

## Kegan Clip 2 transcript

KEGAN: I'd like to invite you into a conversation for a couple of minutes with your partner-- somebody on your left or right, or behind you, or in front of you, or whatever-- as to-- and again, these are just-- you don't know, we don't know.

But just even tentatively, in soft clay, do you find yourself-- if I ask you to turn to the third braid, OK? It's clear how these maps show how these people have a system that prevents themselves from doing the things they want to do. It's clear what are the anxieties they're managing.

If we think about the third thing, what epistemology might we be looking at, do you look at these maps and feel like, I haven't a clue-- it could be this, this, this, or this? Or do you feel like, no, I don't know for sure, but I find myself gravitating toward a particular hypothesis or two with respect to each of them? Especially comparing them can sometimes help you do that.

So is my question clear? If you think-- if you're actually thinking that the map is a bit of a geography of subject and object-- you know that subject and object names and epistemology-- do any of these epistemologies seem arguably more associated with one epistemology more than another in the trajectory of epistemologies that the theory describes? OK, in simpler language--

[LAUGHTER]

Do you have a sense of where these people might be developmentally from looking at their maps? OK. I mean, I don't want to just reduce it to that, because I'm trying to show you how-- but that's essentially what I'm asking you.

[LAUGHTER]

OK. So let me give you first-- hopefully, you can read your sheet of paper now, or you can just read them off the screen. I'm sorry that they didn't print up the way I was expecting they would. Let's take a quiet minute while you just think about this on your own, and then have some thoughts, however half-formed, to bring to the little conversation that you're going to have in a moment. So just take a quiet minute to read them each, see what thoughts emerge for you.

My mic is off. Some of you don't have copies, but hopefully you can just share. We're just going to spend a couple more minutes with this. But I'd just like to invite you to check in, have a little conversation with your neighbor, in twos or threes or whatever, as to what kinds of thoughts you have, however tentative, about where these people might be developmentally, where all you're looking at is their map.

STUDENT: The thing-- why did I think that?

STUDENT: Well, he's clearly concerned with his reputation and--

STUDENT: Yeah, yeah, yeah.

STUDENT: --how it's evaluated.

STUDENT: But also, "I work at things I'm not that interested in because I feel I must."

STUDENT: Right.

STUDENT: Sure, that seems like that comes from pressures outside of oneself.

STUDENT: Social demand.

STUDENT: Yeah. Yeah, to being well regarded.

STUDENT: And you can tell, I think, in the first column that he wants to move towards self-authoring. He has this sense that he should develop his own identity and passions and achieve them.

STUDENT: Yeah. So do you think that makes a three moving on to four?

STUDENT: Yeah, maybe early--

STUDENT: Like the in-between?

STUDENT: stage in that transformation.

STUDENT: Mhm.

STUDENT: That's what I think as well.

STUDENT: What about the first one?

STUDENT: I was thinking it might be four, self-authoring and trying to get this wider self-transforming perspective.

STUDENT: Yeah.

STUDENT: But then in his hidden commitments, he says he wants to feel indispensable, which strikes me as a little bit socialized as well.

STUDENT: Yeah.

STUDENT: Like he's not totally achievement-oriented. He's doing it in part to be the hero, to win the admiration and validation of others.

STUDENT: Or the one that I find strange is, "I assume the metric I currently use for satisfaction is the only one that will work for me." I mean, that kind of sounds like stage

four in terms of, like, I determine my own criteria. But then I'm skeptical because I feel like in my mind, stage four also involves the ability to gather knowledge all the time and modify what you believe in. No? I don't know.

STUDENT: Yeah. I'm not too clear on the stage four-five distinction.

STUDENT: Yeah.

STUDENT: But I thought part of it was stage four, you have a little bit of an issue gaining perspective on the way you establish your own goals, maybe.

STUDENT: Yes, because self-- stage five is self-transforming, right?

STUDENT: Yeah. So you can understand, maybe stage five would be he's able to see all these other ways that he can be satisfied in life--

STUDENT: Oh, that's true. Yeah, I like that.

STUDENT: --and judge himself across that.

STUDENT: Is it possible for someone to be three, four, moving towards five? Like, in some ways three and some ways four?

STUDENT: According to Bob, if you're in one stage, you can experience elements of the adjacent stages. So if he's in four, then yeah, it would be-- you could have a little bit of both three and five.

STUDENT: OK, so then I don't know. Even to be the hero, right, might be self-authoring. Because if you determine, I want to be the hero, right, and it's not because all of the other people.

STUDENT: Right. That's his image of himself.

STUDENT: Right, right, right. Right, right.

STUDENT: I think that makes sense.

STUDENT: So I think that's four. Well, that's definitely more four than this one.

STUDENT: Yeah.

STUDENT: I don't know. So was he asking us about this as well?

STUDENT: I don't think so.

STUDENT: What is this, "don't listen well once I've made up my mind"? That bothers me.

STUDENT: Because it's a behavior you don't like, or because it doesn't fit with the rest of his map.

STUDENT: Both.

STUDENT: Yeah.

STUDENT: No, It probably fits in with his map.

BOB KEGAN: So I'm going to interrupt you in about 30 seconds, just so you know. I want to finish up that thought.

STUDENT: --kind of feel like listening is more--

STUDENT: I guess my impression is that there's just this hard-headedness that goes on with self-authoring.

STUDENT: Oh, maybe.

STUDENT: Like--

STUDENT: Oh, I like that.

STUDENT: You're so certain of-- it's almost like an anti-socialization. Like, you're so certain of your own convictions, and maybe--

STUDENT: So in order to get into that stage and stay there, right, and to develop your own ideas, you have to stop--

BOB KEGAN: Sorry to interrupt.

STUDENT: --accepting outside information.

STUDENT: Maybe, yeah.

BOB KEGAN: So can you raise your hand if you found yourself even tentatively forming a certain sense for the first map? Raise your hand if you're like, I have no clue-- I look at this map, I've got no clue. OK. For the second map, raise your hand if you found yourself feeling like, yeah, I think maybe it's kind of around here. OK, all right.

So for-- OK, now, those of you who have some sense how-- you could be totally wrong. You could be wrong, but you're just-- you're also acknowledging that doesn't seem to you that it could be everything. It looks like it could be something.

So how many for this first map, just even in very rough terms, OK, feel like this feels two-ish? Good. Three-ish? Four-ish? Five-ish? OK, so the center of gravity was three-ish. OK, how about this one? How many feel like this is two-ish? Three-ish? Four-ish? Beyond four? Yeah, OK. So the center of gravity here, it was four-ish. OK.

Now what should we do? No, OK. So I think, you know, the center of gravity makes a certain kind of sense. If you look here, it's somebody who's kind of saying, you know,

I'm-- it's not like people get up in the morning and say this. But the process helps him to see that it's very important to him to be well regarded by other people who evaluate him.

Which is more about kind of aligning himself with an external structure than this guy, who he wants to align himself with his own internal image of himself as a person who's kind of on a hero's journey and who owns-- that's pretty authoring-- of the right way.