

**The Social Ecology of Women  
As  
Transformational Leaders**

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## Abstract

### “Social Ecology of Women as Transformational Leaders”

This Final Document explores how women’s activism and leadership within the informal networks of their community are grounded in an unspoken connectedness to “something greater than themselves.” This unspoken connectedness is an often unconscious foundation of beliefs and values that act as a motivational force which enhances women’s transformational leadership.

The research was approach through the application and founding theories of social ecology as the primary method of field work and through the broader lens of cultural anthropology.

Research for this paper includes observation and reflection of my fieldwork over a period of eighteen months in Hawaii, as well as review of the scholarship on leadership, women’s informal community leadership, and social ecology.

This Final Document presents the proposition that there is an underlying informal foundation that supports and motivates women to become active in their communities, through the function of eight community archetypes. It is suggested that recognizing these community archetypes can provide a basis for understanding the qualities that create a sense of purpose and motivation for women to come to community activism, as well as enhance women’s effectiveness as community leaders.

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## **INTRODUCTION**

In this Final Document I explore the underlying forces that produce women's activism within their communities. By community I mean the smaller neighborhood and micro community as well as the larger macro community. I was especially interested in how women's spiritual beliefs and behaviors ground their activism and enhance their transformational leadership function.

Social Ecology as theorized by Preister and Kent serves as the conceptual framework for my exploration of women's activism within their communities. In Chapter 1, I present the main components of this theory and make the connection between the eight roles community members may serve within their communities as framed by Social Ecology and Carl Jung's idea of archetype. It is this notion that I believe provides a way of understanding women's community leadership as springing from / being animated by "something greater than themselves." In Chapter 2, I present a review of the history and influences of Social Ecology, discuss theories of transformational leadership, as well as selected research pertaining to women's informal community leadership. In Chapter 3, I present examples of women's community leadership from my fieldwork in Hawaii, from the perspective of social ecology's characteristics as being archetypal. This will provide an understanding of how community systems themselves assist women to become involved in their community. Finally, I summarize my tentative findings and present

possible areas for future research that I think would further examine my notion that women's community activism is animated by archetypal characteristics.

In my discussion of the connection between women's leadership and spirituality, I suggest that the idea of a transformational, nurturing leader, grounded in a spiritual foundation of community and supported by values of nurturing, guiding, caring for others and facilitating, is a way to understand the function of women's ways of leadership. Although both men and women can and do innately understand these values, I am specifically looking at women holding these values as part of their activism (i.e. making community work to the benefit of all its members) within community settings. Early cultural feminist theorists such as Jane Addams and Charlotte Perkins Gilman spoke of "feminine values" as cooperation, caring and nonviolence. Ritzer (2007) describes the following six traits and behaviors of women as transformational leaders:

1. Caring attention as a mode of women's consciousness
2. Different achievement motivation patterns
3. A female style of communication
4. Women's capacity for openness to emotional experience
5. Lower levels of aggressive behavior
6. Greater capacity for creating peaceful coexistence (p. 192).

I regard feminine values as being comprised of relationship building, perseverance in the face of adversity, nurturing kindness,

community caretaking, peace keeping, networking, and deep meaningful relationships. My observations in the field led me to see these feminine values as being part of women's innate strength and personal power seeming to come from "something greater than herself." This Final Document is my effort to synthesize social ecology theory, research on women's informal leadership in community and Carl Jung's ideas regarding archetypes and their function.

I approach my work through cultural anthropology, using the lens of social ecology as my primary theory and method of discovery. Through the fieldwork process I analyze the elements that form social ecology. I also demonstrate that my area of interest and research was enhanced by the use of this science. Elements from social ecology that are covered are: human geographic boundaries, informal systems and networks (and their importance to place in community), community archetypes, and cultural attachment to place. The Discovery Process™ is used as a method to understand these elements in their community setting. These factors assist in assessing how women come to activism in a community context.

When I was a young woman in my early twenties on my own journey of personal growth, awareness, and spiritual awakening, I noticed in myself and in many other women that their innate strength and personal power came from "something greater than themselves." Whether they describe and made conscious these intangible

characteristics or had no awareness of them at all, the women that I respected in my community all seemed to be connected to “something greater than themselves” which grounded them in life, assisted them in everyday matters, and sometimes even propelled them into action and community involvement.

My curiosity about how women know what they know moved me to become involved in women’s studies and to read books on women’s spirituality and feminist literature. These studies changed the course of my life and influenced my career choice of Transformational Therapist. For twenty-five years, I counseled, mentored, and facilitated women in making changes in their personal, professional and spiritual life. Teaching classes and workshops in various locations within the United States, Mexico, St. Martens’ and through Central Oregon Community College in Redmond, Oregon.

Today as a cultural anthropologist and field ethnographer I work independently for the Center for Social Ecology and Public Policy (CSEPP) and James Kent Associates (JKA). Both companies provide consulting on cultural analysis while applying the principles of Social Ecology to assess situations and implement change in a variety of settings throughout the United States and other countries. The theories of Social Ecology as applied by CSEPP and JKA have been used for the past three decades to understand community issues and implement change in those communities. Community-based grassroots networks, groups, non-profit

organizations, and government agencies in the United States and overseas, have benefited from this approach. In addition to the existing work in this field, my contribution shows the application of social ecology in the field of women as transformational leaders.

I have spent the past one-and-one-half years as a field ethnographer, on various assignments around the United States and have had the opportunity to observe as communities change through the transformational leadership qualities of particular women. In preparing my final document for my master of arts degree in cultural anthropology I have explored what I have observed to be an unspoken connectedness to “something greater than” that I have observed seems to move women to become community activists. In this paper, I propose that the main vehicle to this activism is through community archetypes, here-to-fore not so labeled in the literature.

I chose the big island of Hawaii as my primary focus due to the length of time I spent living and working in the field. My assignment began May 1, 2005 and is continuing as I prepare this final document. During my time on island, I have experienced deep connections with a culture that has given me an insight into feminine ways of knowing. Getting to know the women of this multi-faceted culture from the “outside in” has been a transformational process of my own. Due to my length of time in the field I began to recognize that women seem to instinctually develop their leadership styles and fall into either the

traditional or transformational category of leadership, or a combination of both. It is within these community networks that my fieldwork and research has been carried out.

Over the past two decades the global economy changed and new approaches to leadership were needed (Conger, 1999, p. 10-120). Sociologist Max Weber describes traditional authority (also known as traditional domination) as “a form of leadership in which the authority of an organization or a ruling regime is largely tied to tradition or custom, is authoritarian, and hierarchical, and imposes moral values, and ideals onto others” (Weber, 1984, p. 85-89).

Interest in transformational leadership over the past three decades from the early 1970’s to the present has focused on the leadership tendencies and characteristics in the business, corporate, and government arenas. This has been in part, a result of significant global economic changes as well as drastic social changes that meant many large western companies had to consider radical changes in their ways of doing business (Simic, 1998, p. 50). Numerous respected authors suggest that the transformational leader is a visionary, possesses charisma, and inspires and motivates others.

As I analyzed and reviewed the scholarship on community leadership and women, I identified a missing piece. The existing scholarly knowledge has little research that speaks to the underlying often unconscious spiritual foundation that I believe supports and motivates

women to become active in their community. The scholarly literature often juxtaposes Traditional leadership styles and Transformational leadership styles. My preliminary research shows that there is yet one more style of transformational leader, one that is organic in nature and its process. This is an innate leadership quality that is motivated by and supported by “something greater than themselves” traits, behaviors, or situations and moves women to action. I propose that this innate and often unconscious quality that motivates women is actually archetypal. The focus of this research paper explores how women’s activism and leadership functions are grounded in this unspoken connectedness to “something greater than themselves.” It is my proposition that this connectedness can be made conscious through understanding the characteristics of community archetypes. Further, that when this understanding becomes conscious, the woman is better able to direct her action in the world. I will provide evidence that supports this “connected to something greater than” as being archetypal in nature and that generates the conditions for a woman to have Transformational or Traditional Leadership styles.

In addition I will propose that the use of social ecology’s laws and principles opens a here-to-for unknown pathway into the informal leadership world of women. It provides a framework for understanding that women in their natural habitats will be and can become transformational leaders. It recognizes that one does not have to move

into the formal world of organizations and governments to have identity and value.

In a profound sense I have learned that social ecology provides a mechanism for observing and understanding the informal worlds and networks within which women live their lives; a world that is as powerful as or more powerful than the formal systems that dominate our thoughts and actions in western society. It is the identification of this informal world, the networks within which life is lived, the leadership that is organic and the community archetypes that inhabit this world that is the contribution of my work.

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## CHAPTER I

### **Social Ecology Methods and Conceptual Framework**

#### **Section 1: The History of Social Ecology**

The history of Social Ecology methods and framework is both broad and diverse. Today's internet search for "social ecology" will bring up a variety of information from publications to books, application and implementation, to certification and college degree programs from three very different schools of thought. The University of California at Irvine has several informational links and university web pages devoted to their Master's Degree program [www.uci.edu](http://www.uci.edu). There is information about another Master's program from the Institute of Social Ecology in Vermont [www.social-ecology.org](http://www.social-ecology.org), and certification on applied Social Ecology from The Center for Social Ecology and Public Policy as well as articles and publications written by James Kent Associates on their web page [www.jkagroup.com](http://www.jkagroup.com)

The University of California at Irvine addresses social ecology through a multi-disciplinary approach of psychology, sociology, and environmental study. Out of these main disciplines, the student "develops a social ecological model of theorizing that highlights the interplay among psychological, sociocultural, and environmental factors" ([www.uci.edu](http://www.uci.edu)). Through this multi-disciplinary approach a thorough study and understanding of the nature of people's interactions and

transactions with their physical and sociocultural surroundings occurs. In turn it becomes the framework for looking at community problem-solving in psychology, criminology, law, society, and urban and regional planning.

Murray Bookchin, founder of the Vermont Institute of Social Ecology, bases his writings of social ecology and the entire schools' foundation on Marxist theory. Bookchin's writings are derived from an ideological foundation with both political and economic overtones (Bookchin, 1921, p.230). He cites the importance of geographic place, local control, empowerment of citizens, and the meshing of social and environmental goals as the foundation of social ecology. Dr. Kevin Preister writes of Bookchin "his conception can be considered an 'eco-ideology', that is , underlying his work is a philosophy of anarchism that calls for the elimination of societal hierarchies (class, race, gender) as a means of creating ecologically-sound living" (Preister, 1997, p.189).

Social ecology, as applied in the field and taught by the Center for Social Ecology and Public Policy (CSEPP), and James Kent Associates (JKA) holds yet another perspective and one on which I have chosen to focus my research. CSEPP and JKA's concept of social ecology seeks to understand the relationship between the physical ecosystems and the social ecosystems in a specific place.

This document goes into detailed discussion about social ecology as defined and applied by CSEPP and JKA.

**Section 2: Social Ecology as applied by the Center for Social Ecology  
and Public Policy**

Social ecology is the process of understanding the relationship between the physical and social environments as it relates to productive harmony and produces adaptive change through cultural alignment between informal community systems and formal institutions (Preister, 1997, p.4).

JKA was inspired to create Figure 1 below, by The National Environmental Policy Act (NEPA) of 1969 Section 101 which calls for “productive harmony” between people and nature (Preister, 1997, p. 5). NEPA defines productive harmony as a healthy balanced state of an environment where both social and physical resources have high levels of persistence and diversity, enabling their sustainability (Preister, 1997, p. 30).



treated in this manner a Bio-Social Ecosystem model is produced where the two environments can be treated in the same manner.

### **Section 3: The Function of Social Ecology**

Within land management practices the goal of social ecology is to sustain both physical environment and human communities (Kent, 1999, p. 4). Social ecology seeks to:

- a) Understand the relationship of people, their culture and their resources.
- b) Identify the adaptive strategies people are using to survive or absorb change.
- c) Facilitate action whereby new strategies can take hold.

The key to successful adaptation is cultural alignment between formal systems of agencies and organizations and the informal community systems by which residents survive. When “productive harmony” is at optimum, formal and informal systems are in alignment, which enables sustainability over time. When formal and informal systems are not in alignment, productive harmony is low, conflict is high, and successful action on the ground is stymied. For public land management such as Bureau of Land Management (BLM) and U. S. National Forest Service (USNFS) it is important to:

- 1) Recognize the local, regional, national, and global trends that affect or are affected by natural resource decision-making.

- 2) Understand the survival, cultural attachment and caretaking issues that are important to informal networks in the communities.
- 3) Communicate in culturally appropriate ways with a wide range of citizens so that people understand how their interests are being affected.
- 4) Create collaborative action between citizens and agencies so that stewardship is widely shared (Preister, 2000, p. 20).

