even the challenge of potential death at the hands of adversaries).

Robert Bly, author and anthropologist of spiritual literature puts for the notion in his book *Soul Is Here for Its Own Joy: Sacred Poems from Many Cultures* (1999) that ever since people have lived together in communities, and were successful in building enduring cultures, they have created written and musical works for expressing their relationship with the God or gods they believed in. Modernized western societies, and arguably secular societies, have
invested their leaders with the role of providing a moral if not spiritual leadership. To be The First Lady, First Family, The Royal Family, etc) is to be the one of spiritual leadership for a society if not a generation. Further, the leaders job is to safe guard the holy shrines and beliefs of a society.

Leaders are the sense-makers for the tribe. They become the owners of the group's angst. This angst can be owned in ways that manifest in dramatic acting out, and global consequences.

For example, William Van Dusen Wishard (1999) in his essay The Heart of History, analyzes a 1938 interview with Carl Jung taken from William Randolph Hearst's International Cosmopolitan. Wishard reports Carl Jung as expressing the view that Hitler was able to maintain control of the German people for over a decade because he was "the mirror of every German's unconscious ... the loudspeaker which magnifies the inaudible whispers of the German soul". In the same International-Cosmopolitan article, Wishard quotes Jung characterizing Hitler as being a mythic figure for Germans. Wishard (1999) reports Jung as having stated "Hitler belongs in the category of the truly mystic medicine man.... a form of a spiritual vessel, a demi-deity or, even better, a myth". Paul Bishop (1999), in Jung in Context, places this ability in terms of national policy; he quotes Jung as saying "German policy is not made, it is revealed through Hitler".

Less dramatically, but no less poignantly, U.S. President Franklin Delano Roosevelt (FDR) in his first Presidential Inauguration speech21 acknowledged the connection between a people's will acting through their leader:

This is a day of national consecration ....we have nothing to fear but fear itself .... In every dark hour of our national life a leadership of frankness and vigor has met with that understanding and support of the people themselves which is essential to victory....The people of the United States have not failed.... In their need they have asked ....for discipline and direction under leadership. They have made me the present instrument of their wishes.
Consequently, as situations change, the leadership out of necessity must possess the ability to redefine the new relationships and identities that must now come into being. They define the new reality, the tribe must engage. In times of such heroic or momentous change, one task of a leader is to lead their tribe out of the darkness. Sometimes, the new identity needed is one that requires aggressive actions to preserve the group’s identity. If necessary, this can result in the leadership taking the tribe into the darkness, e.g., national security issues entailing going into harms way such as going to war, or taking action against a social injustice such as U.S.A. Civil Rights, or facing powerful adversaries such as Briton against Hitler’s Germany.

8.1 **MESSAGE-MAKING: ETHOS & MYTHOS**

8.1.1 **ETHOS**

Leadership has a sacred trust bestowed upon them by their constituents: The preservation of the tribal or group identity, and their collective sense of who they are as a people, and why they have undertaken this journey together. The leadership must maintain the sense of meaning and direction that brought the group into being. By reminding the membership of their calling and summon them on that journey.

By providing a collective sense of meaning, and framing the events of the day in the context of the larger historical tableau of the tribe’s journey, the leadership enables each member to locate their individual journey and role in a larger world view and temporal plane. The individuals can then begin to see their actions in the events of the day, the past, and the future. By doing so, leaders can request that their membership undertake the personal sacrifices needed to preserve the tribe’s larger role and reason for being.

21 Franklin Delano Roosevelt delivered his first Inaugural Address, Washington, D.C., March 4, 1933
In a real sense the leadership connects the present to the past and the future, while connecting the individual to their role in the destiny of the tribe. The message-making practices convey the leadership’s vision, and solution, so that it can become embodied in the membership, given life and set in motion.

8.1.2 **Mythos**

*Myths were one of the most important inventions of homo sapiens, as they became the means by which prescriptions for survival could be passed on from generation to generation.*

— **RICHARD LEAKY, Anthropologist**

Myths are stories we tell ourselves about our selves, and about those who have come before. Joseph Campbell in *The Power of Myth* (1988) calls myth the literature of the spirit, stories of our search through the ages for truth, for meaning, for significance. Campbell (ibid) further asserts that each of us carries the hero within us, and that the role of myth provides a means of understanding our journey in ways that allows us to *touch the eternal, to understand the mysterious, to find out who we are.* Consequently, heroic myths explain to people the grand cycles of their lives. By extension to the tribe, myths help the membership face their individual and collective concerns about what challenges they may encounter along their collective journey. The result is a group with a shared sense of struggle that is endowed with the ability to overcome difficult obstacles and achieve something important.

Myths, in particular tribal myths, help the group find and deepen its identity. A tribe’s myths help each successive generation answer its core questions: Where they came from and what their destiny is. In organizations some of this role is fulfilled by the founder’s vision statement (or a people’s founding constitutional documents), and the corporate (or political) history. To create aligned group behaviour, the leadership tell stories (message-making) about the tribe that give hope, reassurance, and inspiration to unite the members with the larger tribal journey and purpose.
These principles of relating mythology to the collective journey of the tribe are expressed well within Dan Goleman’s *Primal Leadership: Realizing the Power of Emotional Intelligence* (2002). Further in his Harvard Business Review paper *Primal Leadership: The Hidden Driver of Great Performance* (2001), Goleman relates the story of a BBC executive who had to lay off 200 angry journalists. Despite the lay-off action, the executive by using what Goleman (2001) refers to as relationship management competence, was able to build a strong personal bond with the soon to be laid-off journalists. He achieved a positive response from the group by creating resonance through relating the events to their deeper journey:

*His mood was somber and respectful, as was his behaviour. He spoke about the importance of journalism to the vibrancy of a society and of the calling that had drawn them all to the field in the first place. He reminded them that no one goes into journalism to get rich. He recalled a time in his own career when he had been let go and how he had struggled to find a new position - but how he had stayed dedicated to the profession. Finally, he wished them well in getting on with their careers....When this resonant leader finished speaking, the staff cheered. (Goleman 2001: 50-51)*

The role of the leadership in times of heroic changes is to provide their constituents with the means to situate themselves, and their individual journey, in the myths of the collective. Through message-making that taps into the mythic nature of the tribe, the leadership summons its followers to become part of the larger life drama. Once the membership is engaged, by locating their own individual heroic self-images, they are more receptive, to realizing their deep, inner calling by taking on the difficult challenges, the hardships and the loneliness of the journey.

The notion of tribal leader and resonant leader is consistent with other aspects of Goleman’s in-depth research where he classified six root styles of leadership. In his paper *Leadership Styles that Get Results*, Goleman (2000: 81-83), indicates that the ‘most-strongly-positive’ and ‘positive’ styles that constructively impact the climate of the organization involve *Authoritative* — mobilizing people towards a vision (when change or clear direction is required); *Affiliative* — creating harmony and building emotional binds (to heal rifts or to motivate during stressful circumstances); and *Coaching* — developing people for the future (to improve individual strengths and collective competence).
Message making, especially in times of organizational change, and crisis, is at its core, a dyadic act. The communication itself while conveying needed information to the membership is also simultaneously transformed but the events of the day, into an act of myth making. Other influential participants directly affecting the consumption, positioning and outcome of events are the roles played institutions, the media, etc: This group acts as intermediaries – shaping, amplifying, distorting and conveying the resonance of the message. Their support affects the credence given to the leader’s message, vision and framing. In the larger scheme of leadership, the framing of events, and sense making is the essence of their role. By calling the membership to remember their place in the organization’s structure and purpose, the membership’s psychological contract and investment in the organization and its continued well-being is reinforced and renewed in the face of adversity.

Every crisis has a myth built into it. The resulting trauma causes patterns of interacting to organize around the anxiety to contain it, and then to throw it of so that the tribe or group can go back to manifesting their original vision in the world, to resume their vision towards the calling of their ‘god’.
The 'god' of each tribe 'speaks' to them in the form of external symbols (e.g., Buccaneer – money-status; Communitarian – Loyalty-fellowship; Knowledge – inventions/awards-progress; Regulatory – credentials-laws) and myths central to that sector and tribe.

By extension, if each tribe has its 'gods', then the membership, in a psychological-mythological sense, are 'made' in the image of those gods, thus they engage the world as their agents with their ethos. These images, while internal, nonetheless shape the fabric of the world: wealth-images – the no-holds barred greed of an Enron; domination-images – the global ambitions of Germany and Hitler; compassion-images – the compassion theology of a Mother Teresa and Sister of Charity; liberation-images – US civil rights or reaching for moon. In a very real sense, we dominate in the image of our God (Hillman, 1996).

Each sector of the Wexler-Wheel has its core belief system (as manifested in aphorisms and ways of being (e.g., competition vs. cooperation, or flexibility vs. control). The belief system is itself based upon the root myths of that sector, and resolve into tribe-specific variations. However, the myths of each sector are themselves based upon a grid of archetypal patterns.

Jungian analyst James Hillman (1996: 225) in Kinds of Power: A guide to Its Intelligent Uses defines an archetypal context as 'a field that holds you, the problem or decision and the world together in a common story from which there is no escape'. Hillman (1996: 226) further posits that when humans deal with uncertainty, they invent and imagine., i.e., they project into the future. However he asserts that these projections are the combination of objective data, and the subjective mind, which is influenced by the deepest structures of the mind – archetypal patterns.

Accordingly, within each sector of the Wexler-Wheel resides a mythical grid. Behind each grid exist an archetypal direction of thought that draws its needs and conclusions about the world from its projection (belief system) of the world.
8.3.1 **WEXLER-WHEEL & MYTHIC ARCHETYPES**

Four archetypal patterns, identified by Hillman (1996) in *Kinds of Power*, regarding the future have mappings applicable to the Wexler-Wheel. These comprise: *Cyclical Return; Gloom and Doom; Hopeful Greening;* and *Well-Managed Rationalism*. In a Wexlerian context these mythic archetypes map as follows:

- **Regulatory – Gloom and Doom.** This pattern has visions of chaos swirling around the perimeter threatening to engulf the unprepared, those who lack vigilance. This pattern looks out for the outcasts, and the infirm. The world is ruled by emotionless logic (e.g., *justice is blind*), exactness of mathematics and hard science. The dark side of this pattern allows it to eat its own children (e.g., capital punishment). This pattern compels thrift, and calls it adherents to perpetual vigilance against extremes, and encourages endurance. Hillman (1996: 231) associates this pattern with Scrooge.

- **Knowledge – Hopeful Greening:** This pattern has a vision of the far horizons, a global village, a place where change is for the better. This is captured well in the following quote – *"Some people look at this as they are and ask why. I look at things that never were and ask why not?"* – John Kennedy. The pattern holds its adherents within its wings of desire for elegant rapid solutions that transform the world into a place of deeper beauty, peace and cooperation, for its adherents (e.g., *a thousand points of light*). Hillman (1996: 231) associates this pattern with Peter Pan.

- **Buccaneer – Well Managed Rationalism:** This pattern is agnostic. It is ruled by its belief in itself to overcome adversity, to maintain its goals and to reshaping the world into its image. The pattern holds its adherents in visions of expansion and rewards of reforming the fabric of the world to increase their ability to dominate it. This realm promise god-like power to the victors (e.g. *winner take all; to the victor go the spoils; winners write the history*). The pattern calls upon its adherents to be self-sufficient, and to use their wit and cunning to overcome adversaries. Hillman (1996) associates this pattern with the mythical Zeus (e.g., Julius Cesar, Bill Gates, Donald Trump).
Communitarian – Cyclical Return: This pattern envisions all things repeating, and that things get worse before they get better. It views the fluctuations as part of greater ordering of the world. The pattern presents the belief that whatever happens will be like what has come before (e.g., what is old is new again). It encourages patience, and long-term thinking. It calls its adherent to see the cycle of decline death and renewal as an intimate and vital part of being in the world, and to use those cycles not as predictions but as inevitable repetitions (e.g., seasonal climate, tides, business cycle, Wall Street fluctuations) Gaia hypothesis is a current manifestation. Hillman (1996)

8.4 SYNOPSIS

Leaders do not have to embody the solution to a problem. However, they must put together a mythic construct through which the solutions can be crafted and lived. Douglas Burtis and Pond-Burtis (2001: 55) in Myth and Leadership Vision point out that “myth can help a group understand the nature and form of the crisis that it faces and that myth...may be most effective when it provides no more than what is necessary in the way of an historical and contemporary perspective”. Additionally, then myths are containers for anxiety; they are holders for the Pandora’s box of a specific anxiety relating how to handle the challenges of the present, and the shadows of an uncertain future. Effective message-making provides a force for groups undertaking significant changes in direction, or footprint transitions by allowing the anxiety to be contained.

The myth becomes the message.
Psychological crisis represents the breakthrough of a metaphysical realization, which is that you and that other are one, that you are two aspects of one life.

— ARTHUR SCHOPENHAUER (as quoted by Joseph Campbell, in The Power of Myth)

When faced with uncertainty, individuals resort to the modes of behaviour that bring them the most aid and comfort. They may invoke the services, guidance and insights common to their belief systems and innate patterns of interacting. These may include dialog-communion (communitarian), retrospective-analysis (regulatory), cost-benefit rationalization (buccaneer), or creativity paradigm-shift (knowledge). The processes may differ but the goal remains the same: To remove the anxiety arising from the insecurity created by unprocessed (or un-integrated) information about the present and the ambiguity of the future. These methods of anxiety reduction, e.g., social, psychological, or analytical, are forms of a personal amulet.

Interestingly though, in an organizational context, personal amulets worn in the presence of others tend to reinforce the symbolic power believed to be assigned to the amulet.

Leaders are the prime keeper of the talismans that enable the sacred qualities of a society (followers) to be manifested without restraint or diminishment from outside forces. The psychological contract that a society, i.e., the followers, has with the office of the leader is that the leader preserves and promotes what is important to that group. It is the leader’s responsibility to own and reduce their collective anxiety. To determine the essential spiritual belief of a group, one needs to look at the amount of energy devoted to manifesting the thing that is most watched, discussed, and protected, and paradoxically, the thing about which its nature is not discussed – it is just assumed to be the way things are.

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22 In its healthiest form, anxiety is a type of pain meant to prompt an animal to avoid or escape a potentially hazardous experience or circumstances.
Anxiety management is a significant part of a leader’s role (Bushe, 2002). When uncertainty creates collective anxiety within the tribe or group it cannot be allowed to go unchecked. It becomes necessary for leadership to own it. In a similar manner to that of individuals, the tribe vest their collective angst in a higher impersonal force, one that operates beyond the realm of their everyday existence, one that has special insight to the forces that affect the tribe: the leader. To face uncertainty is to face the future. Tribes do so through the guidance of their leadership.

In this context the leader becomes a talisman for the tribe or group. As a talisman, the impersonal power is no longer separate from the object; the leader(ship) is the power object. Schaverien (1992:138) considers the talisman to be an empowered relational object, a condition in which the status of the object becomes inflated, and given an aura, which transcends its actual, concrete existence, and additional status is conferred or attached to it. Schaverian (1992: 147) references Ernst Cassirer Language and Myth (1955: 56) as describing how societies invest certain members with the power, on the basis of cultural belief systems, or via ritual transfer e.g., politicians, priest, British and Egyptian coronation ceremonies. In the case of ritual coronation ceremonies the power of the object is passed to the person via object. These objects though are invested with the power of the community, and take on mythical dimensions, and carry ‘mana’ – the mythical force that is understood to be distributed throughout the world Mana is believed to be concentrated in certain powerful individuals such as warriors and chieftains (Schaverien, 1992).

23 Sources of impersonal force that is an inherent property of the object rather than the individual- Columbia Encyclopaedia, Sixth Edition, 2000
Further, when situated in this manner, the words and deeds of the talisman/leader(ship) are deemed to have powers that has extended beyond the ordinary. With the leader(ship) as the talisman, their message-making takes on heightened importance especially when framed from within the sacred spaces and artifacts of that group or tribe (e.g., Throne speech, Capital Hill, etc.) In such settings, the messages become tokens for the membership.

Yet aspects of the speeches and messages may resonate so deeply within the membership as to release their own resistance to action whenever they say the words themselves. Examples would be “we have nothing to fear but fear itself" by Franklin D. Roosevelt (FDR), or “free at last ,free at last, thank God Almighty, free at last" by Dr. King. Indeed the case of FDR, the man himself physically became a symbol for the country. The magazine Ralph-Review of Arts, Literature, Philosophy and the Humanities (March 2000) said “A crippled America had chosen a crippled President to lead it”.

Parts of each speech can become amulets onto themselves. They make the transition from words to psychological power objects that can move an organization, a people (e.g., nothing to fear but fear it self), even call a nation to action (e.g., all men are created equal). It is those words that express what is widely held at the deepest of levels by the constituents that give the holders of those words the power to act in the face of danger, and to rewrite the script of their interaction(s) with their world.

In sense-making, the leadership defines reality, and paints a picture of what is, what is to be, and the journey that binds the past the present. As the talisman for the group or tribe, the leader(ship) must use the message-making processes to firstly own the collective anxiety, and then to extinguish it by reframing the trauma in terms of the endurance, resilience, and correctness of the tribe’s collective journey.
This is in consistent with Viktor theory of Frankl’s Logotherapy\textsuperscript{24}, which grew out of his experiences as a prisoner in Nazi death camps. – there he watched who did and did not survive. In his work \textit{Man’s Search for Meaning}, Frankl (1963) posited that ‘people with an opportunity to survive, and hopes of being reunited with loved ones, or who had projects they felt a need to complete, or who had great faith, tended to have better chances than those who had lost all hope.’ Frankl believed Nietzsche stated a fundamental truth “\textit{he who has a why to live for can bear with almost any how.} ” (Friedrich Nietzsche, quoted in 1963:121). Frankl considered the tension of striving for some worthy goal, a necessary tension in people.

The act of sense-making is at its core a process of illuminating \textit{why} the current adversities must be overcome, and \textit{how} the striving to overcome those adversities is part of the journey. Subsequently, with regards to sense-making and leadership, the task is to impart a message that gives the group or tribe, the \textit{why} needed to continue their journey.

\section*{9.2 Root Trauma & The Wexler Wheel}

Each Wexlerian sector has a root trauma around which its patterns of interacting is fundamentally shaped, and to which its constituents are drawn to seek resolution. The root trauma for each sector forms part of the tacit psychological contract. These comprise:

- \textit{Buccaneer} – Being out of step; fuels the drive for efficiency and libertarianism
- \textit{Communitarian} – Being alone; fuels a drive toward community and membership.
- \textit{Regulatory} – Being uncertain; fuels a need for stability, order, and unilateralism.
- \textit{Knowledge} – Being left behind; need to create portals into the future, and globalism.

\textsuperscript{24} Formally, \textit{Logotherapy}, is from the Greek word logos, which means study of, word, spirit, God, or meaning.

From Frankl: “Logotherapy... makes the concept of man into a whole ... and focuses its attention upon mankind’s groping for a higher meaning in life.”
9.3 Trauma Authority & Infantilization

Trauma comes from a desire for a solution, or maintaining a position of privilege. Authority over others creates a condition in which those without power express their infantilization towards those in power (Bushe, 2002), i.e., express behaviours and patterns of interacting that originate from their youngest states of being. Nonetheless, Bushe contends that infantilization is an important, and naturally occurring part of group life.

Trauma puts a cyclic dynamic in motion: First, trauma works well in the face of crisis; Second, infantilization works best in a trauma situation; Third, trauma intensifies authority; Fourth authority creates conditions for the expression of infantilization. The dynamic that was put in motion becomes a causal circle. The circle has a direct bearing on the patterns of interacting that occur within each sector of the Wexler-Wheel. Depending upon where in the circle events have progressed to, the nature of the message-making required to effect momentous change is affected.

Trauma not only intensifies authority, it creates potentially profound changes: Authority in the midst of authority tends to reinforce dependency rather than lessening it. For example, Churchill’s leadership during the war created a reassuring tone to his countrymen but also increased their dependency for his constancy during the nations’ time of need.

Old maps of the ways of being, and patterns of interacting are affected (e.g., September 11th is now a pivotal date upon which the words 'before' and 'after' have special relevance regarding the maps of peoples’ lives). With the destruction of the old maps, a deep desire is expressed for rapidly moving towards new maps. A consequence of rapid map change is an increased speed of infantilization that occurs in the membership towards their authority figures (e.g. make us safe, make the hurt go away). In brief, the greater the trauma and destruction, the greater the desire for rapid recovery (even if it is not physically possible).
Differential Trauma responses can also arise. Some people will anchor into the trauma and be unreceptive, or unable to move beyond the early stages of dealing with the shock. Whereas others will integrate the changes to their existing maps, and move on to new maps.