#### **Section 4: JKA Law and Principles of Social Ecology**

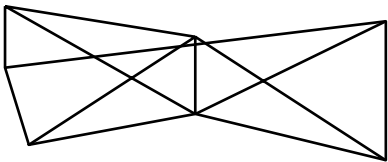
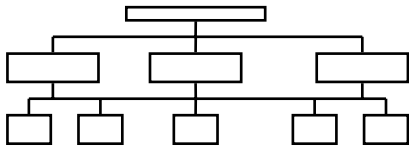
JKA and CSEPP articulated an overarching law and four principles which lead to the creation of new theory and that change comes as a result of working through the culture for a successful outcome and not manipulating the people to get a desired result. Through “The Discovery Process,”™ social ecology takes the first steps towards change. (The “discovery process” will be discussed later in this paper.) Social Ecology as practiced by JKA and CSEPP is founded on one primary law and four principles; they are as follows.

**JKA Law of Social Ecology** recognizes that there are informal networks in society and it is these informal networks that form the structure by which communities sustain themselves. These informal networks function to maintain cultural harmony and survival. The more oppressive a formal system is, the more powerful the informal networks become. In Kent and Preister’s work in Social Ecology a crucial

distinction is made between the vertical structures of formal authority relations and the horizontal structures of informal caretaking that pattern day-to-day living and survival for most people. Figure 2 illustrates the relationship between horizontal networks and vertical organizations.

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Figure 2:

Forms of Human Organization	
HORIZONTAL	VERTICAL
STRUCTURE	
	
FUNCTION	
Caretaking Survival Cultural	Political Economic Ideological
CHARACTERISTICS	
Respected leaders Flexible goals Internal recognition of members Informal communication Gathering places and natural routines	Elected/appointed leaders Organizational goals Membership list Formal communication Meeting locations and scheduled times

Source: The JKA Group

While vertical structures are instrumental and necessary in a complex society, planning and management activities which rely solely on the “official” version of reality as defined by lawmakers, bureaucrats, and corporate representatives of vertical structures, run the risk of misrepresenting the public for whom they hope to speak.

The horizontal structure indicates the functional groupings and boundaries people use in their everyday activities. The term network is used to describe the informal social relationships of daily life. Caretaking, gathering places, and interpersonal support are patterns of communicating around common interests that help promote and shape the values and perceptions that people hold about their lives and their environment.

**Principle Number 1: Individual power through citizen participation:**

Perhaps the most fundamental of the four Social Ecology principles is the singular importance of the individual person. Power is the ability of the individual to understand, participate in, predict and control his or her environment in a manner that does not oppress the physical, biological, social or cultural environments (Preister, 1997, p.2). Individual power is essential to maintain a vigorous community and a healthy relationship between citizens and their environments.

If individual power is not maintained, people become demoralized and eventually resist. Resistance sometimes manifests itself in protest demonstrations or labor strikes, but more often it takes place in subtle and indirect ways like alcoholism, absenteeism, malingering, transience, crime and similar acts that erode the ability of people to sustain themselves. The social and financial costs of powerlessness are far greater than the costs to cultivate citizen empowerment, regardless of who ultimately suffers the costs.

The key to facilitation of individual power through citizen participation includes the following components:

- Citizens are able to understand what the social and cultural implications of proposed changes in their environment actually mean.
- Citizens share in the decision-making processes which determine what will happen to them, their families, friends, and neighbors, and to their common environment.
- Citizens assume their share of responsibility for carrying out the decisions they have helped to make in the interests of the greatest good for all.
- Citizens have continuing opportunities to track the resolution of their issues all the way through the planning and implementation process.

**Principle Number 2: Human-geographic boundaries are natural cultural boundaries.**

People know their cultural boundaries and are most powerful when acting within them (Kent, 1978, p.174-176). The second principle is that human-geographic boundaries are natural cultural boundaries.

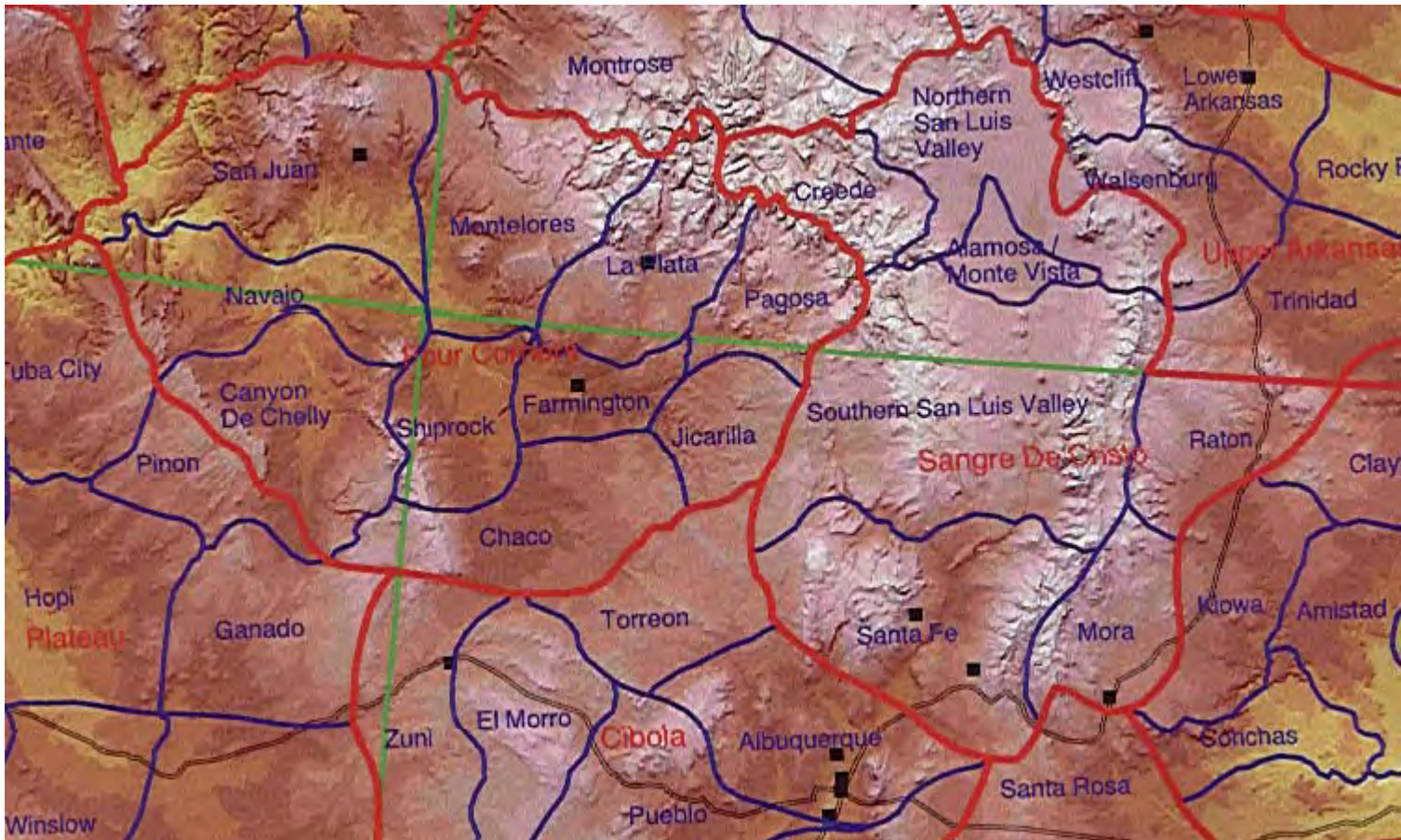
(Garreau, 1981, p. 10-60) In closely examining routines and relationships at any local level, it is easy to see that natural boundaries of actual cultural communities rarely coincide with arbitrary administrative districts such as counties or regional government units.

(Kent, 1999, p. 3-6) The mitigation efforts of large-scale development projects, for example, are difficult to administer at local and regional levels when natural boundaries are not considered. Lynton Caldwell, *Beyond NEPA*; Stanley Brunn, *Human Spatial Behavior*; and James A. Kent, *Environmental law and the sociology of Human Ecology Traditions*; offer the concept that human and physical resources are ecologically unified.

When this principle is combined with the previous principle of individual power through citizen participation, a new form of human resource mapping emerges based upon natural geographic patterns of cultural values, networks, and daily routines (MacIntyre, 1993, p.26). Social boundaries can actually become administrative units for program implementation and decision-making. (Kent, 1991, p.207-210)) Experience in applying the Discovery Process™ in a Social Ecological framework has shown that people know their cultural boundaries and are most powerful when acting within them.

The Human Geographic Map below is an illustration of the cultural boundaries in the Four Corners area of the southwest United States. The green line represents the formal state boundaries of the four states

of Colorado, Utah, New Mexico, and Arizona. The red lines illustrate the  
Figure 3



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**Four Corners Social Resource Unit and the Sangre De Cristo Social**

**Resource Unit (red lines) with their Human Resource Units (blue lines)\***

Social Resource Units of the Four Corners human geographic area and the Sangre De Cristo Social Resource Unit. In both examples one can see that the state boundaries have nothing to do with natural cultural

boundaries. The Social Resource Unit is a cultural state. The blue lines are Human Resource Units and represents cultural counties.

The Ponderosa Pine Forest Partnership, in the Montelores Human Resource Unit, is based on and is currently using this process and is in the advanced stages of community stewardship activity. The Bureau of Land Management has a 30-year license agreement with James Kent Associates to use these Human Geographic Maps in all of their planning and resource related decisions.

**Principle Number 3: Informal networks are the primary vehicle for action and empowerment**

A crucial distinction is made between the vertical structures of formal authority and the horizontal structures that pattern day-to-day living and survival. The horizon structure indicates that functional groupings and boundaries people use in their everyday activities. The widely acknowledged term “networks” is used to describe the informal social relationship of daily life. Patterns of communicating through networks are; caretaking, gathering places, and interpersonal support around common interests which help shape the values and perceptions of people about their lives and their environment.

The process of Social Ecology integrates the social and physical environments therefore enhancing the productive harmony of that situation. This is accomplished through the identification of networks as

an integral part of Social Ecology since networks are the vehicles through which people express, manage and control their issues. Networks are the main vehicle for maintaining the culture, caretaking of each other and survival.

Networks are made up of people and within each network there will be key people that appear to have certain characteristics that remain constant in any situation. These characteristics are deeply ingrained into the individual's everyday life and may be conscious or unconscious to the person. Either way the action seen externally will remain consistent and true to the identity of the person.

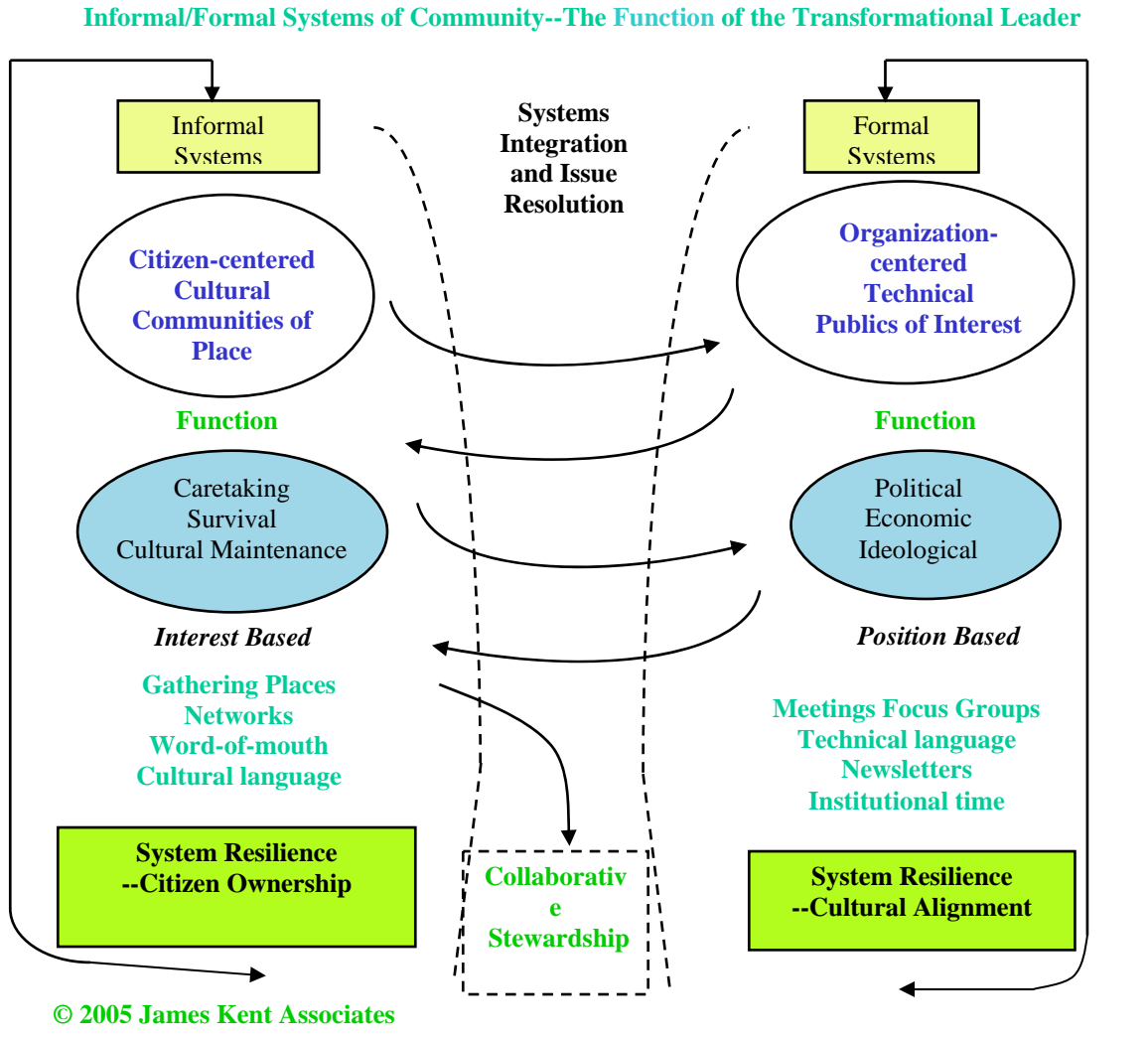
**Principle Number 4: The informal networks integrate the formal resources into their social/ cultural systems**

Principle 4 states that in order for a formal system and their resources to be effective, the informal networks must bring the formal resources into their culture routines, place, and networks so that they are used appropriately and efficiently for empowerment.