With respect to the Wexler-Wheel model, the greatest amount of infantilization occurs on the diagonals of the model, i.e., the Regulatory-Knowledge and Communitarian-Buccaneer dyad pairings. This result arises due the relative incompatibility between the members of those axes. For example, in his “I have a dream” speech, Martin Luther King focuses on creating a mythology of hope centered on the transcendent (Knowledge). However, the liberation sought is from the restrictions and plodding nature of the state (Regulatory). Symbolically, this is the child seeking to separate from the parent to find personal identity, and to self-realize (Maslow, 1998).
Language is a means by which change is enabled. Roos and Von Krogh (1995: 95) suggest in *Organizational Epistemology* that "The world [of those who comprise the social system] is brought forth in language." As such, fundamentally, we understand ourselves, and our world primarily through language. Goldspink (2000: 4.21) posits that "in human societies, domains of interaction are primarily brought forth and maintained in language" Consequently, with heroic speeches – where leaders must put forth brave new words – it is the nuance of the subtext that creates resonance within listeners, and builds momentum towards new visions.

Leadership that was willing to undertake momentous change in the face of great risk, ambiguity, and opposition has shaped a number of important political and globally significant historic events. Those leaders are, to their respective constituents, considered visionary and/or heroic. They set in motion events by using effective message-making processes that tapped into the core mythologies and psychological understructure of their tribes (organizations) and profoundly changed their organization's patterns of interacting.

Message-making is a major aspect of leadership, and reflective of the organizational structure. In the following section a number of speeches are analyzed in depth by means of the Wexler-Wheel paradigm in a variety of context. These analyses show the cognitive framework of the message-making process, and how the inherent traits of each sector is employed separately and combined in combination with others to evoke strong resonant images within the constituents of each organization.
10.1 MESSAGE PROFILES: FIRST ORDER VIEW

*Figure 3: Mapping Of Speeches* provides a graphic view of the predominant Wexler-Wheel footprint attributes associated with selected speeches. An overall analysis of each speech, and a line-by-line deconstruction revealing the Wexlerian understructure are in the Appendices.

10.2 MESSAGE PROFILES: SECOND ORDER VIEW

*Figure 4: Psycho-Mythological Mapping of Speeches* depicts the second order attributes associated with each speech or document. These comprise the psycho-mythological and the quantum-Cartesian aspects related to the understructure of resonant message making.

10.3 SECTOR DISTRIBUTION & CONCENTRATION

A singular style of message-making is rarely utilized. While the nature of resonant messaging is very flexible, it entails that leaders communicate on multiple levels. A heterogeneous approach enables the leadership to unlock the potential and energy within a group for making, or sustaining change. Consequently, attributes associated with more than one sector of the Wexler-Wheel are typically employed to create resonance.

When one or more quadrants are significantly under represented within public message-making, the nature of the resonance created becomes narrowly focused. The distribution and concentration of the sectors utilized may indicate a weakness, a blind spot, or a strategic retreat on the part of the message maker. Additionally, since resonance originates from the psycho-mythology of groups and individuals, listeners consciously respond to the qualitative aspects of messages from each quadrant. However, listeners also subconsciously register quantitative aspects of the messages, i.e., where the messages are concentrated. Skewing of message-making heavily towards one quadrant, while under-representing in one or more of the others creates different results in the constituency.
Analysis of Speeches & Documents

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<td>Trudeau October Crisis -</td>
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<td>U.S. Constitution (Preamble)</td>
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<td>U.S. Declaration of Independence</td>
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<td>U.S. Inaugural Speeches</td>
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11 Message-Making Analysis Synopsis

Each speech in this section has been excerpted from the analysis of its full text. Analysis of the full text deconstructed each speech on a line-by-line basis. That process was undertaken to determine the Wexlerian footprint and the strategies utilized by the leadership to create resonance. Additionally, where they are present, both the use of, and conjoining of sectors especially the utilization of diagonal tensions is highlighted in the analysis.

The speeches and documents chosen have common themes that form their sub-groupings:

- **Group 1 – Visionary Knowledge**: Carl Sagan, Albert Einstein, and John F. Kennedy.
- **Group 2 – Buccaneer Reform**: General Patton, Winston Churchill
- **Group 3 – Civil Rights Crisis**: Dr. Martin Luther King, JFK, Malcolm X
- **Group 4 – Political Reform & Rebirth**: Arnold Schwarzenegger, Nelson Mandela
- **Group 5 – Political Crisis**: Pierre Trudeau, George Bush 9-11, Osama bin Laden.
- **Group 6 – Communitarian Base**: Lou Gehrig, Lincoln Gettysburg Address
- **Group 7 – U.S. Identity**: Declaration of Independence, Constitution, Inaugurations

Clustering the speeches in the above manner and using the templates of *Figure 5: Mapping of Speeches* and *Figure 6: Psycho-Mythological Mapping* allow the parallels regarding the understructure of the messages to become more apparent. For example it is interesting to note the strong parallels between the speeches of Nelson Mandela, and those of Dr. King. Also the conjoining of quadrants is more apparent with this method. Additionally, the use of single themes is shown to best operate from within the Communitarian Base, as per Group 6.

*Figure 5* provides a synopsis of all the speeches in a simplified format to provide comparisons between styles of resonant messaging. Highlighted areas include the crisis, operative mythology, organizing principles, vision, etc. Appendices A and B contain detailed analyses.
11.1 **Key findings**

The historic messages analyzed revealed the following properties.

- Single sector messages can have powerful impacts on their constituents provided messages are short and embody the deepest values and highest ideas of that sector;
- Messages that employ communitarian sector attributes for framing the reality leaders wish to define are successful in making difficult future prospects easier to be accepted since actions taken are perceived to be in service of community’s identity;
- Compelling message-making utilizes attributes of all the sectors in appropriate proportions to the direction sought by the leadership;
- Small amounts of well placed attributes to contrast or accent the primary message theme, and primary sector traits, can elevate the impact of the resonance achieved;
- Messages with the most impact and resonance possess conjoined sectors. The inherent tension, and power lies within the attributes of diametrically opposed sectors.
- Lastly, a skillful blending of resonant forces underlies the ability to connect with a core constituency in a manner that can create enthusiasm and energy for change.

Additionally, some observations can be made regarding the nature and intention of concentrating messages within a limited number of Wexler-Wheel quadrants.

- Skewing of message-making heavily towards one quadrant, while under-representing in one or more of the others creates different results in the constituency.
- Two additional insights, consistent with Wexler (2004) expand the premise of how sector concentration mappings may arise: First, the leadership may elect to engage in an overtly tactical effort to communicate with a homogeneous constituency they believe would react negatively towards the under-represented quadrant. Second, when addressing a diverse or multi-quadrant audience, the leadership may elect to publicly neglect a specific sector in order to communicate a strong message.
### Figure 5: Synopsis of Speeches

<table>
<thead>
<tr>
<th>Analysis Of Speeches &amp; Documents</th>
<th>Crisis</th>
<th>Mythology</th>
<th>Organizing Principles</th>
<th>Vision</th>
<th>Values</th>
<th>Enablers</th>
<th>Power Shifts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Albert Einstein</strong>&lt;br&gt;My Credo</td>
<td>Vastness of the unknown</td>
<td>Hopeful Greening</td>
<td>Knowledge</td>
<td>Endless frontiers</td>
<td>The joy of discovery</td>
<td>Disciplined inquiry and community</td>
<td>To those willing the explore</td>
</tr>
<tr>
<td><strong>Carl Sagan</strong>&lt;br&gt;Visions</td>
<td>Fragile earth facing untamed technology</td>
<td>Hopeful Cyclical Return</td>
<td>Knowledge + Communitarian</td>
<td>Humanity as children in a vast sea of space</td>
<td>Community of man on an endless journey</td>
<td>Human ideals and size of space to focus the importance of human life</td>
<td>To the children of the future</td>
</tr>
<tr>
<td><strong>Churchill</strong>&lt;br&gt;We Shall Fight</td>
<td>Community survival Groom + Cyclic Return</td>
<td>Communitarian + Buccaneer + Regulatory</td>
<td>Island nation as home under attack</td>
<td>Family defending themselves &amp; their legacy</td>
<td>Briton and her allies and colonies</td>
<td>To the People</td>
<td></td>
</tr>
<tr>
<td><strong>Gekko</strong>&lt;br&gt;Greed is Good</td>
<td>Unrealized financial gain Rationalism</td>
<td>Buccaneer</td>
<td>Life liberty and pursuit of happiness</td>
<td>Joy of conquest &amp; pleasure in all forms</td>
<td>Human nature is uplifted by having winners</td>
<td>To those willing to be bold and ac to win.</td>
<td></td>
</tr>
<tr>
<td><strong>General Patton</strong>&lt;br&gt;War Support</td>
<td>Unequal playing field Rationalism</td>
<td>Buccaneer</td>
<td>Stop the aggressors (cheaters)</td>
<td>Victory</td>
<td>National ideals</td>
<td>Remains with the state</td>
<td></td>
</tr>
<tr>
<td><strong>George Bush</strong>&lt;br&gt;Post 9-11 Address</td>
<td>Community tragedy - loss of members Cyclical + Communitarian</td>
<td>Caring Safe Community + Justice</td>
<td>Legislation + Funding</td>
<td>To the state and to the people</td>
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</table>


<table>
<thead>
<tr>
<th>Analysis Of Speeches &amp; Documents</th>
<th>Crisis</th>
<th>Mythology</th>
<th>Organizing Principles</th>
<th>Vision</th>
<th>Values</th>
<th>Enablers</th>
<th>Power Shifts</th>
</tr>
</thead>
<tbody>
<tr>
<td>JFK Civil Rights Crisis</td>
<td>Systemic Deprivation</td>
<td>Systemic</td>
<td>Communitarian + Regulatory</td>
<td>Fair society thathonours founding vision of constitution</td>
<td>Fairness + Justice</td>
<td>Hope + Opportunity</td>
<td>To the people asked to be involved in their community to make local changes</td>
</tr>
<tr>
<td>JFK To The Moon</td>
<td>Challenge the future</td>
<td>Hopeful</td>
<td>Knowledge + Communitarian</td>
<td>Reaching distant shores</td>
<td>Hope + Community</td>
<td>Legislation + Funding</td>
<td>To schools and pioneers</td>
</tr>
<tr>
<td>Lincoln Gettysburg Address</td>
<td>Tragic Sacrifice for greater community</td>
<td>Cyclical</td>
<td>Communitarian</td>
<td>Family that grieving together</td>
<td>Community + Home + Blood</td>
<td>Strength of Family</td>
<td>To noble members who sacrificed</td>
</tr>
<tr>
<td>Lou Gehrig Farewell</td>
<td>Forced exit</td>
<td>Cyclical</td>
<td>Communitarian</td>
<td>Joyous network of goodness</td>
<td>Decency and richness of community</td>
<td>Strength and value of all extend family</td>
<td>Returns power to the community</td>
</tr>
<tr>
<td>Malcolm X Bullet or the Ballot</td>
<td>Systemic Deprivation</td>
<td>Systemic</td>
<td>Buccaneer + conjoining of Communitarian</td>
<td>Confidant and politically active Negro population</td>
<td>All men are created equal to vote.</td>
<td>Sanctity of the constitutional process. Strength of Negro ancestors. Community</td>
<td>To individual members of community</td>
</tr>
<tr>
<td>Mark Anthony Bury Caesar</td>
<td>Unfair rites of succession</td>
<td>Cyclic</td>
<td>Communitarian + Regulatory</td>
<td>A Just society with just leaders for just people</td>
<td>Rule breakers benefit at expense of the followers.</td>
<td>History/truth. Reframe event show origins of group wealth</td>
<td>To the rules and the people to decide the leader's fate</td>
</tr>
</tbody>
</table>
| Martin Luther King I Have a Dream| Systemic Deprivation | Systemic | Communitarian + Knowledge + Regulatory | A reunited family holding its head high | Family and higher faith, community prosperity | God, Faith in American ideals. The human heart regardless of skin colour | To each and every American
<table>
<thead>
<tr>
<th>Analysis Of Speeches &amp; Documents</th>
<th>Crisis</th>
<th>Mythology</th>
<th>Organizing Principles</th>
<th>Vision</th>
<th>Values</th>
<th>Enablers</th>
<th>Power Shifts</th>
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</thead>
<tbody>
<tr>
<td>Nelson Mandela Inauguration</td>
<td>Systemic Deprivation</td>
<td>Doom &amp; Gloom + Cyclic Return + Knowledge</td>
<td>Communitarian + Knowledge + Regulatory</td>
<td>A reunited family holding its head high</td>
<td>Family and higher faith, community prosperity</td>
<td>God Faith in South, African people to overcome</td>
<td>Endurance of ancestor and blood of the community.</td>
</tr>
<tr>
<td>Osama bin Laden Post 9-11</td>
<td>Community integrity &amp; continuity under attack</td>
<td>Rationalism + Cyclic Return + Gloom &amp; Gloom +</td>
<td>Buccaneer + Regulatory + Communitarian</td>
<td>Duty of good Islam to fight infidels to free Land o</td>
<td>Islamic community</td>
<td>Koran and teachings of their leaders</td>
<td>To militant Islam</td>
</tr>
<tr>
<td>Schwarzenegger Victory Night Speech</td>
<td>Irrational expenditure + Hopeful Greening</td>
<td>Rationalism + Knowledge</td>
<td>Buccaneer + Knowledge</td>
<td>A new deal for the people</td>
<td>People as the winners</td>
<td>Voice of the people</td>
<td>Away from the old school politics</td>
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<tr>
<td>Social Aphorisms</td>
<td>All Myths</td>
<td>All Myths</td>
<td>All categories</td>
<td>All categories</td>
<td>All categories</td>
<td>All categories</td>
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<tr>
<td>Trudeau October Crisis - Martial Law</td>
<td>Uncertainty &amp; threat to laws of the land</td>
<td>Rationalism + Commentary</td>
<td>Regulatory + Holding the line against barbarism</td>
<td>Just and stable society</td>
<td>Courts + Legislation + Military</td>
<td>To the state</td>
<td></td>
</tr>
<tr>
<td>U.S. Constitution (Preamble)</td>
<td>Unfair Hopeful</td>
<td>Greening + Rationalism + Community</td>
<td>Knowledge + Regulatory + Community + Buccaneer</td>
<td>Endless opportunity for all players</td>
<td>Universal ideals</td>
<td>Rules that become the law of the land</td>
<td>To the people and to the state</td>
</tr>
<tr>
<td>U.S. Declaration of Independence</td>
<td>Systemic Deprivation</td>
<td>Hopeful</td>
<td>Knowledge + Regulatory + Community</td>
<td>Endless opportunity for all players</td>
<td>Universal ideals and individual rewards</td>
<td>Rules that become the law of the land</td>
<td>To people and to the state</td>
</tr>
<tr>
<td>U.S. Inaugural Speeches</td>
<td>Untapped Hopeful</td>
<td>Greening + Cyclic Return</td>
<td>Knowledge + Regulatory + Community</td>
<td>Energetic and strong community</td>
<td>Endurance, strength and community</td>
<td>God's blessings. Abundant land. Strong community</td>
<td>To the people, to ancestors</td>
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12 CONCLUSION

12.1.1.1 CRISIS & CALLING

Crisis causes self-organizing patterns of interacting to come into being to contain the crisis. The patterns of interacting arise spontaneously from the inducing trauma. The inducing trauma creates perturbations within the collective psyche of the tribe (organization), from which their root mythology is illuminated. Within the context of the events of the day, both the membership and the leadership must engage in sense-making processes in order to ascertain the cause and meaning of the trauma, and the means by which to contain it. Within that milieu, the leader(ship’s) role is to remind the tribe of their individual calling and of their collective journey.

Subsequently, the leadership needs to show not only the way forward with identifiable steps, but must also provide three crucial additional elements. First, a ‘framework’ to the constituency for understanding the current chaos and future events; second, information they need to unfreeze, to grow competence and to take action in the face of uncertainty; and third, linking the emotional impact of the events of the day to the larger journey of the tribe.

The leader not only becomes sense-maker, but due to the power invested into the role or office of leader, by the tribe (organization), the leader(ship) becomes a talisman for addressing the adversaries of the present, and the ambiguity of the future. From such an endowed position, and the challenging events of momentous times, their messages may take on the qualities of amulets (e.g., “nothing to fear but fear itself”). The message-making process entails that frames the momentous events in the tapestry of the tribe’s mythology, the tribe’s sense of itself, and their reason for existing as a collective entity. The role of leader (ship) in such events is to communicate the why of their journey continuing, and the how. They also tie achievements and sacrifices of the past with links to their collective future through the actions and events of the present.
12.1.1.2 Wexler-Wheel

The nature of heroic messaging (i.e., speaking words of change that link the mythic heart of the organization and reason for being to the events threatening them in the face of momentous events) is dependent upon creating resonance within the tribe (organization) to influence their pattern of interacting. A key filter for understanding these patterns of interaction is the Wexler-Wheel.

Four self-organizing root patterns of interacting result in worldviews that are characterized by the Wexler-Wheel. Constituencies, however, are rarely homogeneous, hence effective and resonant message-making utilizes the conjoining of sectors to evoke the latent power of the tribe's mythology. Since each sector has its belief systems, it creates an environment into which the energies of like-minded individuals can align their energies, and create bonds of understanding and belonging.

12.1.1.3 Overlay Forces

A previously unexplored dimension of the Wexler-Wheel is the relationship to the work of Carl Jung, regarding psychology and mythology, and the nature of organizations as stable patterns of interacting as described in Complexity Theory. This new dimension provides an overlay that allows for a more subtle level reading of organizational genesis, and patterns of interacting. The overlay identifies a set of underlying forces that can be used to decipher and articulate the relationships between the wheel's core capitalist sectors, and the forces of psychology, mythology, and complexity theory. Further the interplay of these forces play significant roles, which directly impact the understructure, and strength of the resonance of the message making utilized by all groups facing crisis, or momentous change initiatives.

12.1.1.4 Notions of Belonging:

Belonging is a powerful concept. It can be stated, and championed, but not truly administered. It must be experienced in explicit and implicit ways. At the heart of the psychological contract held between employee and employer is a sagacity borne from belonging. With belonging, an individual is willing to endure, commit, and even embrace
significant change. Environments can signal membership, but belonging is in the realm of the individual. Individuals respond to their core beliefs (via intermediary and automatic belief) structures in nuanced, and sometimes unforeseen ways. However, a major institutional transition is likely to touch core belief systems, and instigate questions of purpose and belonging. It is how the individual resolves the dissonance between their core beliefs and the overt transitional forces, which will shape and determine the success of the emergent institutional identity.

The cognitive space of the group tribe or institution is defined more by the interactions of the individuals within it, and the tacit psychological contract of the organization rather than the strict policies and structures that define the organization. At its core an organization is an environment where the aspirations of individuals are given a vehicle for expression. In such a space, what matters most to the membership, i.e., employees etc., will be the capabilities (and opportunities) available to them, for expressing and achieving their explicit and tacit needs.

Leaders should consider the effect that the response to the trauma will have upon the psychological contract between the membership and the tribe (organization) to which they belong. The leadership, in their framing of the situation, should ascertain how the path the tribe is being asked to take may affect the tribe at core levels. The leadership should look for issues that may evoke cognitive and contextual dissonance within the tribe.

12.1.1.5 MYTHOS & IDENTITY

However part of the ethos of leadership is to create both a means for the membership to see their own life journey – by appealing to their sense of calling – and to link the rewards of traveling that path to the larger reasons for the tribe's reason for being. Appropriately, Douglas (2001: 55) states. “myth crosses from the past, into the present, and stretches to the future, encompassing the meaning of our lives within a narrative bounded by mythic time”.

- 70 -
Understanding patterns of interacting (via the Wexler-Wheel), and the power of resonance inherent in the tribe's (organization's) myths and the underlying psychological orientation, allows a framework for containing, and integrating the inducing trauma, to arise in a manner that encompasses and strengthens the individual and collective identities and journey.

Much of resonance and the ability to inspire the boldness to take action is due to the power derived from the juxtaposition of the Wexlerian sectors attributes, and the inherent power of the psycho-mythological and complexity forces associated with the overlay. It is the overlay in association with the core sector properties that permit the message-making to create the resonance needed to contain the collective trauma of the group, and to take action.

Myth and identity are joined at a deeply joined at a symbolic level. Together they articulate core values and underline the meaning of the work undertaken as group and individuals. Further, they comprise a form of communications that allow the leadership and constituency to both frame, and respond to crisis. Since, alleviation of anxiety is a core aspect of group life, it is important for leaders to recognize the ways in which creation of resonance, via connecting with the identity and mythos of the group. Correctly exercised, resonant messaging based on collective group values and core identity can generate energy for change, and facilitate movement of the group through challenging events and transitions.