In Figure 4 below the traditional leader operates from the formal system (right side of the diagram) and uses a top down approach of implementing management objectives onto the informal systems (left side of diagram). The right side is a hierarchal method of leadership imposing its organizational objectives onto the citizens or community within the informal systems.

An ideal model of leadership is the leader that can bridge objectives of both the informal and the formal systems, one that stands in the middle of the two (middle of diagram). This style of leadership is what I refer to as a transformational leader. This transformational leader understands the working processes of both sides and therefore can take these issues and collaborate to find resolutions and implement change. The transformational leader “webs” the two systems together and is conscious of tribal time (non-linear time) so that flow and change take place in a manner that can be absorbed by both the informal and formal systems. Linear time operates on organizational mandates of production and performance while tribal time operates on the informal systems sense of appropriateness and change that enhances culture and life style of a geographic area.

Figure 4:



The left side of Figure 4 represents the Cultural processes of the functioning of informal systems. They are citizen centered and operate within communities of place. Their functions include that of caretaking each other, day-to-day survival and cultural maintenance within their environment. Their communication environment is made up of gathering places, networks, word-of-mouth and cultural language. The right side

shows the technical aspects that characterize formal systems. They are organization centered and operate based on publics of interest rather than communities of place. Their function is political control, economic power and ideological dominance of the environment. Their communication mechanisms are dominated by meetings, technical language, newsletters and linear time.

Informal systems receive their definition and function by the manner in which they integrate with and contribute to the resolution of issues existing within the culture. By citizens owning their culture and mobilizing to resolve their issues, they bring the formal system into alignment, with the informal making resources available to the citizen through an absorption process. The arrows in Figure 4 represent the “webbing” necessary to pull the two worlds together. The Transitional Leader functions in this webbing process producing informal and formal system resilience (citizen ownership and cultural alignment). In social ecological terms this creates complete system resilience by improving the life qualities of the citizens and the organizations that serve the citizens.

### **Section 5: Eight Community Archetypes that relate to the Law and Principles of Social Ecology**

James Kent identified eight types of community characteristics as a way of understanding social/cultural persistence and diversity, which led to his ability to predict the resilience and absorption capacity of a

community. This discovery allowed him to find a functional beginning point to interact with the people to build toward self-sufficiency and sustainability through individual empowerment. He began teaching students to look for and use these characteristics in order to be more effective with their community organization work beginning with the national War on Poverty. He became involved with the War on Poverty in 1963 by collaborating on several of the hallmark Great Society Programs. He continues to teach in many of the social and economic sectors of society today.

The following characteristics make no judgments about ‘good or bad,’ ‘positive or negative.’ It is an observation of a way of being that comes from a deeper place within us other than that of individual or group behavior. The eight community characteristics are: 1) Caretakers, 2) Communicators, 3) Storytellers, 4) Gatekeepers, 5) Authenticators, 6) Bridgers, 7) Opportunists, 8) Historians:

**1) Caretakers** These individuals are the glue that holds the culture together. They are routinely accessible to people of the networks when people need assistance or advice. This assistance or advice is freely given; there is no chit or payback. The assistance is based on interest and predictability, i.e. that the person will use it wisely because of who gives it. Caretakers are invisible to people outside the networks and do

and may also belong to formal groups. They are essential to high levels of social capital in society.

An early indication of the caretaker concept, named and used by Kent, was presented by Dr. Lyle Sanders, an anthropologist at the University of Colorado, School of Medicine, in his book *Cultural Differences and Medical Care* published in 1954. He presented the concept of the “consejero” (Sanders, 1954, p. 247-269) a health advisor and caregiver that existed in the informal Hispanic cultures of the villages in Southern Colorado and Northern New Mexico. Sanders was working with the Presbyterian Medical Services at the time to design clinics that were more responsive to the culture aspects of healing as part of modifying and delivering western medicine in a culturally appropriate manner.

James Kent was hired as the Director of the Behavioral Science Section of the Department of Health and Hospitals, Denver, Colorado to implement the War on Poverty program called the Neighborhood Health Centers. The Neighborhood Health Centers were to reach people in poverty with health care in order to improve their ability to participate as healthy people in society. Kent reached into Sanders experiences and found that indeed there were within informal networks of poverty neighborhoods persons such as Sanders had described in his benchmark work. Herbert Gans in his book *The Urban Villagers* talked about

“routine seekers and action seekers” as distinguishing community characters (Gans, 1962, p. 86-87).

The routine seekers are essentially the same as Sanders found in his work. Kent called these network members “caretakers” and proceeded to build them into his delivery program. He hired several caretakers and called them Neighborhood Representatives. They functioned out of their homes in their neighborhoods and were available in tribal time (non linear time, where culture determines the proper use of time for their survival and maintenance as compared to linear time where time is controlled by organizational systems). This geographic location and time orientation was done in order for them to remain a part of their culture. Their job was to continue as “*caretakers*” but with additional focus on preventive health care. This was the first time the “caretaker” (Kent, 1967, p. 997-1003) had been named and became prominent in a national preventive health care program during the War on Poverty. The emergence of the caretaker set the stage for Kent to explore other community characters that are discussed below.

**2) Communicators** These individuals move information throughout the networks. They are generally in places where they come into contact with people from various informal networks and formal groups. They are especially prevalent in gathering places such as coffee shops, bars, beauty shops, restaurants, etc. They are essential for moving information

quickly throughout a community when accuracy and word-of-mouth speed is needed.

One of the major objectives of the Discovery Process is to insure that the people can continue to operate from facts rather than rumors. In making conscious the neighborhood processes and how to make use of them in the Neighborhood Health Center programs it was discovered that information moved through certain individuals that were located at communication intersections. Kent called them communicators since their natural function in the networks is to move information and they are relied upon by others in their networks to do exactly that.

According to Kent they are indispensable in moving information in a cultural context that people can understand. They interpreted prescriptions, corrected rumors, translated language, and would work with the caretakers when more assistance was needed from the formal system (Kent, 1969, p.100-114).

**3) Storytellers** These individuals carry the culture through their stories. They provide a community with the culture benchmarks that are essential to understanding how a community can grow and still maintain the good parts of its culture. They understand the importance of gathering places, and are often the “characters” in the gathering places. Their stories embody the key values in the community and reinforce a common way of looking at the world.

Kent relates that he was setting up Head Start Programs on the Navajo Reservation during the late 1960's. He was looking for ways in which the Navajo learned, experienced life and passed on their culture. The discovery was that stories by elders and medicine people were the key mechanism. The same stories were told at different times of a person's life and they could take from the stories what it was that they needed at this time of their life and leave the rest.

Storytellers became a part of the community characters and their significance is found in every JKA project. In JKA's Culture Attachment work, 1995 and 2001, in the George Washington and Thomas Jefferson National Forest, the stories of place by the historic residents, brought forth a definition of Culture Attachment and a decision by the US Forest Service to not allow a 150-mile power line to be built through Peters Mountain located in southern West Virginia. The decision was the first to indicate that human cultures can be an endangered species in the face of development (Kent, 2001, p. 1-10).

**4) Gatekeepers** These individuals function as a protective device for the informal systems, screening out intrusive people especially those from formal systems. They narrow the entry to a network or community through information control. Often they are verbal people who understand both the informal and the formal networks, and these people can be found when you ask the question: who should I talk to if I want to learn about...? They will often direct you to a narrow set of choices within

the person's sphere of influence. If a *caretaker* is asked that same question he or she will try to match your interest with a key person in the networks that may be helpful without regarding the sphere of influence. We often get at this network by asking: "who else should I talk to?"

*Gatekeepers* were discovered by Kent as his teams would enter various cultural communities throughout the Southwest United States in the 1960's. In applying the Discovery Process the fieldworker enters the routines of the community by essentially hanging out and doing a description. As conversations were engaged it became apparent that with some of the local people our entry to the community was being narrowed. It was discovered that this natural function was a protective device to make sure that negatively intrusive people were not let into the culture,—would not be able to meet *caretakers* and *communicators*. These people were eventually called *Gatekeepers*, a word taken from small group dynamics where the *gatekeeper* is a well-recognized phenomenon. Kurt Lewin, who was the father of organizational development and developed the field theory of group dynamics, was probably the first researcher to use the term *gatekeeper*. In 1946 he launched the Research Center for Group Dynamics at the Massachusetts Institute of Technology (1947, p. 55-62).

**5) Authenticators** These people function in the area of knowledge and wisdom. They have knowledge and wisdom from the culture and often

provide cultural interpretations to technical data and information generated by formal systems. This translation of technical data and information into practical cultural terms serves as a verification function that the data/information is only usable if it is in a cultural context. Often these individuals have one foot in the cultural context and another in a scientific context, understanding both and how to integrate them so that scientific data can be put into a useful local context.

When Kent was shifting from the War on Poverty Programs to applying the social and economic parts of the National Environmental and Policy Act (NEPA) of 1969 his team found that there was not a balance to the phenomena of “warring scientists” that became prominent in environmental battles. Each side of an environmental conflict lines up their scientists to do battle in agency appeals or court proceedings. This left out the “science” that existed in the local culture where the project or plan will take place and impact the people.

The first project for JKA interpreting and applying NEPA processes was in the Upper Eagle Valley of Colorado in a Town called Minturn, Colorado. The project was related to the Beaver Creek Ski Area approvals beginning in 1971. The village was a small mining town that sat in the path for expanding the Vail skiing area. This was an internal community that had little exposure or experience with the emerging recreational based economies of the outside world. Kent understood that the local knowledge and wisdom had to get represented in order for the

community and culture to survive. By this time Kent had been exploring the social ecology of John Steinbeck. He had familiarized himself with many of Steinbeck's characters but was fascinated with Doc Ricketts of Cannery Row fame. Doc was in real life a Marine Biologist and a main part of the Cannery Row culture through his Pacific Biological Lab. He was a caretaker in his own right as well as a communicator. But his scientific background when used in the local culture made him an authority on certain subjects that needed his reflections. Studying this function Kent decided that Doc was an Authenticator (Steinbeck, 1941, p. 1-57), someone with local culture knowledge and with scientific information that he fit to the culture so that people could access and make use of his scientific knowledge through their own scientific processes.

This understanding became important in the Upper Eagle Valley work since the outside environmentalists and the project proponent were interpreting the world through their eyes and not through the eyes or the knowledge of the local culture that would be negatively impacted. Several local *authenticators* were found in the community and successfully brought into the decision making process (Larsh, 1995, p. 57-75). The *authenticator* character has been used since its discovery in all of JKA's natural resource work, especially with the US Forest Service and the Bureau of Land Management in dealing with "warring scientists" from a local empowerment perspective (McVicker, 2000, p.1-4).

**6) Bridgers** These individuals act to link people together. They often have one foot in the informal system and one foot in the formal. For example; the bridger between a Latino network and those community members use of a bank, will not only know Spanish and English but will also have knowledge of the persons in the banking system that can get things done. They will also help newcomers get absorbed into the informal caretaking networks.

*Bridgers* were discovered in the original work with the sub-cultures during the war on poverty (Kent, J., 1967, p. 103 to 112). They were the Working Class Poor who lived in the poverty neighborhood but went into the outside world to work. Therefore they had knowledge of how to access outside resources and how the outside world worked but they never desired to become a part of the outside world. They were often bilingual which was essential to be effective in some neighborhoods. Kent renamed the Working Class Poor, *bridgers*, and hired them as Family Health Counselors in his Neighborhood Health Centers and were positioned to interact with the formal medical world and the informal world of their local neighborhood. This became a new career pathway for many *bridgers* (Pearl, 1965, p. 52-63).

**7) Opportunists** These individuals are interested in self-power and gain it through positioning themselves as spokespersons for community networks. *Opportunists* say things like “we’ve talked it over...” and “my people...” but often they do not have the standing they claim to have.

*Opportunists* are often the first people that you will find when entering a new community at the grass roots level. The *communicators* and their networks announce that new people are in the community. The *opportunist* will seek out the new people to check out any opportunities that they may offer for their own benefit. To agency people who are mandated to work in community this generally first contact looks like a real find. They act as though they can do anything for you, wherever and whenever you may wish. This is especially prominent in natural resource work where federal agencies must gain community participation for their programs. The *opportunist* attempts to block access to the other community characters maintaining that they are the “person you need to talk to”. The other community characters especially the *caretaker* and the *communicator* often use the *opportunist* to insure that the agency people do not get to the inside of their culture. While other community characters recognize the *opportunist*, they are not trusted.

Kent recognized that the opportunist really wanted out of the poverty they were trapped in so he set up a program where the opportunist could work for the system essentially removing them from the obstructive position that they often represent in the community. Once in the formal system, with some status, they became insiders for the neighborhood from which they came to get things done in the agencies where the *opportunists* worked (Warner, & Kent., 1965, p. 104-105).

**8) Historians** These individuals know the history of their geographic place and are the carriers of the events that have happened over the lifetime of the community. They know critical information about events and people that have influenced their community over time. The *historian* is key to benchmarking certain times in the community when events were in harmony or disharmony and what was happening at those times. The *historian* first appeared in the establishment of Plane de Salud de Valle, a migrant health project established by Kent's group in Fort Lupton, Colorado in 1969. In order to understand the positioning of the health center building stories needed to be collected to insure that the building was in the right place physically to optimize success. While much work was done in looking at the different choices it was not until the team heard a complete history from a social ecological perspective from the indigenous historian that a decision could be made to put the Health Center in the old Japanese internment camp. The *historian* related the internment camp history, its creation, operation and shut down and the human as well as inhuman aspects of the camp. Once the local history (culture) was understood and the need for curing this terrible community intrusion it was a matter of consensus to put the Health Center, a healing phenomena, at the Camp. It was not the preferred choice of the professionals, but the *historian's* story set out a clear path to use the Health Center's location and development to reprocess the old history while new, positive history was being made.

Since the discovery of the *historian* JKA finds them and engages them to relate the history of the area and the processes that the new project can fit into to make its contribution. History tells you how to become grounded in the community, but it needs to be the cultural history (Kent, & Smith, American Journal of Public Health Service, 1967, p. 1-4).

**Application of Community Characteristics: The Emergence of the Community Archetype.**

In my own beginning of work in the field of social ecology I noticed that these characteristics can be seen in every culture regardless of the social system, ethnic background, financial status or gender. The implication of these characteristics was greater than a mere function of a job. As I researched my own notion of these characteristics perhaps being something greater than themselves as in a “calling to” or “directing a person into action” I came upon Carl Jung’s work on archetypes. It is with Jung as my backdrop that I have coined the term “community archetype.” The above eight community archetypes are so called because they are universal. Jung says of an archetype it’s not what a person does or even his or her behavior but more about the way in which two people may go about the same task in different ways based on different archetypes. How a person does what he or she does comes from the archetypal consciousness (1921, p. 89-140).

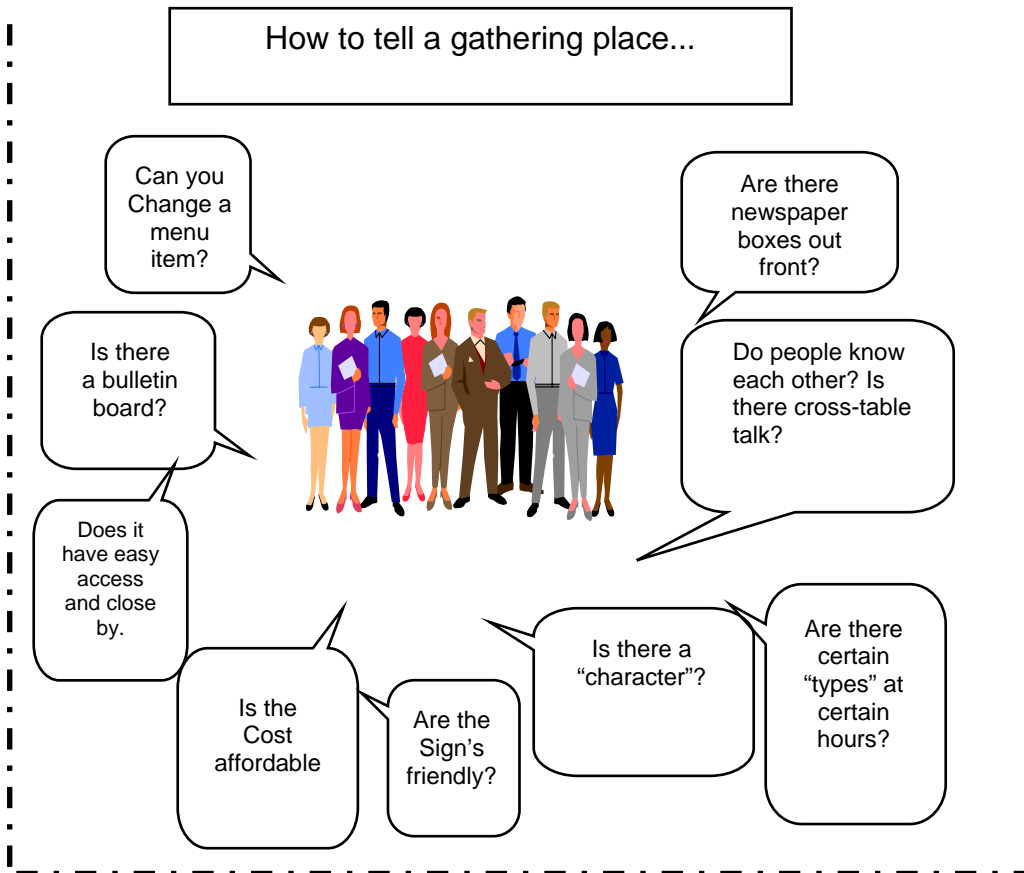
Carl Jung places value on using archetypal characters, in that a large group of people are able to unconsciously recognize the archetype and thus the motivations behind the character's behavior.

Jung describes an archetype as "having an unlearned tendency to experience things in a certain way, a personality type that can be observed multiple times" (1981, p. 67). The archetype has no form of its own, but it acts as an "organizing principle" on the things we see or do (Retrieved from Shippensburg University, December 5, 2005, <http://www.ship.edu/egboeree/jung.html>). I agree with Jung in that archetypes are an unlearned tendency, which is innate in its nature. I also propose that once a woman is aware of archetypal consciousness she has more options available to her to act from the archetype. If we live and act out of the unconscious we can never understand what's behind our actions and what greater force drives us and thus cannot easily make changes.

The importance of community archetypes is best seen and is in their primary character is observable in community gathering places (Oldenberg, 1999, p.1). Gathering places within a community are where people meet and information is updated every 24 hours (Brown, 2005, p. 21). The importance of a gathering place is that the routine contact keeps the participants in the present, what is happening today and not in the past or future.

The following figure describes how to identify a gathering place.

Figure 5:



Source: The JKA Group 2001

A gathering place is any place where people are able to congregate. Gathering places may be public; for example, city streets, town squares and parks, or private; for example churches, coffee shops, stadiums, restaurants and theatres. Post offices, local bars, barber shops and beauty parlors, soccer fields and the like are all where people gather for a few minutes or longer. Gathering places can be found in every

community around the world. As Joseph Campbell once said: “There is an absolute necessity for anybody today...to have a special place. This is a place where you can simply experience what you are and what you might be. This is a place of creative incubation (Doc’s Lab, 1997, p.1).”

Malia who is described in Chapter III as having the community archetypes of *communicator, bridger and caretaker* tells me that she must be at the post office every day around 9 am. At that time she catches up with friends, sees people she may otherwise miss throughout her busy day, and finds out what’s the latest news in her community within the past 24 hours. Another friend; who has the community archetypes of *gatekeeper, opportunist and communicator*, says her favorite gathering place is Starbucks. Depending on what time of the day she goes to Starbucks she will see different people. Starbucks is a definite gathering place for workers to go before work for coffee and local news, moms after they drop their kids off at school, canoe paddlers after the morning paddle, and in the late afternoon the high school crowd enters to chat, do homework and “be seen”.

### **Section 6: The Discovery Process**

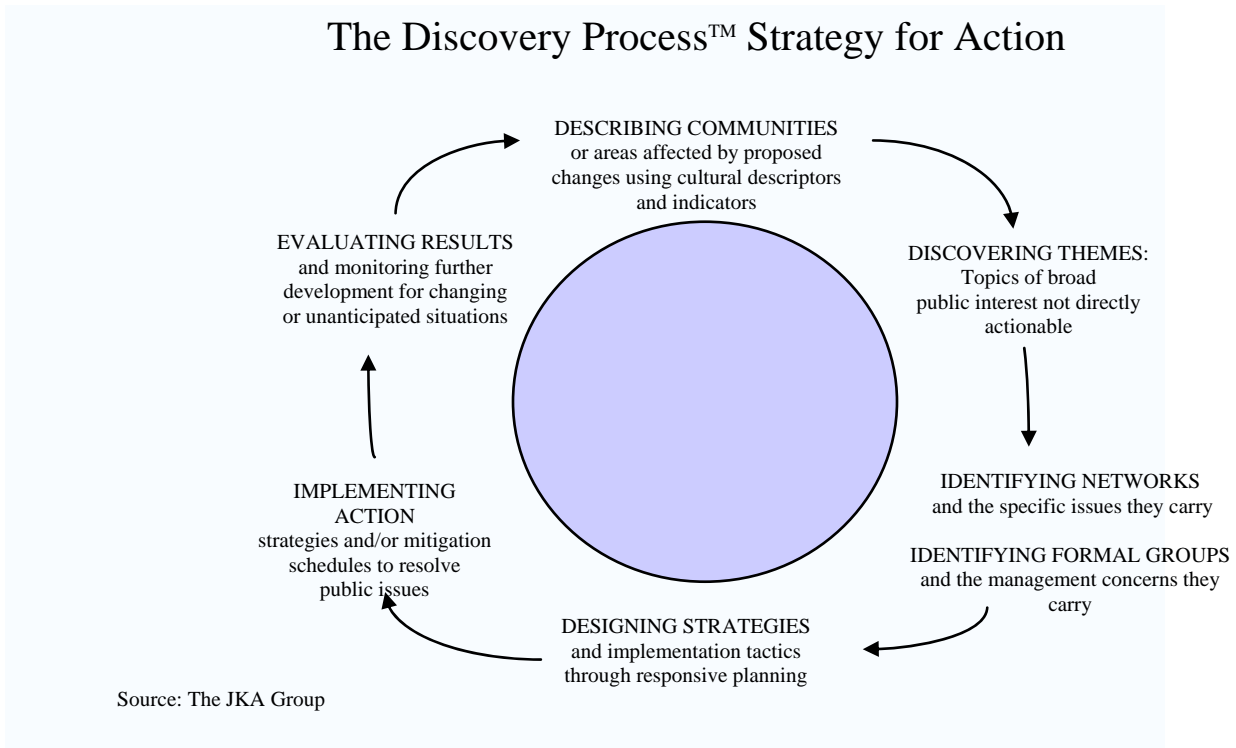
Because we recognize that these laws and principles lead to the creation of new theory, and that change comes from working through the culture rather than manipulating the people to get a desired outcome, we

at JKA and CSEPP utilize “The Discovery Process,”™ as a method to facilitate change through the culture.

The Discovery Process™ is a science of action, used to examine cultural systems within a geographic context. It is a qualitative process that is concerned with the common practices people employ to create a sense of order in their daily lives. Fieldworkers listen to the conversations and stories of people in their own environment where they are most comfortable and powerful. From these conversations an understanding of how people participate in, value and manage their environment is developed. The descriptive process focuses on *what is*. Through observation about the physical, social, and economic environments, and eschewing the biases that occur through interpretation of community through published or secondary sources, *fresh eyes* can be brought to seeing the community in a new way. Invariably the Discovery Process™ yields new opportunities about how change can be absorbed in a way that works for local people.

Figure 6 illustrates the different stages in the Discovery Process.

Figure 6:



There are six steps involved in applying the Discovery Process. In practice the procedures from step to step are understandably more detailed and methodical than outlined above in Figure 6. As indicated in the clockwise motion, the process both begins and ends with description in a continuous ongoing loop, which means it never actually ends as long as the action continues.

The circle reflects the biosocial ecosystem with each leg of the triangle representing elements of the environment to be kept in harmony.

They are: Economic/Political, Physical/Ecological and Social/Cultural. Inside the triangle are people and their environment where power is defined as the individual's ability to predict, participate in and control their environment in a manner that does not oppress the physical biological, social, or cultural environments. In order to maintain or move toward productive harmony the six steps are implemented.

Step 1: Describing Communities or areas affected by proposed changes using cultural descriptors. Fieldworkers use seven cultural descriptors to become familiar with the community (How to Describe a Community, Partnership Series, 2002, BLM National Training Center, Phoenix, Arizona p.16-28).