12.1.1.6 KEY FINDINGS

Key findings of this inquiry are five fold: Single sector messages can have powerful impacts on their constituents provided messages are short and embody the deepest values and highest ideas of that sector; Messages that employ communitarian sector attributes for framing the reality leaders wish to define are successful in making difficult future prospects easier to be accepted since actions taken are perceived to be in service of community's identity; Compelling message-making utilizes attributes of all the sectors in appropriate proportions to the direction sought by the leadership; Small amounts of well placed attributes to contrast or accent the primary message theme, and primary sector traits, can elevate the impact of the resonance achieved; Messages with the most impact and resonance possess conjoined sectors.
The inherent tension, and power lies within the attributes of diametrically opposed sectors. Lastly, a skillful blending of resonant forces underlies the ability to connect with a core constituency in a manner that can create enthusiasm and energy for change.

12.1.1.7 Utility

This work indicates that the principles of resonant messaging are best employed in times of difficult transition—such as mergers acquisitions—or momentous changes—such as challenges to tribal or group unity, identity, or existence. The resonant message-making concepts uncovered in this work are contra-indicated for times of ordinary day-to-day engagement between leaders and their constituency.

12.1.1.8 Future research areas:

Additional work may be undertaken to investigate the relationship between the Jungian concepts of Judging and Perceiving and the role resonant messaging plays within organizations that are undertaking either a voluntary or forced permanent footprint migration from one Wexler-Wheel sector to another adjacent sector. Other areas of inquiry involve the use of social aphorisms and talismans as means of reinforcing tribal identity.

A critical of inquiry would be to assess the role and nature of the resonant messaging utilized in mass rally situations, and the underlying Jungian archetypes, psychic functions and mythologies. For those seeking mass market applications, research into the nature of resonant-messaging principles to increase the reach, retention and effectiveness of marketing oriented materials and messages. Look into the affects of gender in the choice of messaging styles. Extend the model to discern relationship of the Jungian concepts of introversion and extroversion as they apply to the role assignments articulated in the Wexler-Wheel.
13 **APPENDIX — MESSAGE-MAKING ANALYSES**

13.1 **ANALYSIS OF SOCIAL APHORISMS AND SELECTIVE SPEECH SEGMENTS**

Social aphorisms represent a form of derivative psychological contract. They are strongly associated with the values of a Wexlerian sector. Key beliefs, tacit assumptions and aspirations of the environs are illuminated by the aphorisms. They illuminate and remind the membership of the nature of their journey, and the nature of their gods and heroes.

<table>
<thead>
<tr>
<th><strong>Buccaneer</strong></th>
<th>“Greed is good”</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Buccaneer</strong></td>
<td>The point is, ladies and gentleman, that Greed, for lack of a better word, is good. Greed is right. Greed works. Greed clarifies, cuts through and captures the essence of the evolutionary spirit. Greed, in all of its forms - greed for life, for money, for love, knowledge - has marked the upward surge of mankind.</td>
</tr>
<tr>
<td><strong>Buccaneer</strong></td>
<td>“We shall defend our island whatever the cost may be; we shall fight on beaches, landing grounds, in fields, in streets and on the hills. We shall never surrender.”</td>
</tr>
<tr>
<td><strong>Buccaneer</strong></td>
<td>Winning isn’t everything; it’s the only thing.</td>
</tr>
<tr>
<td><strong>Buccaneer + Regulatory</strong></td>
<td>Take no prisoners</td>
</tr>
<tr>
<td><strong>Buccaneer + Knowledge</strong></td>
<td>“All great and honourable actions are accompanied with great difficulties, and both must be enterprised and overcome with answerable courage.”</td>
</tr>
<tr>
<td><strong>Buccaneer + Knowledge</strong></td>
<td>Go west young man</td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>Sp·ce. The final frontier. These are the voyages of the Starship Enterprise. Its five year mission to seek out life, on strange new worlds. To boldly go where no man has gone before</td>
</tr>
</tbody>
</table>

- Gordon Gekko
- From Oliver Stone's movie *Wall Street.*
- Winston Churchill
- Vince Lombardi
- Anonymous
- William Bradford
- 1630 founder of the Plymouth Bay Colony
- Anonymous

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- James T. Kirk
- From Gene Roddenberry
- Paramount TV
Knowledge
To infinity and beyond!

Knowledge
Change is the only constant

Knowledge
Whatever you can do, or dream you can do, begin it. Boldness has genius, power and magic in it.

Knowledge
Some people see things as they are and ask why; I dream of things that never were and ask, why not?

Knowledge
Only those who dare to fail greatly can ever achieve greatly.

Communitarian
"The individual can take initiatives without anyone’s permission .... You do not have the right to eliminate yourself, you do not belong to you. You belong to the universe. The significance of you will forever remain obscure to you, but you may assume that you are fulfilling your significance if you apply yourself to converting all your experience to the highest advantage of others."

Communitarian
Be the change you wish to see in the world

Communitarian
All for one, and one for all

Communitarian
United we stand, divided we fall

Communitarian
An injury to one is an injury to all

Regulatory
The long arm of the Law

Regulatory
You can’t fight City Hall

Communitarian
"Are we to be condemned merely on the basis of our racial origin? Is citizenship such a light and transient thing that that which is our inalienable right in normal times can be torn from us in times of war .... [W]e should not be prejudged and ... racialism should not be the yardstick by which our loyalty is measured."

-- Congressional testimony from a Nisei journalist opposing Japanese American internment during World War II when U. S. citizens of Japanese origin were crammed into concentration camps
"It is my deepest belief that only by giving our lives do we find life ... the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice."

-- Message sent by the leader who was on a hunger strike and too weak to speak for his National Farm Workers Association who were striking for civil rights for Mexican Americans in 1968

"Let us dedicate ourselves to what the Greeks said so many years ago: to tame the savageness of man and make gentle the life of this world."

-- Message to black audience in Indianapolis one night after Dr. King's murder, 1963

"Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance."

-- Speech to the National Union of South African Students in Cape Town on June 7, 1966:
13.2 Analysis of Preamble of US Constitution

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

THE UNITED STATES CONSTITUTION

13.2.1 Analysis:

A well-rounded preamble with firm anchors in each quadrant. It makes for a powerful presentation. The unadorned aspect of the preamble is direct and clear. All sectors are well represented and woven into the communitarian fabric of the preamble. Although no direct conjoining takes place there is residual tone of communitarian underlying all of the pronouncements, i.e., all the other sectors are in service of the communitarian.

13.2.2 Breakout:

| Communitarian | We the People of the United States |
| Knowledge     | in Order to form a more perfect Union |
| Regulatory    | establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare |
| Buccaneer     | and secure the Blessings of Liberty to ourselves and our Posterity |
| Regulatory    | do ordain and establish this Constitution for the United States of America. |
13.3 ANALYSIS OF DECLARATION OF INDEPENDENCE

DECLARATION OF INDEPENDENCE

WHEN in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.

WE hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness — That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.

13.3.1 ANALYSIS

A strongly communitarian theme underlies this document. It reinforces the regulatory nature of the document. A tone of defiant subtlety weaves throughout as shown by the buccaneer tone that counterpoints the communitarian tone. The document uses frequent regulatory tones to stress a need to institute order and justice. The knowledge themes represent soaring passages that imbue the document with a higher purpose, and an unassailable moral defiance.
13.4 ANALYSIS OF MAJOR US INAUGURAL SPEECHES

13.4.1 ANALYSIS

These include some of the most famous American aphorisms. They all transcend typical rhetoric. By grounding themselves within the Communitarian arena, and reaching towards the knowledge arena with stark boldness, they reveal a depth of human longing and unstated desire. For example, FDR’s “nothing to fear but fear itself” is among the most memorable of all American history because it gives expression to American democratic will, but it reached deeper into a part of shared collective unconscious, in a sense giving voice to an archetypal expression of renewal and change for the better (Cyclical Return and Hopeful Greening). The act of conjoining Communitarian and Knowledge quadrants infuses both areas with the energies of each that create a sum that is greater than the whole. The result is the elevation of rhetoric into lasting resonance within the US psyche.

13.4.2 BREAKOUT

<table>
<thead>
<tr>
<th>Communitarian + Knowledge</th>
<th>Abraham Lincoln, March 4, 1865</th>
</tr>
</thead>
<tbody>
<tr>
<td>With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Communitarian + Knowledge + Buccaneer</th>
<th>Franklin D. Roosevelt, March 4, 1933</th>
</tr>
</thead>
<tbody>
<tr>
<td>So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself -- nameless, unreasoning, unjustified terror which paralyses needed efforts to convert retreat into advance.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Communitarian + Knowledge</th>
<th>John F. Kennedy, January 20, 1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>And so, my fellow Americans, ask not what your country can do for you — ask what you can do for your country. My fellow citizens of the world, ask not what America will do for you, but what together we can do for the freedom of man</td>
<td></td>
</tr>
</tbody>
</table>
13.5 ANALYSIS OF GETTYSBURG ADDRESS

THE GETTYSBURG ADDRESS:

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living an 'dead who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

ABRAHAM LINCOLN, NOV. 19, 1863

13.5.1 ANALYSIS

Considered sacred, this is one of the shortest and most potent of US historical political messages. It recast the ideals of America. This is a critical piece of the American psyche and mythology. Steeped in the communitarian, it never strays from this base. The moment and physical site is somber, and message tone appropriate. The power of communitarians derives from the trust placed in them over time from the people they lead. The sacrifices of those who came before empower the communitarian ideals and outlook. The tone is never melancholy, nor does the text become a polemic, or rant against the 'outsiders', rather, the pain and sacrifice is transformed into a lofty (yet due to the sacrifices of the fallen) and achievable goal for all. The knowledge ideals of the speech are greatly amplified by the very sacrifices of the communitarian.
13.6 ANALYSIS OF LOU GEHRIG GOODBYE

I may have had a tough break, but I have an awful lot to live for

- LOU GEHRIG

13.6.1 ANALYSIS:

A very simple communitarian speech. This is hailed as a prominent piece of American sporting history. Its power derives from the context of speaker's experience. Simple words, are spoken with urgency, and full authenticity. This is quintessential piece of American sports culture, and New York Yankee great, Gehrig, an icon. The man, and the speech completely fulfill the essence of communitarianism25.

13.6.2 BREAKOUT

Communitarian

Fans, for the past two weeks you have been reading about the bad break I got. Yet today I consider myself the luckiest man on the face of the earth.

I have been in ballparks for seventeen years, and have never received anything but kindness and encouragement from you fans.

Look at these grand men. Which of you wouldn't consider it the highlight of his career just to associate with them for even one day? Sure I'm lucky. Who wouldn't consider it an honor to have known Jacob Ruppert? Also the builder of baseball's great empire, Ed Barrow. To have spent six years with that wonderful little fellow, Miller Huggins? Then to have spent the next nine years with that outstanding leader, that smart student of psychology, the best manager in baseball today, Joe McCarthy? Sure I'm lucky.

When the New York Giants, a team you would give your right arm to beat, and vice versa, sends you a gift—that's something. When everybody down to the groundskeepers and those 1 yrs in the white coats remember you with trophies—that's something.

When you have a wonderful mother-in-law who takes sides with you in squabbles with her own daughter—that's something. When you have a father and a mother who work all their lives so you can have an education and build your body—it's a blessing.

When you have a wife who has been a tower of strength and shown more courage than you dreamed existed—that's the finest I know.

So I close in saying that I may have had a tough break, but I have an awful lot to live for."

25 BACKGROUND OF LOU GEHRIG'S SPEECH: Gehrig played 2130 games in a row, and never complained. But, one day in 1939, Lou Gehrig asked to be removed from the line-up. He didn't feel physically able to fulfill his role at first base. Gehrig was dying. Two months later, on July 4, 1939, he was presented a memento and asked to say a few words at Yankee Stadium. Gehrig's team mates lined up on the first base line and 61,000 fans listened to his goodbye
13.7 ANALYSIS OF WINSTON CHURCHILL WE SHALL FIGHT THEM

We shall fight him by land, we shall fight him by sea, we shall fight him in the air, until, with God's help, we have rid the earth of his shadow and liberated his people from his yoke.

— WINSTON CHURCHILL, June 22 1941

13.7.1 ANALYSIS

This is a strong buccaneer speech with deeply communitarian themes. Stylistically, the juxtaposing of both positive and negative space/vision associations (e.g., negative future outcomes) creates a powerful dynamic that powers the message. The piece has a rhythm to it, and several strong anchor points. Powerful Buccaneer and Communitarian points are “calmed” down by use of regulatory passages; the text then returns to powerful Buccaneer, Communitarian or Knowledge messages. By not maintaining a single style the message carries more impact. All quadrants of the Wexler wheel are used either singly or in combination. Furthermore, the conjoining of adjacent quadrants reinforce each other. Conjoining of Diagonal quadrants creates a third force (a resultant force) that creates a strong implication for the targeted area because the message is sated in more subtle but powerful terms. There is also on occasion, the use of three quadrants within a single message theme; when used in a short statement, those lines are deeply impactful and create lasting resonance. Such lines also create firm anchor points that ground the message while simultaneously creating a set of resonant themes that carries throughout the text. The result is a set of potent sub-messages that amplify the buccaneer and communitarian themes.
13.8  ANALYSIS OF BUSH STATE OF THE UNION ADDRESS: POST 9-11

This time of adversity offers a unique moment of opportunity, a moment we must seize to change our culture. Through the gathering momentum of millions of acts of service and decency and kindness, I know: We can overcome evil with greater good .... And we have a great opportunity during this time of war to lead the world toward the values that will bring lasting peace. All fathers and mothers, in all societies, want their children to be educated and live free from poverty and violence. No people on Earth yearn to be oppressed, or aspire to servitude, or eagerly await the midnight knock of the secret police.

— PRESIDENT GEORGE BUSH first State of the Union address, Jan 29, 2002

13.8.1  ANALYSIS

Frequent use of the Buccaneer-Communitarian style. Perfunctory use of Regulatory quadrant. Moderate use of Knowledge-quadrant. Regulatory quadrant is used for reinforcement of communitarian points, or to support buccaneer posturing. Core strength lies in communitarian stance. An interesting approach is use of the implied negative consequence of either of not fulfilling buccaneer or communitarian actions. Additionally, the use of the negative future outcome is habitually used in an implied manner. Bush, in this speech, translates as a Communitarian Buccaneer.

Of particular interest is the use of conjoined quadrant themes in the speech. Bush, also used strong implications (a kind of "negative space") technique of creating an undercurrent for a specific tone in multiple passage. For example, allowing the fear of a negative future (knowledge) to be implied rather than explicitly stated, all the while remaining in either a regulatory or buccaneer posture. Refreshingly, there were a number of gems in the speech (all in the knowledge and communitarian transition/fusion space).
These events have divided the whole world into two sides. The side of believers and the side of infidels .... may God keep you away from them. Every Muslim has to rush to make his religion victorious. The winds of faith have come. The winds of change have come”

– OSAMA BIN LADEN, Oct. 17, 2001 Text of taped remarks

13.9.1 ANALYSIS

Overtly this is a strongly buccaneer-communitarian argument. The speaker has conjoined these two quadrants. It is relatively sparse, but keeps its lofty language for the communitarian sector At the heart of this discourse, however, is a buccaneer defiance and justification process. An interesting style is the use of the negative/degenerative vision associated with Knowledge quadrant, i.e., a dark future for the adversary is a positive outcome and goal for the constituency of the speaker. A further stylistic trait is the use of negative or implied space with regards to communitarianism; even when using a buccaneer or regulatory tone, the implication in the message is that the constituency of the speaker is under attack and needs to be defended by any means possible. Style cycle: From Communitarian to other quadrants, and back again to Communitarian. The most potent passages draw energy from fusing two or more quadrants.
“If a democratic society is to continue to exist, it must be able to root out the cancer of an armed, revolutionary movement that is bent on destroying the very basis of our freedom. For that reason the Government, following an analysis of the facts, including requests of the Government of Quebec and the City of Montreal for urgent action, decided to proclaim the War Measures Act.”

—PRIME MINISTER PIERRE ELLIOT TRUDEAU, OCT. 16, 1970

13.10.1 ANALYSIS

This is a regulatory speech, imparting the need for order (or the return to it) as the basis for a healthy compassionate community. Although, this is predominantly a vigorous Regulatory speech, yet it manages to create Communitarian connections. It uses frequent use of Communitarian overtones to highlight the present threat. The interjection of buccaneer stylings, and the use of negative space Knowledge quadrant stand in stark contrast the regulatory stance of the speech. In terms of presentation it is very clean, clear, and logical. Arguments are well crafted and concluded before moving to other points. An interesting stylistic quality is the framing of Regulatory issues in the context of community, i.e., a community of governments working together for the community communities that make up Canada, and finally, for the heart of all communities - for the protection of individuals in a family. The power of the speech lies in its clarity of reasoning and careful unpacking of historical events, and how those events juxtaposed against the present constitute a current and future threat to the law (Regulatory), and Canadians (Communitarian), and the future (Knowledge). Due to the juxtaposing the Regulatory against the Communitarian, the speaker, creates a positive tension that prevents the message from being a single note, and loosing relevance to the audience. Further, as a result of the juxtaposition, the speaker attains an aura of having taken actions as a member of a community, more so than as a distant, and disconnected regulator.
I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character .... 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, 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!"

-- DR. MARTIN LUTHER KING JR., AUGUST 28, 1963

13.11.1 ANALYSIS:

A deeply communitarian speech with strong regulatory and knowledge threads woven throughout. This is a regulatory argument steeped in a communitarian presentation. It is punctuated by buccaneer imagery of winners and losers. Much is given to retrospective, and current conditions, the power of linking the (communitarian) past, to the (regulatory reality of the) present and then returning to the (communitarian-knowledge) future is potent. It touches on all aspects of the wheel and calls all groups to play a role in honoring the promises of the past, righting the wrongs of the present, and crafting the future.
13.12 **ANALYSIS OF JFK ON CIVIL RIGHTS**

“We are confronted primarily with a moral issue. It is as old as the scriptures and is as clear as the American Constitution.”

PRESIDENT JOHN F. KENNEDY. JUNE 11, 1963

13.12.1 **ANALYSIS**

Although ostensibly a Regulatory speech, this is firm situated in the Communitarian sector. There is frequent and successful conjoining of the communitarian with each of the other sectors throughout the speech. The history presented is done in the context of the larger tapestry of American values and the core tenets upon which the nation was founded. The speech does not condemn the privileged but merely calls for each constituent to undertake an inner examination of what they feel to be just. By reducing the questions and events of the day to both the level of the individual and the constitution, the speech allows each person to see their role in both the large picture of the day, and of the journey called America. Further by putting forth concrete directions for tackling the problem and framing it as a worthy goal in which all Americans win, the speech effectively uses the Knowledge sector to energize and empower all Americas to strive for a better tomorrow. The use of Communitarian and Knowledge elevate the speech to one not only of hope, but of moral certitude aligned with the core of American founding ideals.

This speech can viewed as the turning point of the U.S. Civil rights movement. In declaring that "We face, therefore, a moral crisis as a country and as a people." Kennedy openly committed the federal government to taking a stand for the rights of all its citizens. In clear terms based on communitarian principles and the rights of membership afforded the constitution, he invoked a visionary future linking the knowledge and regulatory sectors. Their combined energy allowed the message and vision to live, and for America to redefine itself in the higher vision of its founding fathers.
We are not Americans. We are a people who formerly were Africans who were kidnapped and brought to America. Our forefathers weren't the Pilgrims. We didn't land on Plymouth Rock; the rock was landed on us.


13.13.1 ANALYSIS:

A strongly Buccaneer speech. There is frequent use of the Buccaneer-Communitarian axis. This positioning allows the speech to build considerable tension. The majority of the speech is retrospective (in keeping with the regulatory and systems maintenance sectors), with little present tense focus. By doing so this creates more impact when the speech shifts to use the Knowledge quadrant qualities of hope and a better future. However, the limited use of other quadrants gives the speech a very concentrated and closed quality. Although there is a communitarian aspect to the speech, it has very little of the flexibility associated with communitarian and knowledge sectors. The actual effect is closer to the control associated with Buccaneer sectors. The speech does not truly invite listeners to be part of a greater journey of nation-building with the speaker; rather (in keeping with a buccaneer sector style) the speech dictates the actions and the consequences. However, it fails to set a lasting resonant vision that can infuse the followers with the energy to overcome adversities. By grounding the speech in the regulatory past, the tone flattens and visionary strength fades.
13.14 **ANALYSIS OF GEORGE PATTON URGING WAR SUPPORT**

Your honorable mayor, General Doolittle, soldiers, ladies and gentlemen: Coming over here there was a very great lesson: The first four hours we passed over a destroyed land, utterly destroyed. You who have not seen it, do not know what hell looks like from the top. That's what Germany looks like. That's what Austria looks like. That's what any place that the 8th Airforce and the 3rd Army worked on looks like. You must remember this, that from Brest to various towns in southern Germany and Austria whose names I can't pronounce but whose places I have removed, the trail of the 3rd Army and the 19th Tactical Air Command and the 8th Airforce is marked by more than 40 thousand white crosses, 40 thousand dead Americans.