They are:

- “Publics-any segment of the population that can be grouped together because of some recognized demographic feature or common set of interests
- Networks-comprised of individuals who support each other in predictable ways and have a shared commitment to some common purpose
- Settlement Patterns-any distinguishable distribution of a population in a geographic area, including the historical cycles of settlement.

- Work Routines-predictable ways in which people earn a living, including where and how.
- Support Services- any arrangement people use for taking care of each other
- Recreational Activities- a predictable away in which people spend their leisure time
- Geographic Boundaries-any unique physical feature with which the people of a geographic area identify.”

Step 2: Discovering Themes that are topics of broad public interest.

Themes are not directly actionable but provide a context for understanding the range of positions in the public. “We do not want any more development” is a theme and as such cannot be acted upon or if action is taken it will fuel emotions and positions that do not lead to productive outcomes.

Step 3: Identifying Networks and the specific issues they carry. Issues are actionable and each network will have different issues that they desire to resolve. Under the theme above the issue will be: “development is o.k. if it provides a park for my kids.” That is actionable something can be done about the park.

Identifying formal groups and the management concerns they carry. Concerns are what formal systems have about the programs they want to implement. Concerns are deliberately distinguished from issues

in order that the action can be located clearly in the right arena. Issues belong to the informal systems; concerns belong to the formal system.

The first three Steps are descriptive in nature and set the stage for the next three steps, which are the action steps.

Step 4: Describing Strategies and implementation tactics through responsive planning. The descriptive content and processes are used to assemble strategies for action. Strategies are distinguished from tactics in that strategies set the stage for the overall action while tactics are specific to carrying out the action.

Step 5: Implementing Action strategies from Step 4 with the schedules to resolve public issues. Specific action is designed and the various individuals and networks designated to carry out the action.

Step 6: Evaluating Results and monitoring further development for changing or addressing unanticipated situations. This step is constantly looking at what the other five steps are accomplishing. The results of the evaluation are continuously fed into the process and Steps 1 through 5 are repeated in spiraling accomplishments of individual empowerment.

This process of praxis, defined as reflection and action in order for people to transform their world allows people's consciousness to emerge, to externalize their environment, to see it in a larger context, as a stranger would see it. This action produces people becoming integrated with their environment, rather than victims of it and leads to making choices by seeing what is actually happening and simultaneously acting upon it. In

the Discovery Process people are seen as capable of thinking for themselves and knowing what they want, and therefore programs are designed according to people's definition of their issues rather than on outside assumptions about what the people need. In this way, people are treated as subjects, not objects, and projects are carried out with, not for, participants who are seen as partners in the process rather than the recipients of experts' knowledge.

Below are two field project examples of the application of the Discovery Process.

### **Cultural Attachment (1)**

The Four Principles of social ecology were applied to a unique cultural situation in the Peter's Mountain area of West Virginia and Virginia. In 1995 JKA was hired to define and evaluate an "issue of significance" as a result of the George Washington and Thomas Jefferson National Forest's Environmental Impact Study of the impacts that a 150 mile APCo 765 kv Transmission Line they desired to build between Oceana, West Virginia and Cloverdale, Virginia. The issue that required definition and analysis was called Cultural Attachment. This issue had never been addressed before in a federal Environmental Impact Study. American Electric Power, formerly Appalachian Power, first petitioned in 1991 to build this line that had to cross over forest service land. The US Forest Service was lead agency for environmental assessment of fourteen distinct alternative routes that crossed portions of twelve southwest

Virginia counties, including portions of George Washington NF and the Appalachian Trail as well as private farmland. The project site was in the heart of Appalachia (Kent, J.A., Schultz, D., Ryan, J., & Mytty, D., 1995). JKA studied all of the settlements that were along the fourteen alternative routes.

The geographic area of impact was the Scotch Irish settlements within the high coves of Peter's Mountain. The cove is where the mountains would come together and then continue their journey to the flat lands. The families had been on these scrub and rocky lands since the 1750's. The power line was designed to go along the upper ridges disrupting and destroying many of the cove settlements.

Information from the cultural descriptors discussed in Principle 3 was organized into Human Geographic Units (HRU) discussed in Principle 2. The impact area was mapped and the cultural boundaries displayed that distinguished the various human habitat areas. The names of the HRU's were Tazewell, Bland and Wythe. This mapping of the social ecosystem provided the context within which the definition and assessment of the concept of cultural attachment took place. (Kent, 1995) [Cultural Assessment Study Assessing Impacts to Living Culture] During the fieldwork for this study, three elements of cultural attachment became prominent from talking with the impacted people: land, place, and kinship. People talked about their relationship to **land** in terms of self-sufficiency. In cultural attachment, land is not seen as a

commodity to be sold but as a part of the family system that has a sacred quality (Hill, 1987). Physical **place** as related to geographic locations give the place special meaning based on intimate knowledge and shared perceptions over a long period of time. The third element **kinship** patterns were commonly expressed in conversation with study area residents. In culturally attached areas, the household was the basic unit of production. In her book *Sense of Place*, Barbara Allen explains a tie between kinship and place, “a sense of place is inseparable from a sense of the network of relations that bind people together” (1990, p.5).

The definition of cultural attached that emerged from the assessment is as follows:

“Cultural Attachment is the cumulative effect over time of a collection of traditions, attitudes, practices and stories that ties a person to the land, to physical place and to kinship patterns” (Kent, 2002, p. 88).

The result of JKA’s work was to declare that cultural attachment among several settlement areas along the transmission corridor made them an “endangered species” and therefore should not be intruded upon. The Forest Supervisor turned down the corridor application for a \$50million power line based on this cultural attachment work.



**The JKA Cultural Attachment Model:**

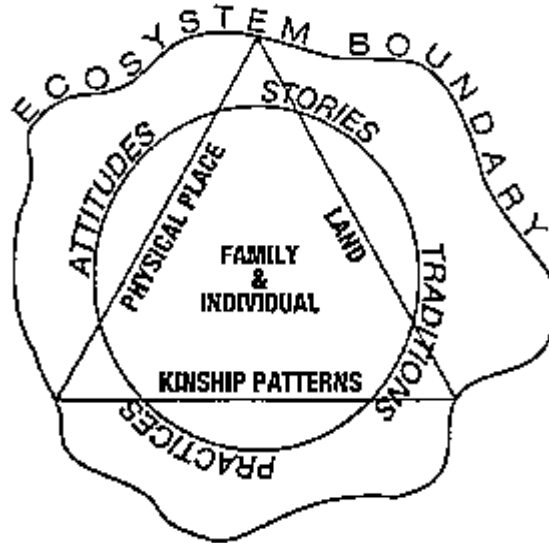
The use of the Discovery Process to address the issue of Cultural Attachment in the West Virginia and Virginia projects was a first of its kind. As noted the process defined cultural attachment to be “the cumulative effect over time of a collection of traditions, attitudes, practices, and stories that ties a person to the land, to physical place, and to kinship patterns. Cultural attachment therefore is the result of having lived in an area and of having made many everyday decisions within the context of land, place, and kinship. Cultural attachment requires the active rather than the passive process of people attempting to preserve their natural and social environment.

The JKA Cultural Attachment Model

The diagram in Figure 7 brings the following elements together:

- The outer boundary represents the ecosystem within which cultural attachment occurs. It operates much like a membrane in a cell.
- The circle connects the cumulative effects over time of the people’s traditions, attitudes, practices and stories.
- The triangle represents the dynamic interaction of the three elements of land, physical place, and kinship.

Figure 7:



Source: The James Kent Group

Some of the most important characteristics of cultural attachment imply a long-standing relationship to the land. A set of work routines and support mechanisms relies on the help of neighbors and kin, as well as an understanding within the community of the genealogy of neighbors and place. One must have other people like oneself to continue to practice daily living in a way that supports cultural attachment. That is not to say that cultural attachment is so fragile that newcomers cannot be absorbed.

Healthy cultures have a similar ability to absorb some changes and reject others that threaten their ability to remain intact. The link between cultural attachment and change becomes operative when assessing the

impact of an outside intrusion on the cultural landscape of an area. An intrusion is an outside force that pushes into an area that will create a significant long-term change in the relationship between people and land, a change that cannot be absorbed into the existing culture, thereby changing the culture.

In communities where cultural attachment is strong, a proposed intrusion is a threat to the living culture. An intrusion weakens and potentially destroys the relationship between people and land, place, and kinship patterns by disrupting the “cultural membrane” which protects these relationships. Since one is never sure which intrusion will rupture the membrane, one must assume it will be the next one if a community with strong cultural attachment is deemed worth saving (Kent, 2002, p.10).

People in areas with high degrees of cultural attachment have developed a process for absorbing change in their environment. These informal systems of strong caretakers provide the basis for sustaining culture while dealing with new influences. In places where cultural attachment is not practiced, changes are based on whatever choices individuals or political bodies make since there is little or no culture attachment into which change can be absorbed. In Mack and The Boys as Consultants, (Larsh, 1997) a story about the community empowerment in Minturn, Colorado. As this small Hispanic community absorbed rather than fought the development of Beaver Creek Ski Area

they were able to keep their culture together for an additional 30 years in the face of overwhelming development pressures (Larsh, 1995, p.58-76).

### **Cultural Attachment (2)**

My experience in West Medford, Oregon, with the Discovery Process showed cultural attachment theory clearly. Using the above assessment, West Medford would have a weak or unhealthy cultural attachment due to outside intrusions made on the community over time. For perhaps 15 or more years, west Medford has been riddled with job loss, industry changes, plant closings, a deep-seated low-income and transient population, high crime, and a higher incidence of drug use and drug manufacturing than other parts of Southern Oregon. It was clearly visible that the relationship between people and the land, place, and kinship patterns had been disrupted over time from outside intrusions, i.e. drugs, homelessness, crime, joblessness, families moving away, etc.

In 2001, a team of five, spent four months in the community applying the “Discovery Process,” listening to people talk about lives and what they wanted for their future. We heard that neighborhoods were no longer safe; parents didn’t want their children going to neighborhood parks to play; people kept to themselves and didn’t know their neighbors much less socialize with them; an increase of domestic violence and alcoholism was reported; and police patrolled frequently. There was an air of hopelessness, and people often said, “If I could just get out of here my luck would change.”

Over time our team was able to see a clear picture of what the residents wanted and needed. The team assisted the citizens to bridge their issues to the formal systems. Working together by fostering mutual action between the city and residents, change began. Some of the immediate changes were police officers patrolling on bicycles instead of cars, and a new system was implemented whereby police officers were assigned to a particular neighborhood. In this way, the police officer could develop relationships with the people of that neighborhood; communication could improve and be culturally based. People talked about how unsafe it was for their kids to walk to and from school, which was located only a few blocks from home. There were no sidewalks in this particular part of west Medford, so their children had to share the road with fast moving cars as well as cross a very busy street. Concerned citizen support made the city aware of the problem and funds were allocated to build a sidewalk and to install a light signal. People said they could not afford the cost to have trash picked up regularly much less have larger items picked up like abandoned appliances, computers, etc. The organization of a West Medford clean up day emerged out of community interactions. The big items like abandoned appliances and computers were disposed of; literally ton's of material was picked up off the streets. A cleaner more orderly and less fragmented community was the outcome.

As a result of the “Discovery Process” many community issues were identified and managed to resolution. Today, three years later, the west side of Medford continues to have a new “face.” Many people now know and have confidence in their neighbors, they have neighborhood parties, they interact with each other and their children are out playing in the playgrounds. Crime is lower, drug houses have declined due to community involvement, and police work with people and their neighborhoods to create safety. A sense of community has replaced police harassment, intimidation, and arrests. As change continues and new intrusions occur, the community has become empowered to recognize these potential issues early and address them, thereby continuing to grow towards a healthy cultural attachment to the land, place and culture.



### **Cultural Attachment (3)**

Another more recent story of cultural attachment comes from Hawaii. Recently a landowner and developer planned to build a subdivision in the low lying mountain area of Hawaii. As a result of poor planning the developer intended to relocate a quarter mile of Historic mauka (inland, towards the mountain) makai (towards the sea) Trail. The developer’s advertised locally that a public meeting was to be held in order to show the community the proposed layout of homes, parks, play grounds, community center and trail systems throughout the

subdivision. The developer described to the citizens that a portion of the trail would have to be relocated [just a little bit]; the new trail section would actually be only a few feet from the old trail system. The community turned out in large numbers to let the developer and other officials know their strong opposition to moving the trail and the concerns of the impacted local people[s]. One by one, citizens stood up to speak.

- “My ancestors walked this trail from the mountain to the ocean. Food was carried back and forth. You cannot come in here and tell me that you will move the trail a few feet and it will be the same. The new location of the trail doesn’t remember that my ancestors walked there, it has no memory. The land has memory; the land remembers who walked on it and who didn’t. You can’t move the trail.”
- “Many generations of ancestors walked along this trail to visit family down below, to fish, gather roots and medicine, and the aina (land) remembers the feet that walked on the trail. Hundreds and hundreds of people walked this trail and you think it is nothing to just move it a few feet over.”