— GENERAL GEORGE PATTON, June 9, 1945

13.14.1 **ANALYSIS:**

This is a simple, unadorned, direct, blunt, matter of fact speech that drives masterfully to its ultimate goal of selling its core message. Other quadrants are manipulated to achieve one goal. Its brevity is in keeping with Buccaneer efficiency. The speech keeps score, and shows who has won and lost in stark terms. The cost of those achievements is clearly articulated and placed on displaced for optimal effect. Stylistically, the piece uses the accumulated, or "sunk cost" argument structure to achieve its aims, i.e., too much has been done, and lost to achieve victory to stop now. The barbarians are at the gate, and we must keep them at bay, and the costs of doing so are American lives. It also implies that to stop would be to dishonour the memories and sacrifices of those Americans who served their country.

13.14.2 **BREAKOUT**

*Regulatory*  

Your honourable mayor, General Doolittle, soldiers, ladies and gentlemen:

*Buccaneer*

Coming over here there was a very great lesson: The first four hours we passed over a destroyed land, utterly destroyed. You who have not seen it, do not know what hell looks like from the top. That's what Germany looks like. That's what Austria looks like. That's what any place that the 8th Airforce and the 3rd Army worked on looks like. You must remember this, that from Brest to various towns in southern Germany and Austria whose names I can't pronounce but whose places I have removed

*Buccaneer + Communitarian*

the trail of the 3rd Army and the 19th Tactical Air Command and the 8th Airforce is marked by more than 40 thousand white crosses, 40 thousand dead Americans.
Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him....

Yet Brutus says he was ambitious;
And, sure, he is an honourable man....

But yesterday the word of Caesar might
Have stood against the world; now lies he there....

And they would go and kiss dead Caesar's wounds
And dip their napkins in his sacred blood,....

And, dying, mention it within their wills,
Bequeathing it as a rich legacy

-MARK ANTHONY, Julius Cesar, Shakespeare

13.15.1 ANALYSIS

Anthony's speech occupies a place in the tier reserved for the most famous speeches in literature. The speech is overtly communitarian in nature, but uses subtle buccaneer accusations that build slowly. This still shows the principle of using two or more quadrants to give the speech a dynamic tension. The key anchor points are presented by a regulatory-communitarian phrase (i.e., honourable men), which counterpoints the communitarian passages. Stylistically, the juxtaposing of the communitarian against the regulatory passages creates a strong tension between the two. Since the communitarian tone of the speech is changing throughout, it takes on more energy relative to the static regulatory phrasing (of honourable men). The few buccaneer passages in the text take on more power due to their placement in the speech. The frenzy that the speech engenders heightens the communitarian appeal of Anthony to find the fault in him, and the listeners. This approach creates a subtle (nearly subliminal) buccaneer accusation of the Honourable men as being disingenuous, and not worthy of being called honourable. In summary, the speech represents a buccaneer damnation/condemnation slrounded within a communitarian vessel.
"For the people to win, politics as usual must lose."

"I want to be the governor for the people. I want to represent everybody."

"We have tough choices ahead. The first choice that we must make is the one that will determine our success. Shall we rebuild our state together or shall we fight amongst ourselves, create even deeper divisions and fail the people of California?"

"Well, let me tell you something - the answer is clear. For the people to win, politics as usual must lose."

"I will not fail you, I will not disappoint you and I will not let you down."

GOVERNOR-ELECT ARNOLD SCHWARZENEGGER Victory night speech. Oct. 7th, 2003

13.16 ANALYSIS:

A Buccaneer agenda within a strong communitarian guise accented by knowledge overtones.

13.16.2 BREAKOUT:

<table>
<thead>
<tr>
<th>Communitarian</th>
<th>I want to be the governor for the people. I want to represent everybody.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communitarian / Buccaneer</td>
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</tr>
<tr>
<td>Communitarian / Knowledge</td>
<td>The first choice that we must make is the one that will determine our success.</td>
</tr>
<tr>
<td>Communitarian</td>
<td>Shall we rebuild our state together or shall we fight amongst ourselves, create even deeper divisions and fail the people of California?</td>
</tr>
<tr>
<td>Communitarian</td>
<td>Well, let me tell you something the answer is clear.</td>
</tr>
<tr>
<td>Knowledge</td>
<td>For the people to win, politics as usual must lose</td>
</tr>
<tr>
<td>Communitarian / Buccaneer</td>
<td>I will not fail you, I will not disappoint you and I will not let you down</td>
</tr>
</tbody>
</table>
"We have triumphed in the effort to implant hope in the breasts of the millions of our people. We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity - a rainbow nation at peace with itself and the world."

—NELSON ROLIHLAHLA MANDELA Pretoria 10 May 1994

13.17.1 ANALYSIS

Deeply communitarian. Source of power is based very strongly within the communitarian quadrant. Rarely are there any purely non-communitarian statement. Buccaneer and regulatory statements are made from within a communitarian context. In some ways the crisp style makes conjoining if various quadrants a necessity.

Mandela uses a powerful communitarian style to frame his discourse. The moral high ground is never directly addressed. Yet the power derives from, and is reflected back to its source - to the people. His love for country, and its entire people is evident. In some ways, it is his ability to state unspoken truths in a public forum, in a plain manner that enables a direct, potent and resonant connection with the people. The message-making is crisp and very efficient. This befits the buccaneer style, and energies the communitarian threads in the messages.
FROM INAUGURAL SPEECH EVENT MAY 10, 1994

Our deepest fear is not that we are inadequate,
Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness,
That most frightens us.

We ask ourselves:
Who am I to be brilliant, gorgeous, talented, fabulous?
Actually who are you not to be?

You are a child of God.
Your playing small does not serve the world.
There is nothing enlightening about shrinking
So that other people won’t feel insecure around you.

We were born to make manifest the glory of God
That is within us.

It’s not just in some of us, it’s in everyone.
And, as we let our own light shine,
We unconsciously give other people permission
To do the same.

As we are liberated from our fear,
Our presence automatically liberates others.

- Nelson Mandela

13.17.3 ANALYSIS

Deeply communitarian. A spiritual call to arms, a call for the individual to take action. It is essentially a buccaneer speech that is heavily shrouded within the fabric of egalitarian communitarianism. The conjoining of communitarian and knowledge and/or buccaneerism creates a powerful dynamic and tension that infuses each statement with a high impact and potency. Being grounded in the communitarian realm grounds the aspirations stated within the individual.
13.18 **ANALYSIS OF EINSTEIN CREDO**

"The most beautiful and deepest experience a man can have is the sense of the mysterious"

— ALBERT EINSTEIN, 'My Credo' to German League of Human Rights, Berlin 1932

"Our situation on this earth seems strange. Every one of us appears here involuntary and uninvited for a short stay, without knowing the whys and the wherefore. In our daily lives we only feel that man is here for the sake of others, for those whom we love and for many other beings whose fate is connected with our own. ... "The most beautiful and deepest experience a man can have is the sense of the mysterious. It is the underlying principle of religion as well as all serious endeavour in art and science. He who never had this experience seems to me, if not dead, then at least blind. To sense that behind anything that can be experienced there is a something that our mind cannot grasp and whose beauty and sublimity reaches us only indirectly and as a feeble reflection, this is religiousness. In this sense I am religious. To me it suffices to wonder at these secrets and to attempt humbly to grasp with my mind a mere image of the lofty structure of all that there is."

13.18.1 **ANALYSIS:**

A simple yet evocative speech. Its efficiency is more akin to a buccaneer style. Starting from a Communitarian base with a nod to the legacy, and mystery of human existence, this rapidly sets the stage for an exploration of that dilemma. In a sense, 'what is it that we as a family can do to honour our ancestors, and provide guidance to our future progeny?'. The last part of the speech is an expansive journey into the future. It is an exploration of the 'why' of Knowledge Using tenets of the knowledge quadrants, the piece creates its own rapture. By reinforcing its belief in the wonder of the journey exploration, the speech becomes a form of manifesto. Stylistically, the Buccaneer challenge creates the dividing line between "them and us". The result is a before and after effect, wherein those who embrace the past are left in confusion, whereas those who move with confidence into the future are rewarded the beauty and sublimity of that future.
Our situation on this earth seems strange. Every one of us appears here involuntary and uninvited for a short stay, without knowing the whys and the wherefore. In our daily lives we only feel that man is here for the sake of others, for those whom we love and for many other beings whose fate is connected with our own.

The most beautiful and deepest experience a man can have is the sense of the mysterious. It is the underlying principle of religion as well as all serious endeavour in art and science.

He who never had this experience seems to me, if not dead, then at least blind.

To sense that behind anything that can be experienced there is a something that our mind cannot grasp and whose beauty and sublimity reaches us only indirectly and as a feeble reflection, this is religiousness. In this sense I am religious. To me it suffices to wonder at these secrets and to attempt humbly to grasp with my mind a mere image of the lofty structure of all that there is.
13.19  ANALYSIS OF CARL SAGAN VISIONS SPEECH

Science is merely an extremely powerful method of winnowing what's true from what feels good. Without the error correcting machinery of science we are lost to our subjectivity, to our chauvinism, to our longing to be central to the purpose of the universe.


13.19.1 ANALYSIS

This is a knowledge-based communitarian speech. The knowledge is fully grounded within communitarian context at all times. It positions knowledge in service to creating a lasting and healthy community. Sagan makes an appeal to the highest aspects of humanity, specifically to pay homage to our common ancestry, a fulfill a common destiny. It captures a forward-looking knowledge tone, but has an oddly retrospective knowledge tone. The retrospective knowledge quality however is well suited to creating the communitarian tone (i.e., "we as a technological people"). The other communitarian tone is one of "we as humanity". The preponderance of retrospective looking language, (i.e., communitarian + retro-Knowledge), creates a somber, near reverential feel to the piece, consequentially, when the speech opens up to pure knowledge vision, it infuses the piece with an elevated and expansive quality that underscores the piece. Its hopeful tone, based upon knowledge, casts a vision of a fragmented and fragile humanity shining a light into an uncertain universe, and struggling against its own nature to fulfill a morale and ethical communitarian world.
"We set sail on this new sea because there is new knowledge to be gained, and new rights to be won, and they must be won and used for the progress of all people.... not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills."

PRESIDENT JOHN F. KENNEDY RICE UNIVERSITY STADIUM MOON SPEECH

13.20.1 ANALYSIS:

A sparkling example of Knowledge capitalism. It captures the mythology of discovery and the act of creating a new world from the old. The speech while overtly Knowledge based is firmly anchored in the rhetoric, and ethos of the Communitarian. By framing the quest as part of mankind's, and America's breathtaking pace of technological change and evolution towards the future, the speech presents the challenge of reaching the moon as but another, and important step on America's journey to its destiny. The speech uses all sectors to convey its message, and to create a collective myth of the touching, and mastering new frontiers. There are abundant examples of successfully conjoining sectors, especially those of the Buccaneer and Communitarian. The speech moves to ground the quest in concrete terms by using the Regulatory realm deliver the exposition of commitment and structure and timeline. The speech sets in motion a series of events that have the psychic energy to call members to it, and to live beyond those who initiated it. But, even as it reaches for the heavens, the message is always one of the journey and essence of the community.
Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative and creation, there is one elementary truth the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents, meetings and material assistance which no man could have dreamed would have come his way. Whatever you can do or dream you can, begin it. Boldness has genius, power and magic in it. Begin it now.

JOHANN WOLFGANG VON GOETHE

- The above Goethe quote on Boldness and Beginnings relate back to the theme of having to act in the face of uncertainty. The speeches in the following section show both resonance, and in many cases the boldness expounded by Goethe. Much of that resonance and ability to inspire the boldness to take action is due to the power derived from the juxtaposition of the Wexlerian sectors attributes, and the inherent power of the psycho-mythological and complexity forces associated with the overlay. It is the overlay in association with the core sector properties that permit the message-making to create the resonance needed to contain the collective trauma of the group, and to take action.
14.1 ANALYSIS OF DECLARATION OF INDEPENDENCE

14.1.1 BREAKOUT

Regulatory

WHEN in the Course of human Events, it becomes necessary for one People to
dissolve the Political Bands which have connected them with another,

Communitarian

and to assume among the Powers of the Earth, the separate and equal Station to which
the Laws of Nature and of Nature's God entitle them,

Communitarian – Regulatory

a decent Respect to the Opinions of Mankind requires that they should declare the
causes which impel them to the Separation.

Communitarian

WE hold these Truths to be self-evident, that all Men are created equal, that they are
endowed by their Creator with certain unalienable Rights

Knowledge

, that among these are Life, Liberty and the Pursuit of Happiness --

Regulatory

That to secure these Rights, Governments are instituted among Men,

Communitarian

deriving their just Powers from the Consent of the Governed, that whenever any Form of
Government becomes destructive of these Ends,

Buccaneer

it is the Right of the People to alter or to abolish it,

Knowledge

and to institute new Government, laying its Foundation on such Principles,

Regulatory

and organizing its Powers in such Form, as to them shall seem most likely to effect their
Safety and Happiness.

Regulatory

Prudence, indeed, will dictate that Governments long established should not be changed
for light and transient Causes; and accordingly all Experience hath shewn, that Mankind
are more disposed to suffer, while Evils are sufferable, than to right themselves by
abolishing the Forms to which they are accustomed.

Buccaneer

But when a long Train of Abuses and Usurpations, pursuing invariably the same Object,
evinces a Design to reduce them under absolute Despotism, it is their Right, it is their
Duty, to throw off such Government,

Knowledge - Regulatory

and to provide new Guards for their future Security.

Communitarian

Such has been the patient Sufferance of these Colonies;

Regulatory

and such is now the Necessity which constrains them to alter their former Systems of
Government. The History of the present King of Great-Britain is a History of repeated
Injuries and Usurpations, all having in direct Object the Establishment of an absolute
Tyranny over these States. To prove this, let Facts be submitted to a candid World.
14.2 **ANALYSIS OF THE GETTYSBURG ADDRESS**

The brave men, living and dead who struggled here have consecrated it far above our poor power to add or detract

**ABRAHAM LINCOLN** , NOV. 19, 1863

14.2.1 **BREAKOUT**

Communitarian + Knowledge
Fourscore and seven years ago our fathers brought forth on this continent a new nation,

Regulatory
conceived in liberty and dedicated to the proposition

Knowledge
that all men are created equal.

Regulatory + Communitarian
Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure.

Communitarian
We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground.

Communitarian + Buccaneer
(subtle but powerful use of buccaneer as liberator, and victorious even in death)

Communitarian
The brave men, living and dead who struggled here have consecrated it far above our poor power to add or detract.

Communitarian + Knowledge
(The world will little note nor long remember what we say here, but it can never forget what they did here)

Communitarian + Buccaneer
(subtle but powerful use, and effective understatement, of the knowledge quadrant with the innovator having changed the world in a better way – creating a better tomorrow)

Communitarian + Regulatory
It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain.

Communitarian + Knowledge
+ Regulatory
that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

-- 99 --
I have taken the occasion to speak to you tonight because we have reached one of the climacterics of the War.

In the first of these intense turning points, a year ago, France fell prostrate under the German hammer and we had to face the assault alone.

The second was when the Royal Air Force beat the Hun raiders out of the daylight air and thus warded off the Nazi invasion of our island while we were still ill-armed and ill-prepared.

The third turning point was when the President and Congress of the United States passed the lease and lend enactment devoting nearly 2,000 million sterling of the wealth of the New World to help us defend our liberties and their own.

Those were the three climacterics. The fourth is now upon us. At four o'clock this morning, Hitler attacked and invaded Russia. All his usual formalities of perfidy were observed with scrupulous technique. A nonaggression Treaty had been solemnly signed and was in force between the two countries. No complaint had been made by Germany of its non-fulfilment.

Under its cloak of false confidence, the German Army drew up in immense strength along a line stretched from the White Sea to the Black Sea, and their Air Fleet and armoured division slowly and methodically took up their station. Then, finally, without declaration of war - without even an ultimatum, the German bombs rained down from the sky upon the Russian cities:

German troops violated the Russian frontiers; and an hour later the German Ambassador who till the night before was lavishing his assurances of friendship, almost of alliance, upon the Russians, called upon the Russian Foreign Minister to tell him that a state of war existed between Germany and Russia.

Thus was repeated, on a far larger scale, the same kind of outrage against every form of signed compact and international faith which we have witnessed in Norway, in Denmark, in Holland, in Belgium and which Hitler and his jackal Mussolini so faithfully imitated in the case of Greece.

All this was no surprise to me. In fact I gave clear and precise warning to Stalin of what was coming. I gave him warning as I have given warning to others before. I can only hope that this warning did not fall unheeded. All we know at present is that the Russian people are defending their native soil and that their leaders have called upon them to resist to the utmost.
Buccaneer (negative space) + subtle Communitarian use (the beast could attack our family)

Hitler is a monster of wickedness, insatiable in his lust for blood. Not content with having all Europe under his heel, or else terrorised into various forms of abject submission, he must now carry his work of butchery and desolation among the vast multitudes of Russia and Asia. The terrible military machine which we and the rest of the civilised world so foolishly, so supinely, so insensately allowed that Nazi gangster to build up year by year from almost nothing - this machine cannot stand idle, lest it rust or fall to pieces. It must be in continual motion, grinding up human lives and trampling down the homes and the rights of hundreds of millions of men. Moreover it must be fed, not only with flesh, but with oil.

Buccaneer + subtle implied use of Communitarian style

So this blood-thirsty guttersnipe must launch his mechanised Army upon new fields of slaughter, pillage, and devastation; on the poor Russian peasants, workmen and soldiers. He must steal from them their daily bread; he must devour their harvests, he must rob them of the oil which drives their ploughs - and thus reduce them to famine without example in human history.

Negative vision Knowledge (implying a dark future that could affect the Communitarian family)

And even the carnage and ruin which his victory, should he gain it - he has not gained it yet - will bring upon the Russian people, will in itself be only a stepping stone in the attempt to plunge the four or five hundred millions who live in China, and the three hundred and fifty million who live in India, into that bottomless pit of human degradation over which the diabolic emblem of the Swastika flaunts itself. It is not too much to say here this summer evening, that the lives and happiness of a thousand million additional people are now menaced with brutal Nazi violence. It is enough to make us hold our breath. But presently I shall show you something else that lies behind, and something that touches very nearly the life of Britain and of the United States.

Buccaneer (negative space) + Regulatory Communitarian

The Nazi regime is indistinguishable from the worst features of Communism. It is devoid of all theme and principle except appetite and racial domination. It excels all forms of human wickedness in the efficiency of its cruelty and ferocious aggression.

No one has been a more consistent opponent of Communism than I have for the last 25 years. I will unsay no word that I have spoken about it; but all this fades away before the spectacle which is now unfolded. The past, with its crimes, its follies and its tragedies, flashes away. I see the Russian soldiers standing on the threshold of their native land, guarding the fields which their fathers have tilled from time immemorial. I see them guarding their homes where mothers and wives pray - Ah yes, for there are times when all pray - for the safety of their loved ones, the return of the bread-winner, of the champion, of their protector. I see the 10,000 villages of Russia, where the means of existence was wrung so hardly from the soil, but where there are still primordial human joys - where maidens laugh and children play.

Buccaneer + negative vision Knowledge space

I see advancing upon all this, in hideous onslaught, the Nazi War machine, with its clanking, heelclicking, dandified Prussian officers, and its crafty expert agents, fresh from the cowing and the tying down of a dozen countries. I see also the dull, drilled, docile, brutish masses of the Hun soldiers plodding on like a swarm of crawling locusts. The German bombers and fighters in the sky,

Communitarian (forcing the bomber away from the family) + Buccaneer (victorious British)

still smarting from many a British whipping, so delighted to find what they believe is an easier and safer prey.
Behind all this glare, behind all this... (?), I see that small group of villainous men who plan, organise and launch this cataract of horrors upon mankind. My mind goes back across the years to the days when the Russian Armies were our Allies against the same deadly foe; when they fought with so much valour and constancy, and helped to gain a victory from all share in which, alas, they were through no fault of ours - utterly cut off. I have lived through all this and you will pardon me if I express my feelings at the stir of old memories.

But now I have to declare the decision of His Majesty's Government -

and I feel sure it is a decision in which the great Dominions will, in due course, concur - but we must speak out now, at once, without a day's delay.

I have to make the declaration,

but can you doubt what our policy will be?

We have but one aim and one single irrevocable purpose: we are resolved to destroy Hitler and every vestige of the Nazi regime.

From this, nothing will turn us - nothing. We will never parley, we will never negotiate with Hitler or any of his gang.

We shall fight him by land, we shall fight him by sea, we shall fight him in the air, until, with God's help, we have rid the earth of his shadow and liberated his people from his yoke.

Any man or State who fights against Nazism, will have our aid. Any man or State who marches with Hitler is our foe. This applies not only to organised States but to all representatives of that vile race of "Quislings" who make themselves the tools and agents of the Nazi regime against their fellow-countrymen and against the lands of their birth.