Testimonies such as these were given for several hours. The developer, from Honolulu, did not understand he was dealing with the cumulative effects over time of a collection of traditions, attitudes, practices and stories that tied these people to the land, to a specific

physical place on the land and to kinship patterns. Had the developer understood cultural attachments he could have made different design and planning decisions. As it ended up, the people won. The local people having cultural attachment to the land got what they wanted. The trail will not be moved; not even one foot.

These and other stories show the benefit of understanding cultural attachment and what positives can come from it.



The three action elements that drive social ecology through the Discovery Process™ are as follows:

1. A human geography boundary is a key element in identifying the social ecosystem of any given culture. These are very different boundaries than administrative political boundaries such as that of cities, counties, states, or national forests.
2. Informal systems and networks are the basis upon which social ecological principles are carried out. It is through these networks that people survive, take care of each other and maintain their culture in carrying out their daily routines.
3. Issue identification and management is the capacity of a change process to identify three stages of issues; emerging, existing, and disruptive – and to respond to public issues in such a way that the goals of both the organization and the community can be met

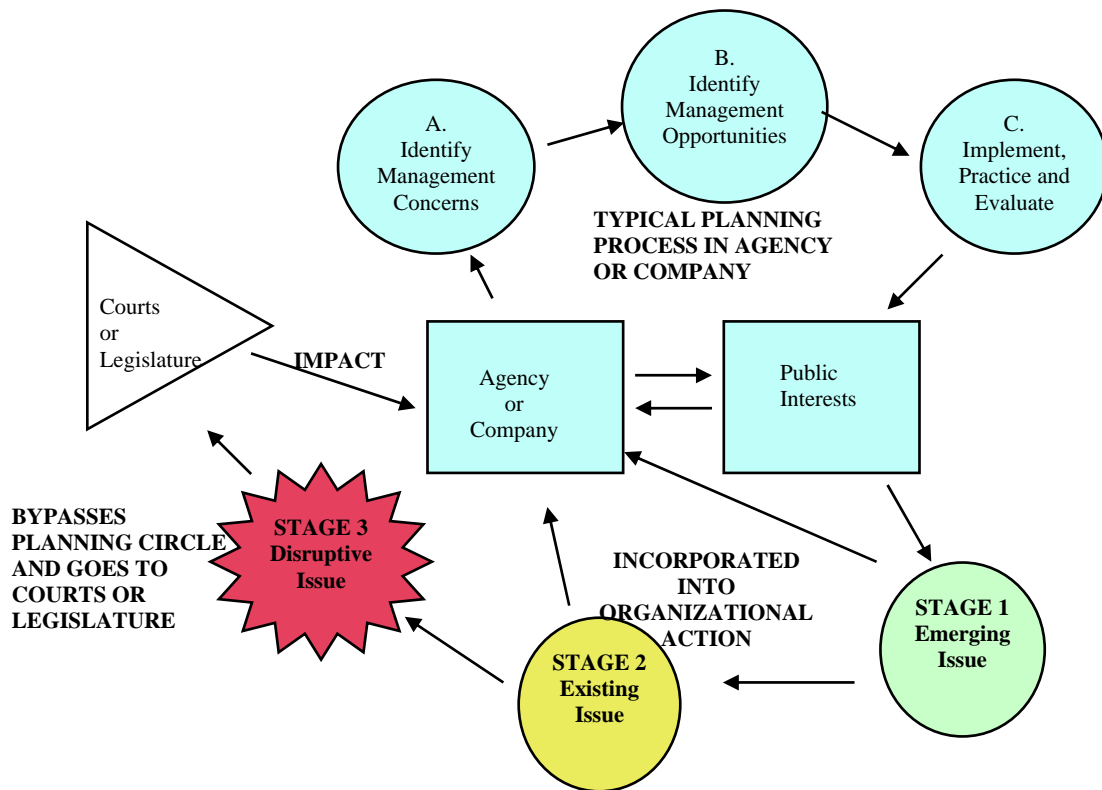
(Preister, K., & Kent, J.A., 1997). Issues are not static but are born, grow and die. Each stage requires management.

- Emerging issues: a topic of discussion or activity that may evolve into a demand for action. Emerging issues are characterized by casual conversation between network members or by casual comments heard in the community. An emerging issue can frequently be resolved by the people themselves.
- Existing issues. A public demand being made on others without formal action. Existing issues are characterized by people complaining about a situation. Public or governmental resources are usually needed to facilitate resolving an existing issue.
- Disruptive issues. A direct public demand for action. Usually a disruptive issue has divided the community into opposing factions. Disruptive issues are characterized by grievances being filed.

Figure 8

Illustrates the stages in the growth of an issue and the direct relationship between the actions of the public and the governing bodies.

Social Ecological Approach to the Process of Issue Management



Source: The James Kent Group

Derived from "Social Ecology: A New Pathway to Watershed Restoration," by Kevin Preister and James A. Kent, IN Watershed Restoration: Principles and Practices, by Jack E. Williams, Christopher A. Wood and Michael P. Dombeck (eds.), Bethesda, MD.: American Fisheries Society, 1997.

The following story illustrates this diagram in its complete cycle, showing how an emerging issue soon became a disruptive issue overnight. The story demonstrates how community archetypes within the informal system such as: *caretakers*, *communicators*, and *bridgers* came together to mobilize and fight the formal system.

The following excerpt is taken from *Social Ecology: A New Pathway to Watershed Restoration*, Preister & Kent, 1997.

#### The Smuggler Story

In 1989, the U.S. Environmental Protection Agency (EPA) was given the responsibility of cleaning up the Smuggler Superfund mining site in Aspen, Colorado. Because people live on top of lead mine tailing, clean up meant potential massive disruption of neighborhood residents. In human-geographic terms, the mining site is a neighborhood unit within the larger Aspen community, physically separated from the larger area by the Roaring Fork River, with access limited by two main entrances and a foot/bike path in and out of the community. This isolation created a strong sense of identity among the working people who helped each other with resolving everyday issues. They communicated through word-of-mouth and in gathering places such as kitchens and community center. To

outsiders, such as EPA, this community looked like a disparate group of people who were powerless to deal with strong outside forces.

The Superfund law is a litigation law. Once an area is placed on the National Priority List, the people in that area are in litigation. In this type of situation, EPA relies on their regulatory and legal authority to impose their solutions on the people of Superfund sites. It was announced that each individual homeowner was personally liable, or a “Personal Responsible Party,” and therefore responsible for the \$16 million clean up bill. This approach took the people by surprise. Surprise evolved into fear and fear grew into anger. When the citizens tried to talk to EPA, the agency told them that they did not have anything to say about the specific points of the clean up, the worst of which was to remove 24 inches of dirt from their lawns and replace with clean fill. Trees would be lost and homes disrupted. EPA had no idea that people who have such a strong sense of place and understand their geographic boundary can become formidable opponents to clean up efforts.

The community mobilized to fight the clean up. They bridged out of their neighborhood boundary and involved influential people from the greater community of Aspen and

eventually from the region and the nation. Over the next two years, they launched a battle that drove EPA back from its original plans and changed the way Superfund is applied in mine clean up sites nationwide. The bio-social ecosystem approach was used to help EPA understand what was happening to the agency and how they could relate in a more culturally-sensitive manner to the site residents. The learning process for EPA was to realize that their administrative and legal world, while right by law, had to fit into the cultural world of the site residents. EPA learned that they had to communicate through the local system of networks and gathering places and not just through formal meetings and written newsletters.

Once EPA understood how to recognize and communicate with the informal networks within the Smuggler area, they better understood the values people were using in opposing the clean up. Through the participation of local people, who demanded and received the appointment of a group of nationally-recognized lead experts to evaluate and monitor the site, the design of the total clean up effort was changed to accommodate the values and ideas that the residents had about the clean up. For instance, instead of stripping the whole site (over 400 homes), the

residents suggested “hot spot” testing and clean up along with a health-monitoring program. This alternative was finally agreed to by EPA (USEPA, amended Record of Decision, 1993).

In this case, the agency initially did not understand the importance of the human-geographic boundary that people saw as their protection. As long as the agency was outside the boundary and intruding, they were seen as an enemy. Once that boundary was understood and the agency stepped inside to work within the cultural context of the people to resolve their issues, solutions were forthcoming. The clean up is now being done in an enhancing manner that is creating productive harmony between physical resource base and the social ecosystem of the area (Preister, 1997, p. 32-46).

**In sum**Malialia, the theory of Social Ecology as developed by JKA, is dynamic in its nature and always growing and changing. The Law provides the foundational framework while the four Principles of Social Ecology support the action that drives the change.

As discussed in Section II, Social Ecology is a science of action. The core of applied Social Ecology is the adaptive change process through which cultures align between informal community systems and

formal institutions. This alignment comes from the informal networks through their natural routines. This is played out in “Mac and the Boys” at Doc’s Lab (see appendix A). One of the most important aspects is for people to make conscious the culture within which their informal networks live.

Social Ecology as applied by JKA prevents and/or restores the loss of culture and the loss of sense of place, through providing the opportunities for citizens to empower themselves and enhance and protect their geographic place.

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## CHAPTER II

### Literature Review

As I first began to search through the existing literature in the field of social ecology I discovered the writings were often not specifically assigned to social ecology. In fact it was often that I would find myself reading from authors such as Herbert Gans, 1962, *The Urban Villagers*, or Paulo Friere, (1970) *Pedagogy of the Oppressed*, John Steinbeck, *Cannery Row* (1946), and the *Moon is Down* (1943). To best understand the rich full history, theory and applications of social ecology, it is important to be familiar with the many diverse backgrounds by which social ecology draws from; anthropology, geography, community development, sociology, psychology, and urban planning. Each is relevant to the discussion on the subject and its intricate weaving of complex theories that cross fields of study.

Perhaps the most original theory as well as current theory comes from my mentors at Center for Social Ecology and Public Policy; Dr. Kevin Preister and Dr. James Kent. The main focus in the literature review goes to their contribution in this field over the past 40 years, and the shoulders of which social ecology stands today. Also included is literature review on leading Transformational Leadership and Traditional Leadership, and Carl Jung on archetypes and their importance.

Jim Kent has been using the concepts and methods described in Chapter I since his early years in the War on Poverty—about 40 years. They are based on sources both in and out of the social sciences that have in common a focus on the people’s right of self-determination. His theories, embodied in the companies of James Kent Associates and the Center for Social Ecology and Public Policy are about individuals and how individuals achieve empowerment. An early influence on Jim Kent was Paulo Freire, a Brazilian educator who developed a radical methodology used in adult literacy projects during the 1960’s in Brazil and Chile. Freire’s philosophical and theoretical principles were first discussed in his major work, *Pedagogy of the Oppressed*. (Freire, 1970) According to Freire, the oppressed have internalized the consciousness of the oppressor, and therefore perceive themselves, their situation and their range of choices through the eyes of the oppressor. In order to move from the powerless position noted above, people must make certain changes in the way they perceive and respond to their environment. One must also develop the ability to perceive situations not as permanent conditions of the status quo, but rather as obstacles to be overcome as challenges. The attainment of knowledge is seen as a process of inquiry through reflective participation. Through this process people define their own themes and issues, they learn to strategize and act upon their issues thus encouraging the development of self-reliance.

Freire applies these principles through a four stage process he calls thematic investigation. In the beginning stage, an initial survey of the area is carried out in which detailed notes are taken of all aspects of community life. The investigation team includes volunteers from the community; their participation has dual purposes of helping in data gathering but, more importantly, providing the volunteer with an opportunity for active involvement. Data are gathered through both direct observation and informal conversations with inhabitants as the investigator participates in community activities, noting people's behavior in relation to each other, their language, their leisure activities, their life, their settlement patterns, and daily routines.

These early categories eventually became the eight cultural descriptors as JKA worked with their own version of Freire's system (Pregler, C., & Kent, J.A., 2001). "After each observation visit to the area, evaluation meetings are held in which each investigator presents his or her observations, unencumbered by value judgment as much as possible, so that all investigators may reconsider their own observations and clarify their perceptions as the group works together to formulate the themes and issues being expressed in the community. Through a series of evaluation meetings, issues are refined and reformulated, resulting in a comprehensive understanding of the problematic situations with which inhabitants are confronted" (Simmons, 1988, p. 9).

JKA's Discovery Process although more advanced can clearly be seen in Freire's work. People have the capacity and basic right to create their own solutions, that plans should be grounded in their expressed geographic place, that field describers are not the experts and that the goal is to prepare people to be in charge after the describer leaves the area. While Freire had much influence in the JKA approach there are other contributions indicating a reinforcement of previously developed concepts. Ivan Illich (1970) echoes Freire's philosophy of education to action, participation and self-help and discusses the use of exploratory partnerships in the learning process. Lyle Sanders (1954) in *Cultural Differences and Medical Care* emphasizes the utility of identifying and working through the informal systems and its informal leaders to increase the probability of projects directly benefiting the grassroots people (p. 247-248). He also writes about needing to see problems from the people's point of view and to shape programs to their culture.

One of JKA's major concepts, that of the community caretaker is described by Herbert Gans (1962) *The Urban Villagers*. Gans argues for designing programs based on the culture of the people involved and warns against the consequences of middle-class bias in descriptions or in JKA's terms, imposing your values onto the people with whom you are working.

In the applied anthropology literature, there are several principles that are consistent with JKA's approach. These principles center on a

value for self-determination of the people in communities. One principle is that people have the right and responsibility to participate in planning as an expression of the democratic tradition in this country (Foster, 1969; William, Loureide & Biddle, 1966). Two related principles are concerned with the need for planning to be based on the culture of the people impacted and the need to plan and carry out actions with, not for community residents (Foster 1969).

JKA's methodology departs from anthropological practice in its emphasis on the individual rather than the group as the focus of empowerment. Kent became convinced of the utility of this approach while working in poverty programs during the 1960's. While most theorists in sociology were focused on the importance of groups in achieving social change, he saw several problems in the community organization approach. He observed that when poor people were organized into groups, only the group leaders were able to get out of poverty by using the group to enhance their own power. He also noted that there was a selection process involved in group dynamics which precluded many peoples participation: for instance those who were reluctant to place themselves in the public arena (Kent, 1981). In seeking an alternative to traditional community organizing, Kent concluded that there were three elements which allowed community members to become more powerful: control over their actions, participation in the decision making processes that affect them and predictability over events and

forces that will impact them in their environment. He found that by using people's everyday social networks, each individual's participation in community decision-making could be encouraged more readily because the informal communication network mechanisms were already in place.

Kent was searching for other applications of his emerging theory when he ran into the writings of John Steinbeck. *The Moon is Down*, (Steinbeck, 1943) a book Steinbeck wrote in 1943 for the Federal Information Service (FIS) that in later years became the Central Intelligence Agency (CIA). The purpose of this book was to inspire communities under attack by the Axis powers to resist their occupiers. Actually the FIS wanted Steinbeck to write an instruction manual but he chose instead story form so that people could read the story and understand what could be done. Preceding the writing of the *Moon is Down* he wrote a book for the Air Force called *Bombs Away*, which was about the small group dynamics of bomber crews. This book was used extensively to train United States and Allied bomber crews to deal with the dynamics of cooperation necessary for crew survival. For instance bomber crews become very interdependent. They protect and care for each other as an intimate functioning family. When a crew member was killed the other members treated the replacement as though he were responsible—an impossible situation for a crew that must function as a unit (Steinbeck, 1942). Steinbeck understood the concept of small group

dynamics which had just been published by Kurt Lewin. Steinbeck chose to use his information about small group dynamics as the core of his book. In the *Moon is Down* he created the use of an informal community network process whereby the citizens of a Norwegian town during World War II could deal with Nazi Germany's occupation of their village. The occupiers came into town to take over the mining of coal for Germany's war machine. Their job was to bring discipline to the town in order to increase production. The people who benignly resisted this occupation used their informal networks, networks that the occupiers could not see or were not a part of to manage the occupation. The citizens drove the German occupiers into frustration and non-production by the simple means of shunning them, by not looking them in the eye, and by not asking them questions--by not engaging them in any way. Through the word-of-mouth communication networks the citizens literally controlled the situation by knowing exactly where the German troops were at all times and what they were doing, thus being able to strategize their resistance. Even though they were the ones being occupied or oppressed they remained in charge of their lives and community. (See JKA Law of Social Ecology page 13)

*The Moon is Down* with its instructive format for resistance was extremely powerful. The tactics presented were so devastating to the formal occupation that when the manuscript of the story was discovered by a German trooper, the person holding the manuscript was summarily

executed. Revealing the power of the informal network, *The Moon is Down* immediately became a handbook for the French, Norwegians, and Italian undergrounds engaged in guerrilla warfare with the occupiers (Larsh, 1995).

The book *Cannery Row* (Steinbeck, 1946) was the civilian counterpart of *The Moon is Down*. It literally took the informal system that Steinbeck describes in *The Moon is Down* and connected it to place--the working fishing community known as Cannery Row. Informal networks led by Mack and the boys, and exchanges that took place in Ed Ricketts' lab, one of the main gathering places, dealt with everyday issues as well as ideological conflicts very similar to those dealt with in Norway and that exist in every community that faces change (Larsh, 1995). Steinbeck, in writing *Cannery Row*, was able to describe the process of informal networking, use of gathering places and caretaking in a very readable, pleasurable and significant form.

Kent expressed his interpretation of Steinbeck's writing as a social ecological process discussed in this paper. Empowerment of the individual, the conscious externalization of one's inner world and the function of informal networks that Kent had discovered in the war on poverty came through the rich descriptions in Steinbeck's novels. Kent states this insight into what Steinbeck was saying: "Once you can interact with your environment, you can then choose from your culture what you want to keep and what you can safely discard. If you can not

interact with your environment, and it is controlled by outsiders, then you will systematically lose your culture and lose your sense of place” (Larsh, 1995, p.75). The cumulative effect of the War on Poverty work, the discovery of John Steinbeck’s social ecology approach to literature set the stage for one of the most significant applications of the Discovery Process.

The Kent team was called into Minturn, Colorado in 1971 by the US Forest Service to conduct the first social/cultural impact assessment carried out under the newly adopted National Environmental Policy Act of 1969 (NEPA). Vail Ski area had made application to expand their operations onto Meadow Mountain above the community of Minturn and onto Beaver Creek another mountain some 5 miles away. The ski company made application to the Forest Service for a federal permit to develop a ski area. Because of the magnitude of the impacts created on the community and the surrounding ecosystem the application for the ski development activated NEPA, which required an Environmental Impact Assessment (Preister, 2001).

Minturn has a colorful and romantic past filled with change. The ancestors of many of the Hispanics who were living in Minturn in 1971 came into that high mountain valley 300 years ago. The conquistadors came north from Santa Fe in the 17th century, bringing with them sheep and shepherders. These shepherders settled in the upper Eagle Valley of Colorado. The Denver and Rio Grande Western railroad in 1887 came

through Minturn and they hired the Hispanics as section hands and gandy dancers, a radical cultural and career change—sheep herding to working on the railroad. When the New Jersey Zinc Mine opened up above Minturn in the early 1900s the villagers went through another change from railroading to mining. They were about to face another profound change—the proposed expansion of the Vail, Colorado Ski Area into their backyard would bring the force of a international recreational economy to impact this small mining town.

The story of Minturn is the story of ordinary people discovering that their lives were changing and deciding that they could be in charge of the change, taking care to preserve the things they knew and loved. In more dramatic terms, they discovered in a five-year period (1971 to 1976) how to save themselves from being destroyed by the intrusion of two new ski areas into their psychic, community and physical space. Now, some thirty-five years later, the people of Minturn, Colorado are still there, in a sense, because of the influence of John Steinbeck on Jim Kent. This seminal research and action by the JKA team resulted in the people of Minturn deriving benefit from the impending development of the Beaver Creek Ski area (having prevented the Meadow Mountain ski area that would have been centered in their town) without giving up the core values of their Hispanic heritage and the functioning of their town. Larsh's account documents in vivid terms the development and

application of The Discovery Process™ as a research tool for action in this mountain community (Larsh, 1995).

Kent recognized from the beginning that the force of the formally organized ski industry who desired these ski areas could not be met head on by a 19<sup>th</sup> century mining community. To try to take this development head on was tantamount to losing the 300 year-old community. The outsiders would overpower the community—if the battle were fought in the formal system which this community was not a part of. The strategy that the JKA team and the community chose was to discover and work with the informal networks, and the different community characters such as the caretakers, to bring them to a stage of externalization, where they could pick and chose the issues they would engage, when they wanted and where they wanted. They would remain essentially invisible to the outside world until they would become visible through their own actions to handle the oppression coming from outside forces (Freire, 1970).

Ordinarily, in formal situations, organizers take the point and the lead and later learn that the people they were leading became powerless once the organizers have left. (Freire, 1970) Kent's mode of operation was to deal with the essence of indigenous leadership; not to come on as an authority, but to help the people gain ownership through indigenous leadership styles based on the community characters discovered in his earlier research (Kent, 1967). In Minturn, Kent's work with Ricketts' and

Steinbeck's social action design integrated with his past work with Herbert Gans (Gans, 1964) caretaker processes was put into action.

Mobilization of networks into action, according to Kent, can prevent the dissolution of a culture. The process can also assist the participants to accommodate change by making conscious and using their absorption abilities inherent in their culture. The key concepts of empowerment are participation in, ownership of and control over the changes that are going to take place in the citizen's environment. Preventive action can be taken if the informal networks have not been decimated by outside intrusions. In his best works, Steinbeck fused science and philosophy, art and ethics, by combining the broad-versioned and compelling metaphysic of Edward F. Ricketts with a personal gospel of social action. In his own time and with his own voice, John Steinbeck defined and gave meaning to the uniquely complicated nature of the human experience (Benson, J., 1990, p.244).

The JKA team began organizing by conducting a community description which defined the informal networks and located the gathering places where people got together each day to update the news of the past 24 hours. On *Cannery Row*, it was Ed Ricketts' laboratory. In Minturn, it was the meat counter of the Super Food Store, where Bob Gallegos held forth. Gallegos, like Ed Ricketts, was a philosopher with a concept about life, which was very complete and stable. He had the persona of behaving in a manner that was influenced by "something

greater than.” Kent attributed that to “informed intuition” which comes from conscious interaction with one’s world that is grounded culturally in a sense of place.

People would come to buy their meat, but they would always spend extra time talking with Bob about what was going on. Bob was a *caretaker* and *communicator* much like Mack, from Mack and the Boys or as Ed Ricketts was caretaker to the people who would gather at the lab. In every situation in social ecology you have caretakers in the informal systems that make those systems work.

Another informal gathering place in Minturn was a bar called The Saloon. In the early ‘70s a particular group of men would gather, have a beer or two, and talk about the business of the town. The place was owned and run by an arthritic old character named Jeff who had been known from time to time to throw disruptive types through his front window. He was considered legendary in and around Minturn and functioned as a storyteller and historian.

Across from the saloon was the old Eagle River Hotel, with Oscar Gruenfeld the proprietor. Oscar was very much like Lee Chong from Cannery Row, cautious, and not to be taken advantage of. In the front of the hotel he operated a liquor store. Oscar understood that he should do everything in his power not to get involved in any process where he would have to give some of his liquor away. Every time Oscar got involved in the process with the gang that gathered at the saloon across the

street, Oscar had to give up some liquor, or at least come out on the losing side.

Ricketts talked about this as an obligation in the ecosystem, where, if you once get involved in a process, you have to be willing to go through to an ending. Kent calls that the social action of 'beginnings and endings' of Ricketts work. If you don't go through the process, you never know how it would have ended, and therefore you miss the process that speeds up your growth.

The underpinnings of the work in Minturn revolved around the question: How could the people accommodate change in a way that would preserve their culture? The networks were the natural processes that moved information swiftly and accurately. As Steinbeck shows many times with Mack - information is power (Steinbeck, 1946).

As a result of JKA's intervention in Minturn and through the use of the NEPA, the community has survived and prospered over the last 30 years. The culture began growing from within through empowerment rather than being destroyed by outside force. There are forty-five businesses now that have grown out of Minturn—all run by Hispanics. Joe Marcus owns the EXXON station over on 1-70, and Bob Gallegos, the ex-meat cutter, and his brother have the biggest masonry business in western Colorado employing over 700 people. There isn't a rock wall or stone house in Beaver Creek or Vail they haven't built, including President Ford's house, Dan Quayle's, and Ross Perot's by this masonry

business. The young people have gone to Colorado Mountain College for the last 30 years for training in hotel management. Many of the managers in the Beaver Creek Resort, which was built with the support of the Minturn community, are from Minturn.

I became interested in the community characteristics that JKA has been using for the past 40 years from the perspective of Carl Jung personality archetypes. I had little knowledge of how Kent's work tied into the works of Ed Ricketts and John Steinbeck. For most of the time that they knew each other, Edward Flanders Ricketts was the friend of John Steinbeck. After Ricketts' death, Steinbeck described Ed and his life in detail as Steinbeck recalled it in the narrative "About Ed Ricketts." His description of Ricketts in the book, "*The Log from the Sea of Cortez*" is a full description of how this person functioned as a *caretaker*, *communicator*, *storyteller* and mythic as well as having one of the most important gathering places of the 20<sup>th</sup> century. Many of the creative writers and artists of the 20<sup>th</sup> century hung out at the lab including Lincoln Stephens, Robinson Jeffers, Henry Miller, Joseph Campbell, Hank Ketchum, Gus Arriola, Eldon Dedini, John Steinbeck, Bruce Ariss and many others.

In the Introduction to her book, "*Renaissance Man of Cannery Row, the Life and Letters of Edward F. Ricketts*, Steinbeck Fellow Katherine A. Rodger states, "... Ed Ricketts, Steinbeck's closest friend throughout the 1930s and 1940s, was a kind of alter-ego for the writer."