These Quislings, like the Nazi leaders themselves, if not disposed of by their fellow-countrymen - which would save trouble - will be delivered by us on the morrow of victory to the justice of the Allied Tribunal. That is our policy and that is our declaration.

It follows, therefore, that we shall give whatever help we can to Russia and the Russian people. We shall appeal to all our friends and Allies in every part of the world to take the same course and to pursue it as we shall, faithfully and steadfastly to the end. We have offered the Government of Soviet Russian any technical or economic assistance which is in our power, and which is likely to be of service to them.

We shall bomb Germany by day as well as by night in ever-increasing measure, casting upon them month by month a heavier discharge of bombs, and making the German people taste and gulp each month a sharper dose of the miseries they have showered upon mankind.

It is noteworthy that only yesterday the Royal Air Force, fighting inland over France, cut down with very small loss to themselves, 28 of the Hun fighting machines in the air above the French soil which they have invaded, defiled and profess to hold. But this is only a beginning.
From now henceforward the main expansion of our Air Force proceeds with gathering speed.

In another six months the weight of the help we are receiving from the United States in War materials of all kinds and especially in heavy bombers – will begin to tell

This is no “class war”. It is a War in which the whole British Empire and Commonwealth of Nations is engaged without distinction of race, creed or party. It is not for me to speak of the action of the United States, but this I will say:

if Hitler imagines that his attack on Soviet Russia will cause the slightest division of aims or slackening of effort in the great Democracies, who are resolved upon his doom, he is woefully mistaken.

On the contrary, we shall be fortified and encouraged in our efforts to rescue mankind from his tyranny; we shall be strengthened, and not weakened, in our determination and in our resources.

This is not time to moralise on the follies of countries and Governments which have allowed themselves to be cut down one by one when by united action they could so easily have saved themselves and saved the world from this catastrophe. But when I spoke a few minutes ago of Hitler's blood-lust and the hateful appetites which have impelled or lured him on his Russian adventure, I said there was one deeper motive behind his outrages.

He wishes to destroy the Russian power because he hopes that if he succeeds in this, he will be able to bring back the main strength of his Army and Air Force from the East and hurl it upon this island, which he knows he must conquer or suffer the penalties.

His invasion of Russia is no more than a prelude to an attempted invasion of the British Isles.

He hopes no doubt that all this may be accomplished before the winter comes, and that he can overwhelm Great Britain before the Fleet and Air power of the United States will intervene. He hopes that he may once again repeat, upon a greater scale than ever before, that process of destroying his enemies one by one by which he has so long thrived and prospered; and that

then the scene will clear for the final act, without which all his conquests would be in vain - namely, the subjugation of the Western Hemisphere to his will and to his system.

The Russian danger is therefore our danger and the danger of the United States, just as the cause of any Russian fighting for his hearth and home is the cause of free men and free people in every quarter of the globe.

Let us observe the lessons already taught by such cruel experience.

Let us re-double our exertions and strike with united strength while life and power remain.
### 14.4 ANALYSIS OF BUSH STATE OF THE UNION ADDRESS: POST 9-11

This time of adversity offers a unique moment of opportunity, a moment we must seize to change our culture. Through the gathering momentum of millions of acts of service and decency and kindness, I know: We can overcome evil with greater good .... And we have a great opportunity during this time of war to lead the world toward the values that will bring lasting peace. All fathers and mothers, in all societies, want their children to be educated and live free from poverty and violence. No people on Earth yearn to be oppressed, or aspire to servitude, or eagerly await the midnight knock of the secret police.

-- PRESIDENT GEORGE BUSH'S First State Of The Union Address, Jan 29, 2002

#### 14.4.1 BREAKOUT

- **Communitarian**
  - Mr. Speaker, Vice President Cheney, members of Congress, distinguished guests, fellow citizens, as we gather tonight, our nation is at war,
  - our economy is in recession and the civilized world faces unprecedented dangers.
  - Yet the state of our union has never been stronger

- **Communitarian**
  - We last met in an hour of shock and suffering. In four short months, our nation has comforted the victims, begun to rebuild New York and the Pentagon,
  - rallied a great coalition, captured, arrested and rid the world of thousands of terrorists,
  - destroyed Afghanistan’s terrorist training camps, saved a people from starvation and freed a country from brutal oppression.

- **Communitarian + Regulatory**
  - The American flag flies again over our embassy in Kabul.
  - Terrorists who once occupied Afghanistan now occupy cells at Guantanamo Bay.

- **Buccaneer**
  - And terrorist leaders who urged followers to sacrifice their lives are running for their own.

- **Communitarian**
  - America and Afghanistan are now allies against terror. We will be partners in rebuilding that country. And this evening we welcome the distinguished interim leader of a liberated Afghanistan: Chairman Hamid Karzai.

- **Communitarian + Regulatory**
  - The last time we met in this chamber, the mothers and daughters of Afghanistan were captives in their own homes, forbidden from working or going to school.

- **Knowledge**
  - Today women are free, and are part of Afghanistan’s new government. And we welcome the new minister of women’s affairs, Dr. Sima Samar.
Our progress is a tribute to the spirit of the Afghan people, to the resolve of our coalition and to the might of the United States military.

When I called our troops into action, I did so with complete confidence in their courage and skill. And tonight, thanks to them, we are winning the war on terror.

The men and women of our armed forces have delivered a message now clear to every enemy of the United States: Even 7,000 miles away, across oceans and continents, on mountaintops and in caves, you will not escape the justice of this nation.

For many Americans, these four months have brought sorrow and pain that will never completely go away. Every day a retired firefighter returns to Ground Zero to feel closer to his two sons who died there. At a memorial in New York, a little boy left his football with a note for his lost father: "Dear Daddy, please take this to Heaven. I don't want to play football until I can play with you again someday." Last month, at the grave of her husband, Micheal, Shannon Spann said these words of farewell: "Semper fi, my love." Shannon is with us tonight.

Shannon, I assure you and all who have lost a loved one that our cause is just, and our country will never forget the debt we owe Micheal and all who gave their lives for freedom.

Our cause is just, and it continues. Our discoveries in Afghanistan confirmed our worst fears and showed us the true scope of the task ahead.

We have seen the depth of our enemies' hatred in videos where they laugh about the loss of innocent life.

And the depth of their hatred is equalled by the madness of the destruction they design.

We have found diagrams of American nuclear power plants and public water facilities, detailed instructions for making chemical weapons, surveillance maps of American cities, and thorough descriptions of landmarks in America and throughout the world.
What we have found in Afghanistan confirms that, far from ending there, our war against terror is only beginning. Most of the 19 men who hijacked planes on September the 11th were trained in Afghanistan's camps. And so were tens of thousands of others. Thousands of dangerous killers, schooled in the methods of murder, often supported by outlaw regimes, are now spread throughout the world like ticking time bombs, set to go off without warning.

Thanks to the work of our law enforcement officials and coalition partners, hundreds of terrorists have been arrested, yet tens of thousands of trained terrorists are still at large. These enemies view the entire world as a battlefield, and we must pursue them wherever they are. So long as training camps operate, so long as nations harbor terrorists, freedom is at risk. And 1 America and our allies must not, and will not, allow it.

Our nation will continue to be steadfast, and patient and persistent in the pursuit of two great objectives. First, we will shut down terrorist camps, disrupt terrorist plans and bring terrorists to justice. And second, we must prevent the terrorists and regimes who seek chemical, biological or nuclear weapons from threatening the United States and the world.

Our military has put the terror training camps of Afghanistan out of business, yet camps still exist in at least a dozen countries. A terrorist underworld -- including groups like Hamas, Hezbollah, Islamic Jihad and Jaish-i-Mohammed -- operates in remote jungles and deserts, and hides in the centers of large cities.

While the most visible military action is in Afghanistan, America is acting elsewhere. We now have troops in the Philippines helping to train that country's armed forces to go after terrorist cells that have executed an American and still hold hostages.
Our soldiers, working with the Bosnian government, seized terrorists who were plotting to bomb our embassy.

Our Navy is patrolling the coast of Africa to block the shipment of weapons and the establishment of terrorist camps in Somalia.

My hope is that all nations will heed our call and eliminate the terrorist parasites who threaten their countries and our own.

Many nations are acting forcefully. Pakistan is now cracking down on terror, and I admire the strong leadership of President Musharraf. But some governments will be timid in the face of terror. And make no mistake about it: if they do not act, America will.

Our second goal is to prevent regimes that sponsor terror from threatening America or our friends and allies with weapons of mass destruction.

Some of these regimes have been pretty quiet since September 11, but we know their true nature. North Korea is a regime arming with missiles and weapons of mass destruction, while starving its citizens.

Iran aggressively pursues these weapons and exports terror, while an unelected few repress the Iranian people's hope for freedom.

Iraq continues to flaunt its hostility toward America and to support terror.

The Iraqi regime has plotted to develop anthrax and nerve gas and nuclear weapons for over a decade. This is a regime that has already used poison gas to murder thousands of its own citizens, leaving the bodies of mothers huddled over their dead children.

This is a regime that agreed to international inspections then kicked out the inspectors. This is a regime that has something to hide from the civilized world.

States like these, and their terrorist allies, constitute an axis of evil.
Communitarian arming to threaten the peace of the world.

Regulatory + Buccaneer By seeking weapons of mass destruction, these regimes pose a grave and growing danger.

Regulatory They could provide these arms to terrorists, giving them the means to match their hatred.

Communitarian + Regulatory They could attack our allies

Communitarian + Buccaneer or attempt to blackmail the United States.

Buccaneer + Regulatory In any of these cases, the price of indifference would be catastrophic

Knowledge + Communitarian We will work closely with our coalition to deny terrorists and their state sponsors the materials, technology and expertise to make and deliver weapons of mass destruction.

Knowledge + Communitarian We will develop and deploy effective missile defences to protect America and our allies from sudden attack.

Regulatory And all nations should know:

Buccaneer America will do what is necessary

Communitarian to ensure our nation's security.

Buccaneer We'll be deliberate, yet time is not on our side. I will not wait on events while dangers gather. I will not stand by as peril draws closer and closer.

Communitarian The United States of America will not permit the world's most dangerous regimes to threaten us with the world's most destructive weapons.

Regulatory Our war on terror is well begun, but it is only begun.

Buccaneer This campaign may not be finished on our watch, yet it must be and it will be waged on our watch.

Communitarian We can't stop short. If we stopped now, leaving terror camps intact and terror states unchecked,

Regulatory (+ Negative space our sense of security would be false and temporary. 

Communitarian - family would loose)

Communitarian History has called America and our allies to action, and it is both our responsibility and our privilege to fight freedom's fight.

Communitarian Our first priority must always be the security of our nation,

Regulatory and that will be reflected in the budget I send to Congress. My budget supports three great goals for America:
<table>
<thead>
<tr>
<th>Communitarian - Buccaneer</th>
<th>We will win this war, we will protect our homeland, and we will revive our economy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communitarian</td>
<td>September 11 brought out the best in America and the best in this Congress, and I join the American people in applauding your unity and resolve. Now Americans deserve to have this same spirit directed toward addressing problems here at home.</td>
</tr>
<tr>
<td>Communitarian</td>
<td>I am a proud member of my party. Yet as we act to win the war, protect our people and create jobs in America, we must act first and foremost not as Republicans, not as Democrats, but as Americans.</td>
</tr>
<tr>
<td>Buccaneer</td>
<td>It costs a lot to fight this war.</td>
</tr>
<tr>
<td>Regulatory</td>
<td>We have spent more than a billion dollars a month -- over $30 million a day -- and we must be prepared for future operations. Afghanistan proved that expensive precision weapons defeat the enemy and spare innocent lives, and we need more of them.</td>
</tr>
<tr>
<td>Communitarian</td>
<td>We need to replace aging aircraft and make our military more agile to put our troops anywhere in the world quickly and safely.</td>
</tr>
<tr>
<td>Communitarian</td>
<td>Our men and women in uniform deserve the best weapons, the best equipment and the best training and they also deserve another pay raise.</td>
</tr>
<tr>
<td>Regulatory</td>
<td>My budget includes the largest increase in defence spending in two decades, because while the price of freedom and security is high, it is never too high.</td>
</tr>
<tr>
<td>Buccaneer</td>
<td>Whatever it costs to defend our country, we will pay.</td>
</tr>
<tr>
<td>Regulatory with Communitarian tones</td>
<td>The next priority of my budget is to do everything possible to protect our citizens and strengthen our nation against the ongoing threat of another attack.</td>
</tr>
<tr>
<td>Buccaneer</td>
<td>Time and distance from the events of September the 11th will not make us safer unless we act on its lessons.</td>
</tr>
<tr>
<td>Regulatory + Communitarian</td>
<td>America is no longer protected by vast oceans.</td>
</tr>
<tr>
<td>Buccaneer</td>
<td>We are protected from attack only by vigorous action abroad and increased vigilance at home.</td>
</tr>
<tr>
<td>Regulatory</td>
<td>My budget nearly doubles funding for a sustained strategy of homeland security, focused on four key areas: bioterrorism; emergency response; airport and border security; and improved intelligence.</td>
</tr>
<tr>
<td>Knowledge</td>
<td>We will develop vaccines to fight anthrax and other deadly diseases. We'll increase funding to help states and communities train and equip our heroic police and firefighters.</td>
</tr>
</tbody>
</table>
We will improve intelligence collection and sharing, expand patrols at our borders, strengthen the security of air travel, and use technology to track the arrivals and departures of visitors to the United States.

Hommeland security will make America not only stronger but in many ways better. Knowledge gained from bioterrorism research will improve public health. Stronger police and fire departments will mean safer neighborhoods. Stricter border enforcement will help combat illegal drugs.

And as government works to better secure our homeland, America will continue to depend on the eyes and ears of alert citizens. A few days before Christmas, an airline flight attendant spotted a passenger lighting a match. The crew and passengers quickly subdued the man, who had been trained by al Qaeda and was armed with explosives.

The people on that airplane were alert, and as a result likely saved nearly 200 lives.

And tonight we welcome and thank flight attendants Hermis Moutardier and Christina Jones.

Once we have funded our national security and our homeland security, the final great priority of my budget is economic security for the American people. To achieve these great national objectives — to win the war, protect the homeland and revitalize our economy — our budget will run a deficit that will be small and short term so long as Congress restrains spending and acts in a fiscally responsible way.

Americans who have lost their jobs need our help, and I support extending unemployment benefits and direct assistance for health care coverage. Yet American workers want more than unemployment checks. They want a steady paycheck.

When America works, America prospers, so my economic security plan can be summed up in one word: jobs. Good jobs begin with good schools, and here we’ve made a fine start.

Republicans and Democrats worked together to achieve historic education reform so that no child is left behind.

I was proud to work with members of both parties, Chairman John Boehner and Congressman George Miller, Senator Judd Gregg. And I was so proud of our work I even had nice things to say about my friend Ted Kennedy.

There’s more to do. We need to prepare our children to read and succeed in school with improved Head Start and early childhood development programs.

We must upgrade our teacher colleges and teacher training and launch a major recruiting drive.

with a great goal for America: a quality teacher in every classroom
Good jobs also depend on reliable and affordable energy. This Congress must act to encourage conservation, promote technology, build infrastructure, and it must act to increase energy production at home so America is less dependent on foreign oil.

Good jobs depend on expanded trade. Selling into new markets creates new jobs, so I ask Congress to finally approve trade promotion authority.

On these two key issues, trade and energy, the House of Representatives has acted to create jobs and I urge the Senate to pass this legislation.

Good jobs depend on sound tax policy. Last year, some in this hall thought my tax relief plan was too small, some thought it was too big. But when those checks arrived in the mail, most Americans thought tax relief was just about right.

Congress listened to the people and responded by reducing tax rates, doubling the child credit and ending the death tax. For the sake of long-term growth, and to help Americans plan for the future, let’s make these tax cuts permanent.

The way out of this recession, the way to create jobs, is to grow the economy by encouraging investment in factories and equipment, and by speeding up tax relief so people have more money to spend.

For the sake of American workers, let’s pass a stimulus package. Good jobs must be the aim of welfare reform. As we reauthorize these important reforms, we must always remember: The goal is to reduce dependency on government and offer every American the dignity of a job.

Americans know economic security can vanish in an instant without health security. I ask Congress to join me this year to enact a Patients’ Bill of Rights to give uninsured workers credits to help buy health coverage, to approve an historic increase in spending for veterans’ health and to give seniors a sound and modern Medicare system that includes coverage for prescription drugs.

A good job should provide security in retirement. I ask Congress to enact new safeguards for 401(k) and pension plans. Employees who have worked hard and saved all their lives should not have to risk losing everything if their company fails.

Through stricter accounting standards and tougher disclosure requirements, corporate America must be made more accountable to employees and shareholders and held to the highest standards of conduct.
Retirement security also depends upon keeping the commitments of Social Security, and we will. We must make Social Security financially stable and allow personal retirement accounts for younger workers who choose them.

Members, you and I will work together in the months ahead on other issues: productive farm policy, a cleaner environment, broader home ownership, especially among minorities and ways to encourage the good work of charities and faith-based groups.

I ask you to join me on these important domestic issues in the same spirit of cooperation we have applied to our war against terrorism.

During these last few months, I've been humbled and privileged to see the true character of this country in a time of testing. Our enemies believed America was weak and materialistic, that we would splinter in fear and selfishness. They were as wrong as they are evil. The American people have responded magnificently, with courage and compassion, strength and resolve. As I have met the heroes, hugged the families and looked into the tired faces of rescuers, I have stood in awe of the American people.

And I hope you will join me in expressing thanks to one American for the strength and calm and comfort she brings to our nation in crisis: our first lady, Laura Bush.

None of us would ever wish the evil that was done on September 11th, yet after America was attacked, it was as if our entire country looked into a mirror and saw our better selves. We were reminded that we are citizens, with obligations to each other, to our country and to history.

We began to think less of the goods we can accumulate and more about the good we can do.

For too long our culture has said, "If it feels good, do it." Now America is embracing a new ethic and a new creed: "Let's roll." In the sacrifice of soldiers, the fierce brotherhood of firefighters, and the bravery and generosity of ordinary citizens, we have glimpsed what a new culture of responsibility could look like.

We want to be a Nation that serves goals larger than self. We have been offered a unique opportunity, and we must not let this moment pass.

M·call tonight is for every American to commit at least two years, 4,000 hours over the rest of your lifetime, to the service of your neighbours and your nation.

Many are already serving and I thank you. If you aren't sure how to help, I've got a good place to start. To sustain and extend the best that has emerged in America, I invite you to join the new USA Freedom Corps.
The Freedom Corps will focus on three areas of need: responding in case of crisis at home, rebuilding our communities, and extending American compassion throughout the world. One purpose of the USA Freedom Corps will be homeland security. America needs retired doctors and nurses who can be mobilized in major emergencies ... volunteers to help police and fire departments, transportation and utility workers well-trained in spotting danger.

Our country also needs citizens working to rebuild our communities. We need mentors to love children, especially children whose parents are in prison, and we need more talented teachers in troubled schools. USA Freedom Corps will expand and improve the good efforts of AmeriCorps and Senior Corps to recruit more than 200,000 new volunteers.

And America needs citizens to extend the compassion of our country to every part of the world. So we will renew the promise of the Peace Corps, double its volunteers over the next five years, and ask it to join a new effort to encourage development, and education, and opportunity in the Islamic world.

Time of adversity offers a unique moment of opportunity, a moment we must seize to change our culture. Through the gathering momentum of millions of acts of service and decency and kindness, I know: We can overcome evil with greater good.

And we have a great opportunity during this time of war to lead the world toward the values that will bring lasting peace. All fathers and mothers, in all societies, want their children to be educated and live free from poverty and violence. No people on Earth yearn to be oppressed, or aspire to servitude, or eagerly await the midnight knock of the secret police.

If anyone doubts this, let them look to Afghanistan, where the Islamic "street" greeted the fall of tyranny with song and celebration. Let the skeptics look to Islam's own rich history -- with its centuries of learning, and tolerance, and progress.

America will lead by defending liberty and justice because they are right and true and unchanging for all people everywhere. No nation owns these aspirations, and no nation is exempt from them. We have no intention of imposing our culture -- but America will always stand firm for the non-negotiable demands of human dignity: the rule of law ... limits on the power of the state ... respect for women ... private property ... free speech ... equal justice ... and religious tolerance.
America will take the side of brave men and women who advocate these values around the world — including the Islamic world — because we have a greater objective than eliminating threats and containing resentment. We seek a just and peaceful world beyond the war on terror.

In this moment of opportunity, a common danger is erasing old rivalries. America is working with Russia, China, and India in ways we never have before to achieve peace and prosperity. In every region, free markets and free trade and free societies are proving their power to lift lives. Together with friends and allies from Europe to Asia, from Africa to Latin America, we will demonstrate that the forces of terror cannot stop the momentum of freedom.

The last time I spoke here, I expressed the hope that life would return to normal. In some ways, it has. In others, it never will. Those of us who have lived through these challenging times have been changed by them.

We've come to know truths that we will never question: Evil is real, and it must be opposed.

Beyond all differences of race or creed, we are one country, mourning together and facing danger together. Deep in the American character, there is honor, and it is stronger than cynicism. Many have discovered again that even in tragedy, especially in tragedy, God is near.

In a single instant, we realized that this will be a decisive decade in the history of liberty — that we have been called to a unique role in human events. Rarely has the world faced a choice more clear or consequential.

Our enemies send other people's children on missions of suicide and murder. They embrace tyranny and death as a cause and a creed.

We stand for a different choice — made long ago, on the day of our founding. We affirm it again today.

We choose freedom and the dignity of every life.

Steadfast in our purpose, we now press on. We have known freedom's price. We have shown freedom's power.

And in this great conflict, my fellow Americans, we will see freedom's victory.

Thank you, thank you all, and may God bless.
14.5 **Analysis of Osama Bin Laden First Speech Post 9-11**

“These events have divided the whole world into two sides. The side of believers and the side of infidels .... may God keep you away from them. Every Muslim has to rush to make his religion victorious. The winds of faith have come. The winds of change have come”

– Osama Bin Laden, Oct. 17, 2001 Text of taped remarks

### 14.5.1 Breakout

**Communitarian**

I bear witness that there is no God but Allah and that Mohammed is his messenger.

**Buccaneer**

There is America, hit by God in one of its softest spots. Its greatest buildings were destroyed, thank God for that. There is America, full of fear from its north to its south, from its west to its east. Thank God for that.

**Communitarian + (subtle shading of Buccaneer regarding the notion of loss faced by America, yet claiming that the Islamic nation has borne more suffering – in a sense proclaiming that they, Islam, are the winners at suffering)**

What America is tasting now is something insignificant compared to what we have tasted for scores of years. Our nation (the Islamic world) has been tasting this humiliation and this degradation for more than 80 years. Its sons are killed, its blood shed, its sanctuaries are attacked, and no one hears and no one heeds.

**Communitarian**

When God blessed one of the groups of Islam, vanguards of Islam, they destroyed America.

**Buccaneer**

I pray to God to elevate their status and bless them.

**Communitarian + (a negative space use of Buccaneers, i.e., Islam is losing trough inaction and inattentiveness)**

Millions of innocent children are being killed as I speak. They are being killed in Iraq without committing any sins, and we don’t hear condemnation or a fatwa (religious decree) from the rulers. In these days, Israeli tanks infest Palestine – in Jenin, Ramallah, Rafah, Beit Jalla, and other places in the land of Islam, and we don’t hear anyone raising his voice or moving a limb.

**Regulatory**

When the sword comes down on America after 80 years, hypocrisy rears its ugly head.

They deplore and they lament for those killers, who have abused the blood, honor and sanctuaries of Muslims.
The least that can be said about those people is that they are debauched. They have followed injustice. They supported the butcher over the victim, the oppressor over the innocent child.

May God show them His wrath and give them what they deserve.

I say that the situation is clear and obvious. After this event, after the senior officials have spoken in America, starting with the head of infidels worldwide, Bush, and those with him.

They have come out in force with their men and have turned even the countries that belong to Islam to this treachery, and they want to wag their tail at God, to fight Islam, to suppress people in the name of terrorism.

When people at the ends of the earth, Japan, were killed by their hundreds of thousands, young and old, it was not considered a war crime, it is something that has justification.

Millions of children in Iraq is something that has justification.

But when they lose dozens of people in Nairobi and Dar es Salaam, Iraq was struck and Afghanistan was struck.

Hypocrisy stood in force behind the head of infidels worldwide, behind the cowards of this age, America and those who are with it.

These events have divided the whole world into two sides. The side of believers and the side of infidels, may God keep you away from them.

Every Muslim has to rush to make his religion victorious.

The winds of faith have come. The winds of change have come to eradicate oppression from the island of Mohammed, peace be upon him

To America, I say only a few words to it and its people. I swear by God, who has elevated the skies without pillars, neither America nor the people who live in it will dream of security before we live it in Palestine.

and not before all the infidel armies leave the land of Mohammed, peace be upon him.

God is great, may pride be with Islam. May peace and God's mercy be upon you.
If a democratic society is to continue to exist, it must be able to root out the cancer of an armed, revolutionary movement that is bent on destroying the very basis of our freedom.

— PRIME MINISTER PIERRE ELLIOT TRUDEAU, Oct. 16, 1970

14.6.1 BREAKOUT

| Communitarian | I am speaking to you at a moment of grave crisis, when violent and fanatical men are attempting to destroy the unity and the freedom of Canada. |
| Regulatory | One aspect of that crisis is the threat which has been made on the lives of two innocent men. These are matters of the utmost gravity and I want to tell you what the Government is doing to deal with them. |
| Regulatory | What has taken place in Montreal in the past two weeks is not unprecedented. It has happened elsewhere in the world on several recent occasions; it could happen elsewhere within Canada. |
| Communitarian (Canada under attack) + Buccaneer (we as Canadians could loose) | But Canadians have always assumed that it could not happen here and as a result we are doubly shocked that it has. |
| Communitarian + Regulatory | Our assumption may have been naive, but it was understandable; understandable because democracy flourishes in Canada understandable because individual liberty is cherished in Canada. |
| Regulatory | Notwithstanding these conditions - partly because of them - it has now been demonstrated to us by a few misguided persons just how fragile a democratic society can be, if democracy is not prepared to defend itself, and just how vulnerable to blackmail are tolerant, compassionate people. |
| Regulatory | Because the kidnappings and the blackmail are most familiar to you, I shall deal with them first. |
| Regulatory | The governments of Canada and Quebec have been told by groups of self-styled revolutionaries that they intend to murder in cold blood two innocent men unless their demands are met. The kidnappers claim they act as they do in order to draw attention to instances of social injustice. |
| Buccaneer | But I ask them whose attention are they seeking to attract. |
| Regulatory (but cast with a subtle Communitarian undertone – specifically that a | The Government of Canada ? The Government of Quebec ? Every government in this country is well aware of the existence of deep and important social problems. And every government to the limit of its resources and ability is deeply committed to |
healthy community is a just and well ordered community with honesty, transparency, and open dialogue

And every government to the limit of its resources and ability is deeply committed to their solution. But not by kidnapings and bombings. By hard work. And if any doubt exists about the good faith or the ability of any government, there are opposition parties ready and willing to be given an opportunity to govern. In short there is available everywhere in Canada an effective mechanism to change governments by peaceful means. It has been employed by disenchanted voters again and again.

Communitarian + (subtle use of negative projection Buccaneer – we as Canadians and individuals could loose)

Who are the kidnap victims? To the victims' families they are husbands and fathers. To the kidnappers their identity is immaterial. The kidnappers' purposes would be served equally well by having in their grip you or me, or perhaps some child. Their purpose is to exploit the normal, human feelings of Canadians and to bend those feelings of sympathy into instruments for their own violent and revolutionary ends.

Regulatory

What are the kidnappers demanding in return for the lives of these men? Several things. For one, they want their grievances aired by force in public on the assumption, no doubt, that all right-thinking persons would be persuaded that the problems of the world can be solved by shouting slogans and insults.

Regulatory

They want more, they want the police to offer up as a sacrificial lamb a person whom they assume assisted in the lawful arrest and proper conviction of certain of their criminal friends.

Buccaneer

They also want money. Ransom money.

Regulatory

They want still more. They demand the release from prison of 17 criminals, and the dropping of charges against 6 other men, all of whom they refer to as "political prisoners". Who are these men who are held out as latter-day patriots and martyrs? Let me describe them to you.

Regulatory

Three are convicted murderers; five others were jailed for manslaughter; one is serving a life imprisonment after having pleaded guilty to numerous charges related to bombings; another has been convicted of 17 armed robberies; two were once paroled but are now back in jail awaiting trial on charges of robberies.

Regulatory

Yet we are being asked to believe that these persons have been unjustly dealt with, that they have been imprisoned as a result of their political opinions, and that they deserve to be freed immediately, without recourse to due process of law.

Regulatory

The responsibility of deciding whether to release one or other of these criminals is that of the Federal Government. It is a responsibility that the Government will discharge according to law. To bow to the pressures of these kidnappers who demand that the prisoners be released would be not only an abdication of responsibility,

Knowledge (visions of a negative future - anarchy) + subtle use of Buccaneer (society would

it would lead to an increase in terrorist activities in Quebec. It would be as well an invitation to terrorism and kidnapping across the country. We might well find ourselves facing an endless series of demands for the release of criminals from jails,
from coast to coast,
and we would find that the hostages could be innocent members of your family or mine.

<table>
<thead>
<tr>
<th>At the moment the FLQ is holding hostage two men in the Montreal area, one a British diplomat, the other a Quebec cabinet minister.</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are threatened with murder.</td>
</tr>
<tr>
<td>Should governments give in to this crude blackmail we would be facing the breakdown of the legal system, and its replacement by the law of the jungle. The Government's decision to prevent this from happening is not taken just to defend an important principle</td>
</tr>
<tr>
<td>it is taken to protect the lives of Canadians from dangers of the sort I have mentioned.</td>
</tr>
<tr>
<td>Freedom and personal security are safeguarded by laws; those laws must be respected in order to be effective.</td>
</tr>
<tr>
<td>If it is the responsibility of government to deny the demands of the kidnappers, the safety of the hostages is without question the responsibility of the kidnappers. Only the most twisted form of logic could conclude otherwise. Nothing that either the Government of Canada or the Government of Quebec has done or failed to do, now or in the future, could possibly excuse any injury to either of these two innocent men.</td>
</tr>
<tr>
<td>The guns pointed at their heads have FLQ fingers on the triggers.</td>
</tr>
<tr>
<td>Should any injury result, there is no explanation that could condone the acts. Should there be harm done to these men, the Government promises unceasing pursuit of those responsible.</td>
</tr>
<tr>
<td>During the past 12 days, the Governments of Canada and Quebec have been engaged in constant consultations. The course followed in this matter had the full support of both governments, and of the Montreal municipal authorities. In order to save the lives of Mr. Cross and Mr. Laporte, we have engaged in communications with the kidnappers.</td>
</tr>
<tr>
<td>The offer of the federal government to the kidnappers of safe conduct out of Canada to a country of their choice, in return for the delivery of the hostages has not yet been taken up, neither has the offer of the Government of Quebec to recommend parole for the five prisoners eligible for parole.</td>
</tr>
<tr>
<td>This offer of safe conduct was made only because Mr. Cross and Mr. Laporte might be able to identify their kidnappers and to assist in their prosecution. By offering the kidnappers safe exit from Canada we removed from them any possible motivation for murdering their hostages.</td>
</tr>
<tr>
<td>Let me turn now to the broader implications of the threat represented by the FLQ and similar organizations.</td>
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</table>
If a democratic society is to continue to exist, it must be able to root out the cancer of an armed, revolutionary movement that is bent on destroying the very basis of our freedom.

For that reason the Government, following an analysis of the facts, including requests of the Government of Quebec and the City of Montreal for urgent action, decided to proclaim the War Measures Act. It did so at 4:00 a.m. this morning, in order to permit the full weight of Government to be brought quickly to bear on all those persons advocating or practicing violence as a means of achieving political ends.

The War Measures Act gives sweeping powers to the Government. It also suspends the operation of the Canadian Bill of Rights. I can assure you that the Government is most reluctant to seek such powers, and did so only when it became crystal clear that the situation could not be controlled unless some extraordinary assistance was made available on an urgent basis.

The authority contained in the Act will permit Governments to deal effectively with the nebulous yet dangerous challenge to society represented by the terrorist organizations. The criminal law as it stands is simply not adequate to deal with systematic terrorism.

The police have therefore been given certain extraordinary powers necessary for the effective detection and elimination of conspiratorial organizations which advocate the use of violence. These organizations, and membership in them, have been declared illegal. The powers include the right to search and arrest without warrant, to detain suspected persons without the necessity of laying specific charges immediately, and to detain persons without bail.

These are strong powers and I find them as distasteful as I am sure do you. They are necessary, however, to permit the police to deal with persons who advocate or promote the violent overthrow of our democratic system. In short, I assure you that the Government recognizes its grave responsibilities in interfering in certain cases with civil liberties, and that it remains answerable to the people of Canada for its actions. The Government will revoke this proclamation as soon as possible.

As I said in the House of Commons this morning, the government will allow sufficient time to pass to give it the necessary experience to assess the type of statute which may be required in the present circumstances.

It is my firm intention to discuss then with the leaders of the Opposition parties the desirability of introducing legislation of a less comprehensive nature. In this respect I earnestly solicit from the leaders and from all Honourable members constructive suggestions for the amendment of the regulations. Such suggestions will be given careful consideration for possible inclusion in any new statute.
14.6.1.1 BACKGROUND TO OCTOBER CRISIS

The Canadian Broadcasting Service (1970) news department reported the following:

When James "Jasper" Cross, the British trade commissioner in Canada was kidnapped from his Westmount home in October 1970, it was not obvious that this was a major turning point, that this act of terrorism was the beginning of a crisis, the biggest in Canadian history. The kidnapping of Cross by the Front de libération du Québec seemed to many in the English media some kind of crude theatrical vengeance stunt on the British as a payback for the conquest of 1759. The FLQ kidnapping of Pierre Laporte five days later was the real spark that set off the October Crisis.

Pierre Laporte was once a legendary Quebec journalist who almost alone took on the highhanded Union Nationale regime of Maurice Duplessis. As a Quebec cabinet minister, Laporte was second only to Robert Bourassa in seniority and stature. Laporte was also very close to Pierre Trudeau, Jean Marchand and Gérard Pelletier.

Laporte was the second FLQ kidnapping in less than a week. Laporte's kidnappers made it clear that the FLQ was more than eager to plunge the Quebec francophone community into civil war if necessary to gain the release of their FLQ comrades in violence, then languishing behind bars.

It was the Laporte kidnapping that finally woke English Canada up. In Quebec, the Laporte kidnapping persuaded Premier Bourassa to make two urgent requests to Prime Minister Trudeau: call the army in to Quebec and declare War Measures.

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26 The following site. It is very deep regarding the FLQ Crisis: http://tetley.law.mcgill.ca/politics/octoberbook.htm
I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character .... 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, 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!"

- DR. MARTIN LUTHER KING JR., AUGUST 28, 1963

14.7.1 BREAKOUT

Regulatory

Five score years ago,

Communitarian

a great American, in whose symbolic shadow we stand

Regulatory

signed the Emancipation Proclamation.

Communitarian

This momentous decree came as a great beacon light of hope to millions

Regulatory

of Negro slaves who had been seared in the flames of withering injustice

Knowledge

It came as a joyous daybreak to end the long night of captivity.

Regulatory

But one hundred years later,

Communitarian -Regulatory

we must face the tragic fact that the Negro is still not free

Regulatory

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination.

Communitarian + Regulatary + Buccaneer (they live as losers)

One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity.

Communitarian

One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

Regulatory

So we have come here today to dramatize an appalling condition.

Buccaneer

In a sense we have come to our nation's capital to cash a check.

Communitarian - Regulatary

When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence,

Communitarian - Buccaneer

they were signing a promissory note to which every American was to fall heir.
This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro.

This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning.

Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds.

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence.
Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvellous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back.

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote.

No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality.

You have been the veterans of creative suffering.

Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment,

I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves
and the sons of former slave owners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope.

This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be 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."

And if America is to be a great nation, this must become true.

So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

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 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!"
ANALYSIS OF JFK ON CIVIL RIGHTS

"We are confronted primarily with a moral issue. It is as old as the scriptures and is as clear as the American Constitution."

PRESIDENT JOHN F. KENNEDY. JUNE 11, 1963

14.8.1 BREAKOUT

Communitarian

Regulatory

Good evening my fellow citizens

This afternoon, following a series of threats and defiant statements, the presence of Alabama National Guardsmen was required on the University of Alabama to carry out the final and unequivocal order of the United States District Court of the Northern District of Alabama. That order called for the admission of two clearly qualified young Alabama residents who happened to have been born Negro.

Communitarian + Regulatory

That they were admitted peacefully on the campus is due in good measure to the conduct of the students of the University of Alabama, who met their responsibilities in a constructive way.

Communitarian + Regulatory

I hope that every American, regardless of where he lives, will stop and examine his conscience about this and other related incidents. This Nation was founded by men of many nations and backgrounds.

Communitarian + Regulatory + Knowledge

It was founded on the principle that all men are created equal, and that the rights of every man are diminished when the rights of one man are threatened.

Communitarian + Knowledge

Today we are committed to a worldwide struggle to promote and protect the rights of all who wish to be free.

Communitarian + Regulartory

And when Americans are sent to Viet-Nam or West Berlin, we do not ask for whites only. It ought to be possible, therefore, for American students of any color to attend any public institution they select without having to be backed up by troops.

Communitarian + Knowledge + Regulatory undertones

It ought to be possible for American consumers of any color to receive equal service in places of public accommodation, such as hotels and restaurants and theaters and retail stores, without being forced to resort to demonstrations in the street, and it ought to be possible for American citizens of any color to register to vote in a free election without interference or fear of reprisal.

It ought to be possible, in short, for every American to enjoy the privileges of being American without regard to his race or his color. In short, every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated. But this is not the case.
Buccaneer

(Negro as looser in organization - problems as American systemic. As juxtaposed against the C-R-K quadrants the impact is all the more sharp). As such this actually argues implicitly for changes within the Regulatory realm to restore the communitarian balance and momentum to the future offered by the Knowledge realm depicted in this speech so far.

Regulatory with a strong undertone of Buccaneerism (implies that racism via its regulatory faces of segregation and discrimination) act in concert to make Negroes lose (the playing field is not level). If it goes to the streets then we all lose.

Communitarian

Communitarian + Regulatory

Regulatory

Regulatory + Communitarian

Communitarian + Buccaneer.

This is buccaneer argument being made within a communitarian context. An aspect of this segment is the loud but unstated call for regulatory change. Communitarian aspects of this also calls upon each member to be genuine and authentic in the representation of their actions and beliefs.

Regulatory + Buccaneer + Implied negative space use of both Communitarianism and Knowledge. Time has passed ( R).

The Negro baby born in America today, regardless of the section of the Nation in which he is born, has about one-half as much chance of completing a high school as a white baby born in the same place on the same day, one-third as much chance of completing college, one-third as much chance of becoming a professional man, twice as much chance of becoming unemployed, about one-seventh as much chance of earning $10,000 a year, a life expectancy which is 7 years shorter, and the prospects of earning only half as much.

This is not a sectional issue. Difficulties over segregation and discrimination exist in every city, in every State of the Union, producing in many cities a rising tide of discontent that threatens the public safety. Nor is this a partisan issue. In a time of domestic crisis men of good will and generosity should be able to unite regardless of party or politics. This is not even a legal or legislative issue alone. It is better to settle these matters in the courts than on the streets, and new laws are needed at every level,

but law alone cannot make men see right

We are confronted primarily with a moral issue. It is as old as the scriptures and is as clear as the American Constitution.

The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities.

whether we are going to treat our fellow Americans as we want to be treated

If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public, if he cannot send his children to the best public school available, if he cannot vote for the public officials who will represent him, if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have the color of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay?

One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice. They are not yet freed from social and economic oppression. And this Nation, for all its hopes and all its boasts, will not be fully free until all its citizens are free.
but the Negro is still loosing (B). That the system persists is a common failing (C), but it can change since the power lies with this generation (K)

Communitarian (+Negative Tone) America is being disingenuous. The dynamic creates a strong tension for resolution

Knowledge

We preach freedom around the world, and we mean it, and we cherish our freedom here at home, but are we to say to the world, and much more importantly, to each other that this is the land of the free except for the Negroes; that we have no second-class citizens except Negroes; that we have no class or caste system, no ghettos, no master race except with respect to Negroes?

Knowledge

Now the time has come for this Nation to fulfill its promise.

Regulatory + Buccaneer

The events in Birmingham and elsewhere have so increased the cries for equality that no city or State or legislative body can prudently choose to ignore them.

Regulatory + Buccaneer

The fires of frustration and discord are burning in every city, North and South, where legal remedies are not at hand. Redress is sought in the streets, in demonstrations, parades, and protests, which create tensions and threaten violence and threaten lives.

Regulatory + Communitarian

This is grounded more in the communitarian realm, although the targets are regulatory

Regulatory

We face, therefore, a moral crisis as a country and as a people. It cannot be met by repressive police action. It cannot be left to increased demonstrations in the streets. It cannot be quieted by token moves or talk. It is time to act in the Congress, in your State and local legislative body and, above all, in all of our daily lives.

Regulatory

It is not enough to pin the blame of others, to say this a problem of one section of the country or another, or deplore the fact that we face

Communitarian + Knowledge

A great change is at hand, and our task, our obligation, is to make that revolution, that change, peaceful and constructive for all.

Knowledge+ negative Tone

Knowledge. Effect of the tension is a Buccaneer call to action

Knowledge.

Those who do nothing are inviting shame as well as violence. Those who act boldly are recognizing right as well as reality.

Regulatory

Next week I shall ask the Congress of the United States to act, to make a commitment it has not fully made in this century to the proposition that race has no place in American life or law. The Federal judiciary has upheld that proposition in the conduct of its affairs, including the employment of Federal personnel, the use of Federal facilities, and the sale of federally financed housing

But there are other necessary measures which only the Congress can provide,
and they must be provided at this session. The old code of equity law under which we live commands for every wrong a remedy, but in too many communities, in too many parts of the country, wrongs are inflicted on Negro citizens and there are no remedies at law. Unless the Congress acts, their only remedy is in the street.

Knowledge + Regulatory

I am, therefore, asking the Congress to enact legislation giving all Americans the right to be served in facilities which are open to the public—hotels, restaurants, theatres, retail stores, and similar establishments.

Communitarian + Regulatory (An undertone of Buccaneer — every time they loose America looses)

This seems to me to be an elementary right. Its denial is an arbitrary indignity that no American in 1963 should have to endure, but many do.

Communitarian + Buccaneer + Regulatory

I have recently met with scores of business leaders urging them to take voluntary action to end this discrimination and I have been encouraged by their response, and in the last 2 weeks over 75 cities have seen progress made in desegregating these kinds of facilities. But many are unwilling to act alone, and for this reason, nationwide legislation is needed if we are to move this problem from the streets to the courts.

Regulatory + Communitarian + Knowledge. (voluntarily ... no violence ... in every state) + Buccaneer (very slow pace)

I am also asking the Congress to authorize the Federal Government to participate more fully in lawsuits designed to end segregation in public education. We have succeeded in persuading many districts to desegregate voluntarily. Dozens have admitted Negroes without violence. Today a Negro is attending a State-supported institution in every one of our 50 States, but the pace is very slow.

Regulatory

Too many Negro children entering segregated grade schools at the time of the Supreme Court's decision 9 years ago will enter segregated high schools this fall, having suffered a loss which can never be restored. The lack of an adequate education denies the Negro a chance to get a decent job.

The orderly implementation of the Supreme Court decision, therefore, cannot be left solely to those who may not have the economic resources to carry the legal action or who may be subject to harassment.

Other features will also be requested, including greater protection for the right to vote.

Communitarian + (subtle use of Knowledge realm by placing the future into local hands)

But legislation, I repeat, cannot solve this problem alone. It must be solved in the homes of every American in every community across our country.

Communitarian

In this respect I want to pay tribute to those citizens North and South who have been working in their communities to make life better for all. They are acting not out of a sense of legal duty but out of a sense of human decency.

Like our soldiers and sailors in all parts of the world they are meeting freedom's challenge on the firing line, and I salute them for their honor and their courage.

My fellow Americans, this is a problem which faces us all—in every city of the North as well as the South.
Today there are Negroes unemployed, two or three times as many compared to whites, inadequate in education, moving into the large cities, unable to find work, young people particularly out of work without hope, denied equal rights, denied the opportunity to eat at a restaurant or lunch counter or go to a movie theater, denied the right to a decent education, denied almost today the right to attend a State university even though qualified.

It seems to me that these are matters which concern us all, not merely Presidents or Congressmen or Governors, but every citizen of the United States. This is one country. It has become one country because all of us and all the people who came here had an equal chance to develop their talents.

We cannot say to 10 percent of the population that you can't have that right; that your children cannot have the chance to develop whatever talents they have; that the only way that they are going to get their rights is to go into the streets and demonstrate.

I think we owe them and we owe ourselves a better country than that.

Therefore, I am asking for your help in making it easier for us to move ahead and to provide the kind of equality of treatment which we would want ourselves; to give a chance for every child to be educated to the limit of his talents.

As I have said before, not every child has an equal talent or an equal ability or an equal motivation, but they should have an equal right to develop their talent and their ability and their motivation, to make something of themselves.

We have a right to expect that the Negro community will be responsible, will uphold the law, but they have a right to expect that the law will be fair, that the Constitution will be color blind, as Justice Harlan said at the turn of the century.

This is what we are talking about and this is a matter which concerns this country and what it stands for, and in meeting it I ask the support of all our citizens.

Thank you very much.
We are not Americans. We are a people who formerly were Africans who were kidnapped and brought to America. Our forefathers weren't the Pilgrims. We didn't land on Plymouth Rock; the rock was landed on us.


14.9.1 BREAKOUT

Communitarian

It is very very heartening and encouraging for me to see so many of our people take time to come out, especially on Easter Sunday night. You and I are not a people who are used to going anywhere on Easter night--or on Easter Sunday night--to hear anything to do with African-Americans, or so-called Negroes.

Communitarian + Buccaneer

Malcolm X presents the Negro as loosing historically and also in the present.

One of the reasons that it is bad for us to continue to just refer to ourselves as the so-called Negro, that's negative. When we say so-called Negro that's pointing out what we aren't, but it isn't telling us what we are. We are Africans, and we happen to be in America. We are not Americans. We are a people who formerly were Africans who were kidnapped and brought to America. Our forefathers weren't the Pilgrims. We didn't land on Plymouth Rock; the rock was landed on us. We were brought here against our will; we were not brought here to be made citizens.

Communitarian + Regulator + Buccaneer

We were not brought here to enjoy the constitutional gifts that they speak so beautifully about today. Because we weren't brought here to be made citizens--today, now that we've become awakened to some degree, and we begin to ask for those things which they say are supposedly for all Americans, they look upon us with a hostility and unfriendliness.

Communitarian + Buccaneer

So our unwanted presence--the fact that we are unwanted is becoming magnified in all of America's preachments today and the only way that we who are...

Communitarian + Knowledge

The first step for those of us who believe in the philosophy of Black Nationalism is to realize that the problem begins right here. The first problem is right here. We have to elevate our thinking right here first--not just the thinking of a handful, that won't do it. But the thinking of 22 million black people in this country must be elevated.

Buccaneer

They must be made to see it as we see it. They must be made to think as we think, and then they'll be ready to act just as we're ready to act.

Buccaneer + Regulator

(X calls for actions with tangible outcomes)

The black nationalists don't realize this. The black nationalists will fail as other groups have failed. Any philosophy that you have that can't be implemented is no good. A "preaching" or a gospel is no better than its ability to be carried out in a manner that will make it beneficial to the people who accept it.
Buccaneer

When you have a philosophy or a gospel—I don't care whether it's a religious gospel, a political gospel, an economic gospel or a social gospel—if it's not going to do something for you and me right here and right now—to hell with that gospel!

Communitarian + Buccaneer

In the past, most of the religious gospels that you and I have heard have benefited only those who preach it. Most of the political gospels that you and I have heard have benefited only the politicians. The social gospels have benefited only the sociologists.

Communitarian +

You and I need something right now that's going to benefit all of us. That's going to change the community in which we live, not try to take us somewhere else.

Communitarian + Buccaneer

If we can't live here, we never will live somewhere else.

Communitarian + Regulatory

Number one: Why is it so difficult to get so many of our people in this country interested in going to Africa? And I have to point this out because today the entire question has reached a new level of thought. There was a time when you talked about going to Africa, and you heard about it out on the corner—125th Street and 7th Avenue. But today on college campuses across the country you have students who are interested in nationalism.

Regulatory + Knowledge

Nationalism is the wave of the present and the future. It is nationalism that is bringing freedom to oppressed people all over the world. It was nationalism that brought freedom to the Algerians. It was nationalism that brought freedom to the Nigerians and to the Ghanaians. It was nationalism that brought freedom to the people of Uganda and Tanganyika and Sudan and Somaliland. It was nationalism that has brought about the freedom of every oppressed people.

Regulatory + Buccaneer

They have studied the tactics and the strategy and the message of all of the African nations who have emerged and have won their independence. And they have seen that the Africans did not get it by sitting in. They did not get it by waiting in. They did not get it by singing, "We Shall Overcome;" they got it through nationalism.

The Buccaneer is subtle but firm: Those people won by taking action.

Communitarian + Knowledge

And you and I will get it through nationalism.

Regulatory

What is it that makes it difficult for the philosophy of nationalism to spread among the so-called Negroes? Number one, they think they have a stake in America. They think they have an investment in this country.

Communitarian + Regulatory

Which we do: We've invested 310 years of slave labor. 310 years, every day of which your and my mother and father worked for nothing. Not eight hours a day—there was no union in that day.

Regulatory + Negative space use of Buccaneer

They worked from sunup until sundown—from can't see in the morning until can't see at night. They never had a day off! And on Sunday they were allowed to sit down and sing about when they died they wouldn't be slaves no more—when they died, they wouldn't be slaves no more.

X indicates that the Negro has lost, and is not on a level playing field.

Communitarian

They'd go up in the sky and every day would be Sunday. That's a shame.
Regulatory + Buccaneer

And it is that 310 years of slave labor that was my and your contribution into this particular economy and political system.

Buccaneer + Communitarian + Knowledge

You and I should let them know now that either we collect our investment right here, right now, and then if we can't collect it here, our people will then be ready to go back home. Let's go ahead and join in with them and make these men pay these back wages. Make him give us the back pay.

Communitarian + Buccaneer

Let's join in—if this is what the Negro wants, let's join him. Let's show him how to struggle. Let's show him how to fight. Let's show him how to bring a real revolution.

Let's make him stop jiving!

Buccaneer

If you're interested in freedom, you need some judo, you need some karate—you need all the things that will help you fight for freedom. If we don't resort to the bullet, then immediately we have to take steps to use the ballot.

Buccaneer + Regulatory

Equality of opportunity, if the constitution at the present time [doesn't offer it], then change it. Either it offers it, or it doesn't offer it. If it offers it—good, then give it to us—if it doesn't offer it, then change it.

Buccaneer

You don't need a debate. You don't need a filibuster. You need some action!

Communitarian + Buccaneer

So what you and I have to do is get involved. You and I have to be right there breathing down their throats. Every time they look over their shoulders, we want them to see us.

Communitarian + Regulator + Knowledge

We want to make them—we want to make them—pass the strongest civil-rights bill they ever passed, because we know that even after they pass it, they can't enforce it.

Communitarian + Regulator

In order to do this, we're starting a voters' registration drive. We have to get everybody in Harlem registered, not as Democrats or Republicans, but registered as independents. We're going to organize a corps of brothers and sisters who, after this city is mapped out, they won't leave one apartment-house door not knocked on. There won't be a door in Harlem that will not have been knocked on to see that whatever black face lives behind that door is registered to vote by a certain time this year.

Communitarian + Buccaneer

Nobody will have an excuse not to be registered. We'll ask him to let us see your card. If you don't have the sense of responsibility to get registered, we'll move you out of town.

Buccaneer + Regulator

It's going to be the ballot or the bullet...
14.10  **ANALYSIS OF ANTHONY’S FRIENDS ROMANS COUNTRY MEN**

*Friends, Romans, countrymen, lend me your ears;*
*I come to bury Caesar, not to praise him.*

- **MARK ANTHONY, Julius Cesar, Shakespeare**

14.10.1  **BREAKOUT**

<table>
<thead>
<tr>
<th>Communitarian</th>
<th>Friends, Romans, countrymen, lend me your ears; I come to bury Caesar, not to praise him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regulatory</td>
<td>The evil that men do lives after them; The good is oft interred with their bones; So let it be with Caesar. The noble Brutus Hath told you Caesar was ambitious: 't it were so, it was a grievous fault,</td>
</tr>
<tr>
<td><strong>Buccaneer (Caesar lost to them)</strong></td>
<td>And grievously hath Caesar answer'd it. Here, under leave of Brutus and the rest--</td>
</tr>
<tr>
<td><strong>Communitarian + Regulatory</strong></td>
<td>For Brutus is an honourable man; So are they all, all honourable men--</td>
</tr>
<tr>
<td><strong>Communitarian</strong></td>
<td>Come I to speak in Caesar's funeral. He was my friend, faithful and just to me:</td>
</tr>
<tr>
<td><strong>Communitarian + Regulatory</strong></td>
<td>But Brutus says he was ambitious; And Brutus is an honourable man.</td>
</tr>
<tr>
<td><strong>Regulatory + Buccaneer (all of Rome won and benefited from his victories)</strong></td>
<td>He hath brought many captives home to Rome Whose ransoms did the general coffers fill:</td>
</tr>
<tr>
<td><strong>Communitarian + Buccaneer</strong></td>
<td>Did this in Caesar seem ambitious? When that the poor have cried, Caesar hath wept: Ambition should be made of sterner stuff:</td>
</tr>
<tr>
<td><strong>Regulatory + subtle shading of Buccaneer (fighting)</strong></td>
<td>Yet Brutus says he was ambitious; And Brutus is an honourable man.</td>
</tr>
<tr>
<td><strong>Communitarian</strong></td>
<td>You all did see that on the Lupercal I thrice presented him a kingly crown, Which he did thrice refuse: was this ambition?</td>
</tr>
<tr>
<td><strong>Regulatory</strong></td>
<td>'t et Brutus says he was ambitious; And, sure, he is an honourable man.</td>
</tr>
<tr>
<td><strong>Communitarian</strong></td>
<td>I speak not to disprove what Brutus spoke, But here I am to speak what I do know. You all did love him once, not without cause: What cause withholdst thou then, to mourn for him?</td>
</tr>
<tr>
<td><strong>Buccaneer</strong></td>
<td>O judgment! thou art fled to brutish beasts,</td>
</tr>
</tbody>
</table>
And men have lost their reason. Bear with me;

Communitarian
My heart is in the coffin there with Caesar,
And I must pause till it come back to me

Regulatory
But yesterday the word of Caesar might
Have stood against the world; now lies he there.

Communitarian + Buccaneer
And none so poor to do him reverence.
O masters, if I were disposed to stir
Your hearts and minds to mutiny and rage,
I should do Brutus wrong, and Cassius wrong.

Regulatory + Communitarian + subtle use of Buccaneer phrasing (their honour is our collective disgrace)
Who, you all know, are honourable men:
I will not do them wrong; I rather choose
To wrong the dead, to wrong myself and you,
Than I will wrong such honourable men.

Regulatory
But here's a parchment with the seal of Caesar;
I found it in his closet, 'tis his will:
Let but the commons hear this testament—

Communitarian
Which, pardon me, I do not mean to read—
And they would go and kiss dead Caesar's wounds
And dip their napkins in his sacred blood,
Yea, beg a hair of him for memory,
And, dying, mention it within their wills,
Bequeathing it as a rich legacy
Unto their issue.
"We have triumphed in the effort to implant hope in the breasts of the millions of our people. We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity - a rainbow nation at peace with itself and the world."

—NELSON ROLIHLALA MANDELA Pretoria 10 May 1994

14.11.1 BREAKOUT

Regulatory

Your Majesties,
Your Highnesses

Communitarian

Distinguished Guests,
Comrades and Friends.

Communitarian

Today, all of us do, by our presence here, and by our celebrations in other parts of our country and the world,

Knowledge

confer glory and hope to newborn liberty.

Communitarian

Out of the experience of an extraordinary human disaster that lasted too long, must be born a society of which all humanity will be proud.

Knowledge

Our daily deeds as ordinary South Africans must produce an actual South African reality that will reinforce humanity's belief in justice, strengthen its confidence in the nobility of the human soul and sustain all our hopes for a glorious life for all.

Communitarian

All this we owe both to ourselves and to the peoples of the world who are so well represented here today

Communitarian

To my compatriots, I have no hesitation in saying that each one of us is as intimately attached to the soil of this beautiful country as are the famous jacaranda trees of Pretoria and the mimosa trees of the bushveld.

Communitarian

Each time one of us touches the soil of this land, we feel a sense of personal renewal. The national mood changes as the seasons change
We are moved by a sense of joy and exhilaration when the grass turns green and the flowers bloom.

That spiritual and physical oneness we all share with this common homeland explains the depth of the pain we all carried in our hearts as we saw our country tear itself apart in a terrible conflict and as we saw it spurned, outlawed and isolated by the peoples of the world, precisely because it has become the universal base of the pernicious ideology and practice of racism and racial oppression.

We, the people of South Africa, feel fulfilled that humanity has taken us back into its bosom, that we, who were outlaws not so long ago, have today been given the rare privilege to be host to the nations of the world on our own soil.

We thank all our distinguished international guests for having come to take possession with the people of our country of what is, after all, a common victory for justice, for peace, for human dignity.

We trust that you will continue to stand by us as we tackle the challenges of building peace, prosperity, non-sexism, non-racialism and democracy.

We deeply appreciate the role that the masses of our people and their political mass democratic, religious, women, youth, business, traditional and other leaders have played to bring about this conclusion. Not least among them is my Second Deputy President, the Honourable F.W. de Klerk.

We would also like to pay tribute to our security forces, in all their ranks, for the distinguished role they have played in securing our first democratic elections and the transition to democracy, from blood-thirsty forces which still refuse to see the light.

The time for the healing of the wounds has come.

The moment to bridge the chasms that divide us has come.

The time to build is upon us.

We have, at last, achieved our political emancipation.

We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination.
We succeeded to take our last steps to freedom in conditions of relative peace.

We commit ourselves to the construction of a complete, just and lasting peace.

We have triumphed in the effort to implant hope in the breasts of the millions of our people.

We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity - a rainbow nation at peace with itself and the world.

As a token of its commitment to the renewal of our country, the new Interim Government of National Unity will, as a matter of urgency, address the issue of amnesty for various categories of our people who are currently serving terms of imprisonment.

We dedicate this day to all the heroes and heroines in this country and the rest of the world who sacrificed in many ways and surrendered their lives so that we could be free.

Their dreams have become reality. Freedom is their reward.

We are both humbled and elevated by the honour and privilege that you, the people of South Africa, have bestowed on us, as the first President of a united, democratic, non-racial and non-sexist government.

We understand it still that there is no easy road to freedom.

We know it well that none of us acting alone can achieve success.

We must therefore act together as a united people, for national reconciliation, for nation building, for the birth of a new world.

Let there be justice for all.

Let there be peace for all.

Let there be work, bread, water and salt for all.
Communitarian

Let each know that for each the body, the mind and the soul have been freed to fulfill themselves.

Communitarian + Buccaneer

Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world.

Communitarian + Knowledge

Let freedom reign.

Communitarian + Knowledge + Buccaneer

The sun shall never set on so glorious a human achievement!

Communitarian

God bless Africa!

Thank you.
### 14.12 Supplement to Nelson Mandela Inaugural Speech

#### 14.12.1 Breakout

<table>
<thead>
<tr>
<th>Combination</th>
<th>Text</th>
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<tbody>
<tr>
<td>Communitarian + Negative Buccaneer space</td>
<td>Our deepest fear is not that we are inadequate,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Communitarian + Negative Knowledge space</td>
<td>Our deepest fear is that we are powerful beyond measure.</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Communitarian + Negative Knowledge space + Buccaneer (we shrink from our higher potential)</td>
<td>It is our light, not our darkness, That most frightens us.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Communitarian + Knowledge</td>
<td>We ask ourselves:</td>
</tr>
<tr>
<td></td>
<td>Who am I to be brilliant, gorgeous, talented, fabulous?</td>
</tr>
<tr>
<td></td>
<td>Actually who are you not to be?</td>
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<tr>
<td></td>
<td>You are a child of God.</td>
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<tr>
<td></td>
<td>Your playing small does not serve the world.</td>
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<tr>
<td></td>
<td>There is nothing enlightening about shrinking</td>
</tr>
<tr>
<td></td>
<td>So that other people won’t feel insecure around you.</td>
</tr>
</tbody>
</table>

| Knowledge                               | You are a child of God.                                             |
|                                        | Your playing small does not serve the world.                       |
|                                        | There is nothing enlightening about shrinking                      |
|                                        | So that other people won’t feel insecure around you.               |

| Knowledge + Communitarian               | We were born to make manifest the glory of God                     |
|                                        | That is within us.                                                 |

| Communitarian                           | It’s not just in some of us, it’s in everyone.                     |

| Communitarian + Knowledge + (subtle Buccaneer – we all win by doing so) | And, as we let our own light shine, We unconsciously give other people permission To do the same. |
|                                        | As we are liberated from our fear, Our presence automatically liberates others. |

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Science is merely an extremely powerful method of winnowing what's true from what feels good. Without the error correcting machinery of science we are lost to our subjectivity, to our chauvinism, to our longing to be central to the purpose of the universe.


14.13.1 BREAKOUT

Communitarian
It is a pleasure to be invited once again to one of the gorgeous ecumenical celebrations in the Cathedral of Saint John the Divine. The sense of how many ways there are of being human and of the underlying unity in human diversity is very clear. I'd like to thank my friend Dean James Parkes Morton for this more than decade long series of beautiful demonstrations of what is needed above all a sense of Global Community.

Communitarian
We are all cousins, if you trace our ancestry back far enough, you find, that all of us ultimately come from a small area in east Africa. The species Homo Sapiens began there a few hundred thousand years ago. The human family began there a few million years ago. Initially, we were small, struggling, groups of family members, itinerant, wandering, following the game, our numbers were few, our powers were feeble. In the intervening years we have expanded to every Continent on Earth, some of us even reside at the ocean depths and for brief periods a few hundred miles over-head in space. We now number 5.6 billion of us and our powers have reached formidable if not awesome proportions.

Knowledge + Communitarian
A celebration like this is a kind of gathering of the tribes, a bringing together of the far-flung members of the human family and a recognition of our common origin and common goals. We are in the process of a great unification of the human species.

Knowledge + Communitarian
We have only recently and quickly moved from the fastest rate of communication being how fast a human could run to the speed of light, according to Special Relativity the ultimate speed limit. Comparable increases have been made in the speed of transportation. We now are entertained on a Global scale. The economies of the nations of the world are now integrated, the stock markets coalesced, the economic well being of one country affecting the economic well being of many others.

Communitarian + Buccaneer (we will win and loose together)
The global environment, changes in the global environment are a common threat to everyone on earth.
A molecule of chlorofluorocarbon that rises over Chicago affects the health of people in Chile. A carbon dioxide molecule that rises into the atmosphere over China affects the climate in Europe. These molecules do not have passports, they are foolishly unaware of the importance of national boundaries and national sovereignty. In the current, serious, environmental crisis, we are all in the same boat. No one generation and no one nation has been responsible and no one generation and no one nation can by itself solve the problem.

This is a multi-generational, multi-national task and if we fail in it we fail the future of our species.

We are forced not by ideology, not by philosophy but by our common interest in survival to work together.

This is also true in the somewhat receding threat of nuclear war, a major thermonuclear exchange would affect not only the people in the so-called northern hemisphere target zone but through changes in the climate people everywhere on earth, people who had no possible connection with whatever the quarrel might have been to initiate global thermo-nuclear war.

And lately another common threat has arisen one which sounds like the sheerest science fiction but which is very real and that is, that a comet or an asteroid one kilometre across or larger would impact the earth and the resulting climate change pose serious problems for the continuance of our global civilization.

Sixty-five million years ago an asteroid or comet ten times as large hit the earth, resulting in the extinction not only of all the dinosaurs but of most of the species of life on earth this too is a threat common to everyone on earth and the solution to this problem involving at least inventorying these asteroids and comets and ultimately learning how to effect small changes in their trajectories is also a task for all humans together.

The powers, the incredible powers of our technology, what we can do not just on purpose but even inadvertently forces on us levels of prudence, foresight and responsibility that have never been required before, not just on those who devise the technologies but on those who employ them.

and of course this requires a widespread understanding of science and technology, otherwise the decisions will be made by a very few people who may by no means represent most of the people on earth.

We have designed a civilization based on science and technology and at the same time have arranged things so that almost no one understands anything at all about science and technology.

This is a clear prescription for disaster.
We may for awhile get away with this mix of ignorance and power but sooner or later it is bound to blow up in our face.

It is not that technology is by itself and without amelioration dangerous, much less evil. We have always been technological. Our ancestors of a few hundred thousand years ago were technological. It was a stone-age technology to be sure but we chipped and flaked stones to make tools which were the means of our survival. It was the only edge we had on the other animals.

Today we are still tool using, our tools are much more powerful but they are responsible for a great deal that we tend to forget about. If not for agricultural technology the earth would support only some tens of millions of people, instead of more than five billion people.

The vast majority of people on the earth owe their lives for this reason alone to technology. Medicine, not just antibiotics but the full sweep of public health and medical technology and pharmaceuticals is responsible for the fact that in many parts of the earth, the expectation value of the human life expectancy is seventy or seventy five or even eighty years now, when only a few hundred years ago it was only twenty five or thirty years. And I myself am a recent beneficiary of the recent only over the last few years advances in medical technology.

And by the way I would like to thank from the bottom of my heart the fact that people in this congregation, so many of them produced prayers and good wishes for my health and survival, I'm deeply grateful and while I think it would be too much to say that it worked, the net result is that I seem to be fully recovered.

There is a widespread view that the alienation and loneliness that is so endemic especially in the non-traditional societies of the planet can be blamed on science. But I think it is clear that this alienation and loneliness are really due to a decline in the traditional societies especially the hunter-gatherer style extended families, to our immense numbers and to our ethnic and cultural diversity and also to deficiencies in our educational system. Science is merely an extremely powerful method of winnowing what's true from what feels good. Without the error correcting machinery of science we are lost to our subjectivity, to our chauvinism, to our longing to be central to the purpose of the universe. One of science's alleged crimes is revealing that our favorite most reassuring stories about our place in the universe and how we came to be are delusional. Instead what science reveals is a universe much older and much vaster than the tidy anthropocentric proscenium of our ancestors.

We have found from modern astronomy that we live on a tiny hunk of rock and metal, third from the sun, that circles a humdrum star in the obscure outskirts of an ordinary galaxy which contains some 400 billion other stars, which is one of about a 100 billion other galaxies that make up the universe and according to some current views, a universe that is one among an immense number, perhaps an infinite number of other universes.
In this perspective the idea that our planet is at the center of the universe much less that human purpose is central to the existence of the universe is pathetic. Does life thereby lose all meaning, I think not. I think we make our lives meaningful by the courage of our questions, by the depth of our answers, by how widespread our understanding is of the essential tools for managing our future, for how skeptical we are of those in authority and of our obligation to care for one another.

It has been my great good fortune to be involved in an extraordinary enterprise over the last thirty five years in which the human species sent robot exploratory vehicles to rummage through the planetary part of the solar system to survey our local swimming hole in space. One of these spacecraft, a two spacecraft mission, was called voyager and in 1989 after its brilliantly successful explorations of the Jupiter, Saturn Uranus and Neptune system, it became possible to do something I had wanted to do from the very beginning of that mission and that is to turn the cameras around and look back from beyond the outer most planet at our world.

We succeeded in doing this and the image that resulted was of a single pale blue dot momentarily in a sunbeam. I look at that dot and I think that's here, that's home, that's us. On that dot everyone you love, everyone you know, everyone you ever heard of, every human-being who ever lived, lived out their lives. The aggregate of all our joy and suffering thousands of confident and mutually exclusive religions, ideologies and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love every mother and father, every hopeful child, every inventor and explorer, every revered teacher of morals, every corrupt politician, every superstar, every supreme leader, every saint and sinner in the history of our species lived there on a mote of dust suspended in a sunbeam. The earth is a very small stage in a vast cosmic arena.

Think of the rivers of blood spilled by all those generals and emperors so that in glory and triumph they could become the momentary masters of a fraction of a dot. Think of the endless cruelties visited by the inhabitants of one corner of the dot on the scarcely distinguishable inhabitants of some other corner of the dot. How frequent their misunderstandings, how eager they are to kill one another, how fervent their hatreds. Think of those who derived their self esteem from dividing the dot into two hundred still littler patches.

Our posturings, our imagined self-importance, the delusion that we have some privileged position in the universe are challenged by this point of pale light. Our planet is a lonely speck in a great enveloping cosmic dark. In our obscurity, in all this vastness there is no hint that help will come from elsewhere to save us from ourselves, it is up to us. It's been said that astronomy is a humbling and even character building experience. There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. For me it underscores our responsibility, our profound responsibility to deal more kindly with one another and to preserve and cherish that pale blue dot the only home we have ever known.
"We set sail on this new sea because there is new knowledge to be gained, and new rights to be won, and they must be won and used for the progress of all people.... not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills"

PRESIDENT JOHN F. KENNEDY RICE STADIUM MOON SPEECH

14.14.1 BREAKOUT

Communitarian

President Pitzer, Mr. Vice President, Governor, Congressman Thomas, Senator Wiley, and Congressman Miller, Mr. Webb, Mr. Bell, scientists, distinguished guests, and ladies and gentlemen:

I appreciate your president having made me an honorary visiting professor, and I will assure you that my first lecture will be very brief I am delighted to be here and I'm particularly delighted to be here on this occasion.

Knowledge + Communitarian

We meet at a college noted for knowledge, in a city noted for progress, in a State noted for strength, and we stand in need of all three, for we meet in an hour of change and challenge, in a decade of hope and fear, in an age of both knowledge and ignorance. The greater our knowledge increases, the greater our ignorance unfolds.

Despite the striking fact that most of the scientists that the world has ever known are alive and working today, despite the fact that this Nation's own scientific manpower is doubling every 12 years in a rate of growth more than three times that of our population as a whole, despite that, the vast stretches of the unknown and the unanswered and the unfinished still far outstrip our collective comprehension.

Regulatory + Knowledge

No man can fully grasp how far and how fast we have come, but condense, if you will, the 50,000 years of man's recorded history in a time span of but a half-century. Stated in these terms, we know very little about the first 40 years, except at the end of them advanced man had learned to use the skins of animals to cover them. Then about 10 years ago, under this standard, man emerged from his caves to construct other kinds of shelter. Only five years ago man learned to write and use a cart with wheels. Christianity began less than two years ago. The printing press came this year, and then less than two months ago, during this whole 50-year span of human history, the steam engine provided a new source of power.

Newton explored the meaning of gravity. Last month electric lights and telephones and automobiles and airplanes became available. Only last week did we develop penicillin and television and nuclear power, and now if America's new spacecraft succeeds in reaching Venus, we will have literally reached the stars before midnight tonight.
This is a breathtaking pace, and such a pace cannot help but create new ills as it dispels old, new ignorance, new problems, new dangers. Surely the opening vistas of space promise high costs and hardships, as well as high reward.

So it is not surprising that some would have us stay where we are a little longer to rest, to wait. But this city of Houston, this State of Texas, this country of the United States was not built by those who waited and rested and wished to look behind them. This country was conquered by those who moved forward—and so will space.

William Bradford, speaking in 1630 of the founding of the Plymouth Bay Colony, said that all great and honorable actions are accompanied with great difficulties, and both must be enterprised and overcome with answerable courage.

If this capsule history of our progress teaches us anything, it is that man, in his quest for knowledge and progress, is determined and cannot be deterred. The exploration of space will go ahead, whether we join in it or not, and it is one of the great adventures of all time, and no nation which expects to be the leader of other nations can expect to stay behind in the race for space.

Those who came before us made certain that this country rode the first waves of the industrial revolutions, the first waves of modern invention, and the first wave of nuclear power, and this generation does not intend to founder in the backwash of the coming age of space. We mean to be a part of it—we mean to lead it. For the eyes of the world now look into space, to the moon and to the planets beyond, and we have vowed that we shall not see it governed by a hostile flag of conquest, but by a banner of freedom and peace. We have vowed that we shall not see space filled with weapons of mass destruction, but with instruments of knowledge and understanding.

Yet the vows of this Nation can only be fulfilled if we in this Nation are first, and, therefore, we intend to be first. In short, our leadership in science and in industry, our hopes for peace and security, our obligations to ourselves as well as others, all require us to make this effort, to solve these mysteries, to solve them for the good of all men, and to become the world's leading space-faring nation.

We set sail on this new sea because there is new knowledge to be gained, and new rights to be won, and they must be won and used for the progress of all people. For space science, like nuclear science and all technology, has no conscience of its own.

Whether it will become a force for good or ill depends on man, and only if the United States occupies a position of pre-eminence can we help decide whether this new ocean will be a sea of peace or a new terrifying theater of war. I do not say the we should or will go unprotected against the hostile misuse of space any more than we go unprotected against the hostile use of land or sea, but I do say that space can be explored and mastered without feeding the fires of war, without repeating the mistakes that man has made in extending his writ around this globe of ours.
There is no strife, no prejudice, no national conflict in outer space as yet. Its hazards are hostile to us all. Its conquest deserves the best of all mankind, and its opportunity for peaceful cooperation many never come again. But why, some say, the moon? Why choose this as our goal? And they may well ask why climb the highest mountain? Why, 35 years ago, fly the Atlantic? Why does Rice play Texas?

We choose to go to the moon. We choose to go to the moon in this decade and do the other things, not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills, because that challenge is one that we are willing to accept, one we are unwilling to postpone, and one which we intend to win, and the others, too.

It is for these reasons that I regard the decision last year to shift our efforts in space from low to high gear as among the most important decisions that will be made during my incumbency in the office of the Presidency.

In the last 24 hours we have seen facilities now being created for the greatest and most complex exploration in man's history. We have felt the ground shake and the air shattered by the testing of a Saturn C-1 booster rocket, many times as powerful as the Atlas which launched John Glenn, generating power equivalent to 10,000 automobiles with their accelerators on the floor. We have seen the site where the F-1 rocket engines, each one as powerful as all eight engines of the Saturn combined, will be clustered together to make the advanced Saturn missile, assembled in a new building to be built at Cape Canaveral as tall as a 48 story structure, as wide as a city block, and as long as two lengths of this field.

Within these last 19 months at least 45 satellites have circled the earth. Some 40 of them were "made in the United States of America" and they were far more sophisticated and supplied far more knowledge to the people of the world than those of the Soviet Union.

The Mariner spacecraft now on its way to Venus is the most intricate instrument in the history of space science. The accuracy of that shot is comparable to firing a missile from Cape Canaveral and dropping it in this stadium between the the 40-yard lines.

Transit satellites are helping our ships at sea to steer a safer course. Tiros satellites have given us unprecedented warnings of hurricanes and storms, and will do the same for forest fires and icebergs.

We have had our failures, but so have others, even if they do not admit them. And they may be less public.

To be sure, we are behind, and will be behind for some time in manned flight. But we do not intend to stay behind, and in this decade, we shall make up and move ahead.
The growth of our science and education will be enriched by new knowledge of our universe and environment, by new techniques of learning and mapping and observation, by new tools and computers for industry, medicine, the home as well as the school. Technical institutions, such as Rice, will reap the harvest of these gains.

And finally, the space effort itself, while still in its infancy, has already created a great number of new companies, and tens of thousands of new jobs. Space and related industries are generating new demands in investment and skilled personnel, and this city and this State, and this region, will share greatly in this growth. What was once the furthest outpost on the old frontier of the West will be the furthest outpost on the new frontier of science and space. Houston, your City of Houston, with its Manned Spacecraft Center, will become the heart of a large scientific and engineering community. During the next 5 years the National Aeronautics and Space Administration expects to double the number of scientists and engineers in this area, to increase its outlays for salaries and expenses to $60 million a year; to invest some $200 million in plant and laboratory facilities; and to direct or contract for new space efforts over $1 billion from this Center in this City.

To be sure, all this costs us all a good deal of money. This year's space budget is three times what it was in January 1961, and it is greater than the space budget of the previous eight years combined. That budget now stands at $5,400 million a year—a staggering sum, though somewhat less than we pay for cigarettes and cigars every year. Space expenditures will soon rise some more, from 40 cents per person per week to more than 50 cents a week for every man, woman and child in the United Stated, for we have given this program a high national priority—even though I realize that this is in some measure an act of faith and vision, for we do not now know what benefits await us.

But if I were to say, my fellow citizens, that we shall send to the moon, 240,000 miles away from the control station in Houston, a giant rocket more than 300 feet tall, the length of this football field, made of new metal alloys, some of which have not yet been invented, capable of standing heat and stresses several times more than have ever been experienced, fitted together with a precision better than the finest watch, carrying all the equipment needed for propulsion, guidance, control, communications, food and survival, on an untried mission, to an unknown celestial body, and then return it safely to earth, re-entering the atmosphere at speeds of over 25,000 miles per hour, causing heat about half that of the temperature of the sun—almost as hot as it is here today—and do all this, and do it right, and do it first before this decade is out—then we must be bold.

I'm the one who is doing all the work, so we just want you to stay cool for a minute.
However, I think we're going to do it, and I think that we must pay what needs to be paid. I don't think we ought to waste any money, but I think we ought to do the job. And this will be done in the decade of the sixties. It may be done while some of you are still here at school at this college and university.

It will be done during the term of office of some of the people who sit here on this platform. But it will be done. And it will be done before the end of this decade.

I am delighted that this university is playing a part in putting a man on the moon as part of a great national effort of the United States of America.

Many years ago the great British explorer George Mallory, who was to die on Mount Everest, was asked why did he want to climb it. He said, "Because it is there."

Well, space is there, and we're going to climb it, and the moon and the planets are there, and new hopes for knowledge and peace are there. And, therefore, as we set sail we ask God's blessing on the most hazardous and dangerous and greatest adventure on which man has ever embarked. Thank you.
# Appendix – Wexler-Wheel Insights & Practical Dimensions

## 15.1 Appendix 1 – Wexler-Wheel: Behaviour & Adaptation

<table>
<thead>
<tr>
<th>When things go sour</th>
<th>Regulatory</th>
<th>Communitarian</th>
<th>Knowledge</th>
<th>Buccaneer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impose tight &amp; harsh rules. Example: McCarthyism – tight internal focus. Route out the infidels.</td>
<td>Corruption. Deviation</td>
<td>An Anarchist (e.g., Ghandi) arises from the masses of the disposed to create disruptive change</td>
<td>Vigilantism. Mercenaries</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Role Relationship</th>
<th>Leaders-Followers</th>
<th>Protectors / protected</th>
<th>Peer to peer (in group and out group)</th>
<th>Master-slave</th>
</tr>
</thead>
</table>

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<table>
<thead>
<tr>
<th>Core Myth</th>
<th>Can't fight city hall</th>
<th>Strength in numbers / union makes us strong</th>
<th>Early bird gets the worm / Change is constant</th>
<th>Winner takes all</th>
</tr>
</thead>
</table>

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<thead>
<tr>
<th>Core Mantra</th>
<th>Stitch in time saves nine</th>
<th>United we stand divided we fall</th>
<th>No pain no gain. The future is friendly</th>
<th>Open and free markets are best / Snooze you loose</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Mythic Belief</th>
<th>Pillars of society</th>
<th>Unbroken chain stretching back</th>
<th>Endless new horizons</th>
<th>Change is opportunity</th>
</tr>
</thead>
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<table>
<thead>
<tr>
<th>Mythic Fear / Angst</th>
<th>Systemic corruption / institutional injustice</th>
<th>Weakest link. Traitor amongst us</th>
<th>Being irrelevant</th>
<th>Being deprived</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Counter Intuitive Core Myth</th>
<th>Without central control our response and effectiveness is diminished</th>
<th>Weak as individuals or small pockets of people</th>
<th>We can be made obsolete anytime.</th>
<th>We are only as good as our last deal – we are our last deal.</th>
</tr>
</thead>
</table>

|------------------|-----------------------------------------------------------------|--------------------------------------|---------------------------------|-------------------|

<table>
<thead>
<tr>
<th>Chaos</th>
<th>Chaos is failure</th>
<th>Chaos is dangerous</th>
<th>Chaos is creative</th>
<th>Chaos is profitable</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Activation Size</th>
<th>Large Structured Teams</th>
<th>Large mass</th>
<th>Small group / Team</th>
<th>Individual</th>
</tr>
</thead>
</table>

|---------------|----------------------|-----------------|-------------------|-----------------|

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- 150 -
<table>
<thead>
<tr>
<th>What type of Leader</th>
<th>Regulatory</th>
<th>Communitarian</th>
<th>Knowledge</th>
<th>Buccaneer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why</td>
<td>Precedence-based</td>
<td>Principle-centred</td>
<td>Merit-based</td>
<td>Performance based</td>
</tr>
<tr>
<td>Protect the institution</td>
<td>Preserve gifts of past for the future</td>
<td>To change the status quo</td>
<td>To seize the moment</td>
<td></td>
</tr>
<tr>
<td>When</td>
<td>Negligible risk</td>
<td>To reduce risk ad uncertainty</td>
<td>Seed change.. Risky not to tact.</td>
<td>Opportunism. Risk is present</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Filter</th>
<th>Governance Structure-Process</th>
<th>Past has value</th>
<th>Future has value</th>
<th>Present has value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blind Spots</td>
<td>Simplicity – trust - individuals</td>
<td>Innovation</td>
<td>Relevance/average – institutions-rules</td>
<td>Sacrifice / Community</td>
</tr>
<tr>
<td>Acceptable Loss</td>
<td>Limitations , revent loss</td>
<td>Sacrifice is a sacrament.</td>
<td>Failure points to success</td>
<td>Loss is part of success. Ability to Play is more important than a single loss</td>
</tr>
</tbody>
</table>

| Credo | Better safe than sorry | United we stand, divided we fall | The future is now | *keep on truckin‘* |
| Representative Music | Marching music / anthems | Yesterday / We are Family | Over the rainbow / Blue Skies | I Did It My Way |
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