She quotes the following from “About Ed Ricketts,” “His mind had no horizons. He was interested in everything” (2002, p. 88). Ricketts published the results of his marine biology scientific research in *Between Pacific Tides* which is still in publication. *The Sea of Cortez* was published under the authorship of Steinbeck and Ricketts, and was based on their 1940 exploration of the Gulf of California. It was almost completely a Ricketts Marine Biology work with Steinbeck handling the writing.

In *Edward Flanders Ricketts’ Non-Theological Thinking, Jung’s Structure of the Psyche, and Synchronicity Concept* (Stillwagon, 2005) Wess Stillwagon believes that Steinbeck may have been familiar with Jung’s work and used his model to build his character’s personalities. Jung’s book *Psychological Types* (1921) was probably a discussion topic in Doc’s Laboratory, since those discussions included Jungians Joseph Campbell, and Jung Trained Analyst, Evelyn Ott. Joseph Campbell credits his eight months of hanging out at the lab with providing the foundations for his myth creation. As Stillwagon observes, his characters were not completely a product of his imagination but a composite of his observations of character models. As a result of his interest he actively sought techniques for capturing human types or styles. Such a system as Jung’s Types would have well served his long fascination for gathering and recording character personalities. If Steinbeck actually read Jung’s

work, and I believe that he did, he applied this knowledge to a far greater level in literature than Jung ever imagined.

When trying to define the true thing of a human being, as Steinbeck pointed out, we are trying to define the unique *individual*, a skill at which Steinbeck excelled (Larsh, 1995) and upon which Kent has focused his life's work.

In 1997 an important textbook was published that covered the vast field of ecological theories and applications (Williams, J. E., Wood, C. A., & Dombeck M. P. 1997). The first three chapters of this book are devoted to presenting the principles for understanding watershed restoration. One of those chapters was titled: Social Ecology: "A New Pathway to Watershed Restoration" (Preister, K., & Kent, J. A., 1997). It was the first time a social ecological chapter had been published in a major ecological text book. This chapter presents the accumulated accomplishments of the JKA work through a discussion of social ecology in its entirety. The chapter outlines the conceptual development of social ecology, particularly a model of 'productive harmony' and the elements of a bio-social ecosystem. A biosocial ecosystem recognizes the existence of the social ecosystem as an equal partner to the physical ecosystem.

Preister and Kent seek first to understand the relationship between physical and social environments in a specific geographic area, and then to act upon that understanding in a way that creates adaptive change. A social ecosystem is a culturally defined geographic area within which

people manage their lives and resources. The chapter points out that humans are embedded within informal systems comprised of horizontal networks, word-of-mouth communication, gathering places, local knowledge, respect for each other, emerging issues and their significance, and the human-geographic boundaries within which people identify with the land and their community. The use of the community archetype is a key element in addressing the restoration and enhancement of the biosocial ecosystem.

As Jung pointed out in his work on the *Collective Unconscious* (Jung, 1959), there are patterns or archetypes that exist in each of us. There are those among us who tend toward information gathering (perception) over judgment; thinkers and feelers, sensing types and intuitive types (Rodgers, 1966, p.157). Such a classification system would help achieve the ultimate true definition of the individual (Jung, 1952).

These ‘types’ of individuals was described in Jung’s *Psychological Types* (1921) and perhaps had the most profound impact on those studying Jung. It was the foundation behind the popular Myers – Briggs Type Indicator (MBTI).

Archetypes have been broadly used to refer to a stereotype – personality type observed multiple times, especially an oversimplification of such a type. Archetypes have been present in mythology and literature

for hundreds of years. By the early 20<sup>th</sup> century Carl Jung had advanced the use of archetypes to analyze personalities. Jungian psychologists have said “the value in using archetypal characteristics in fiction derives from the fact that a large group of people are able to unconsciously recognize the archetypes and thus the motivations behind the characters behavior” (Retrieved December 1, 2006, from [www.ship.edu/egboreree/jung.html](http://www.ship.edu/egboreree/jung.html)). William Shakespeare is perhaps best known for popularizing many archetypes characters that hold great social import such as Hamlet, the self-doubting hero; Falstaff, the bawdy, rotund comic knight; Romeo and Juliet, the ill-fated lovers; Richard II, the hero who dies with honor; and many more. Within various fiction genre’s one can see these archetypes typecast over and over again as characters in the story line. (Jung, 1981, p. 45-200) These remain part of our cultural memory and are rooted in the collective unconscious, as Jung described it. The importance of understanding the breadth of use of archetypes allows the reader to understand how I have come to understand JKA’s community characters in a broader sense of “something greater than themselves.”

I perceive my own choice of this field of research was indeed driven by “something greater then myself.”



*It Comes from the People; Community Development and Local Theology* (Hillsdale, 1986) reviews the cultural impacts and potential

extinction of a mountain community in rural southwestern Virginia due to the closing of a long-standing zinc mine.

In 1981 the New Jersey Zinc Company closed its mines and the people of Ivanhoe Virginia lost their industrial jobs. The mines closure resulted in economic and social structure collapse that left the “residents feeling powerless” (p.2).

Maxine Waller author and resident of Ivanhoe, tells her story of life before, during and after the mines close and the process her community went through to finally pull their collective resources together and rebuild. Not without pain and suffering, the people of this small rural town were not accustomed to outside people, and with outsiders, came resistance and suspicion of those who came to help.

The resurrection of this small town came mostly from the courage, activism, strength, and transformative leadership qualities of the town’s women. Though filled with despair and anger, these women found hope and the resilience to rebuild this small rural town.

The Ivanhoe Civic League was formed in 1986 through the help and leadership of the women of Ivanhoe. The formation of the Civic League prevented the sale of the town’s industrial property, provided youth training, food programs, housing projects and job training. New jobs were created and sustained, thus starting a new beginning of economic development. Hinsdale writes of the faith the townspeople had, the strong sense of God’s power that drove them and “lifted them up” to

accomplish all that was done. Resurgence in faith or religion in a time of collapse or chaos is often seen by cultural anthropologists and sociologists. In the case of Ivanhoe Virginia, all the ‘ingredients’ were ripe for the spirit of faith to move people to action.

This type of life story can often be seen over and over again throughout small towns, villages, communities, and or neighborhoods, where the collapse or destruction of their known culture prompts or catapults the citizens to come together for a common cause.

Each time women rally in the fight to survive, the innate nature of community archetypes can be seen in action again and again. We see Malia Hinsdale a *caretaker* working tirelessly to right the wrong done by closing the mines. The *bridger*, Malia Hinsdale naturally finding the way to straddle the needs of community (informal) with the formal system to find federal funds to support and rebuild their community. Through job training, housing projects, youth programs, food programs, and more these women of the Civic League struggled to rebuild their community.

In *it comes from the people* Hinsdale tells us of the importance of bible study, ritual women’s empowerment and ministry, as the people of Ivanhoe take control of their lives. How important it was to have pastors ministering to the people, “but always on the community’s terms: it has to come from the people” (p. 77).

This form of community development is organic in process, and is driven by community archetypal characteristics of; 1) *Caretakers*, 2)

*Communicators, 3) Storytellers, 4) Gatekeepers, 5) Authenticators, 6) Bridgers, 7) Opportunists, 8) Historians.*

These women are experiencing “something greater than themselves.” Hinsdale calls it God, and while that may be, I perceive it as innately archetypal, in so, the name is irrelevant; Buddha, Jesus, Mohammad, or other, “something greater than themselves” drew the women of Ivanhoe to rise up to action and reclaim their culture.



In *A Tradition That Has No Name*, Malia Field Belenky, Lynne Bond and Jacqueline Weinstock weave a story of women community leaders and mentors that are largely from poor neighborhoods and communities. The key players were mothers, grandmothers, and neighborhood women who usually worked without the support from any well recognized social or educational institutions.

Jan Paterson, describing herself as an “ordinary neighborhood woman” (p.24), founded the “Homeplace” as a way for women to come together to build leadership skills that came out of their innate ability to organize their thinking around maternal metaphors. Their research shows that because of women’s nurturing leadership characteristics, this organizes a woman’s thinking around maternal metaphors. A woman’s passion and commitment to “lift up” creates an intrinsic link to whatever the woman is working on or towards.

One of the “Homeplace” projects was called The Listening Partners Project. “This was designed to bring together socially and often geographically isolated, poor, rural mothers of preschool-aged children to work collaboratively in developing their powers of mind and voice and their skills in fostering the development of others” (1990, p. 32). As women found their voice they used words to describe themselves and their work such as: “lifting up, drawing out, drawing in, drawing from, bringing out, gearing up, connecting, caring, nurturing, growing, building, networking, bridging, uplifting, raising up, and storytelling” (p. 89).

A leadership style used at the “Homeplace” called “Developmental Leadership” (Belenky, 1991) suggests the collaborative nature of a collective endeavor, as in; collaboratively raising vegetables, flowers, chickens, and the smaller children. Learning by working together creates a model for leadership in action. Discussion was often about their power, in that their power was firmly rooted in their ability to lift up and not to tear down.

The next generations of “Homeplace” leaders are successfully being taught the leadership skills of collaboration and collective endeavors.

This rich story of women’s lives is a classic example of JKA/Malone’s community archetypal functions. By understanding these archetypes, bridging, caring, nurturing, storytelling, and networking, we

are able to better understand the function of what brings women to action.

From my observation and research, the literature review of *It Comes from the People: Community Development and Local Theology* and *A Tradition that has No Name* has clearly described the true transformational leader. To date, the majority of research done over the past four decades in the field of transformational and transactional leadership styles is done from the perspective of organizational, business and other formal systems rather than in informal community settings. What is widely written of is a descriptive set of skills that is performance based to yield the highest set of end products. The transformational leader must be able to bring together all the descriptive leadership qualities and characteristics to produce the highest performance yield (Gellis, 2001; Hall, Johnson, Wysocki & Kepner, 2002; Kelly, 2003).

The characteristics listed below are effective outcomes that might be achieved through motivational speeches and conversations, public display of optimism and enthusiasm, stimulating teamwork and producing highly positive outcomes (Simic, 1998, p.52).

- Clear sense of purpose, expressed simply (e.g. metaphors, anecdotes)
- Value driven (e.g. have core values and congruent behaviour)
- Strong role model
- High expectations

## Social Ecology of Women as Transformational Leaders

- Emotionally mature
- Courageous
- Risk-taking
- Risk-sharing
- Visionary
- Unwilling to believe in failure
- Persistent
- Self-knowing
- Perpetual desire for learning
- Love work
- Life-long learners
- Identify themselves as change agents
- Enthusiastic
- Able to attract and inspire others
- Strategic
- Effective communicator
- Sense of public need
- Considerate of personal needs of employees
- Listens to all viewpoints to develop spirit of cooperation
- Mentoring
- Able to deal with complexity, uncertainty and ambiguity

Sources: Bass (1990a); Cox (2001); Epitropaki (undated); Hall, Johnson, Wysocki & Kepner (2002); Lussier & Achua (2004); Stone, Russell & Patterson (2003); Tichy & Devanna (1986); and University of Regina

One might recognize these attributes in Martin Luther King's "I have a dream" speech and US President John F. Kennedy's "ask not what your country can do for you, but what can you do for your country." These are but a few exceptional examples that stand out as of transformational leadership characteristics.

In today's business world the many factors of; rapid technological change, heightened levels of completion, rising flow of products from newly industrialized countries, pricing strategies, and changing demographic structures have created an unstable competitive environment for organizational management. Through this uncertainty, top management is looking towards a new and effective model of leadership. New approaches in leadership are needed as a response to effecting change while simultaneously building employee moral, creating empowered employees and employee satisfaction (Conger, 1999). To have an effective transformational leader it is said to "involve leaders and followers raising one another's achievements, morality and motivations to levels that might otherwise have been impossible" (Barnett, 2003; Chekwa, 2001; Crawford, Gould & Scott, 2003; Southwest Educational Development Laboratory, 2004).

In 1985 Bernard Bass devised the Multifactor Leadership Questionnaire (MLQ), an instrument intended to measure transformational and transaction leadership behaviors (Bass, Avolio,

Jung & Berson, 2003, p. 208). Over the past two decades, and following application in scores of research studies involving military, educational, and commercial organizations (see, for example, Gellis, 2001), the MLQ has emerged as the primary means of quantitatively assessing transformational leadership (Bryant, 2003; Griffin, 2003). The outcome of this work is the isolation of four factors that are now accepted as being exhibited by effective transformational leaders. Figure 8 below summarizes their additive effects.

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Figure 8

Idealized influence (attributes and behaviors)
+
Individualized consideration
+
Inspirational motivation
+
Intellectual stimulation
=
<i>Performance Beyond Expectations</i>

Source: Hall, Johnson, Wysocki and Kepner (2002, p.2).

Performance beyond expectations is a quantifiable desired outcome of a transformational leader within formal systems (Hall, Johnson, Wysocki, & Kepner, 2002, p. 2). To date, there is a great deal of research and written material in the area of business leadership styles. This information has contributed to and changed, and is continuing to change the course of organizational effectiveness. But yet, there lacks discussion this notion of the spiritual underpinning animating transformational leadership. Where does or how does the idea of spirituality or “something greater than oneself” come into the forefront as an important component on the continuum of transformational leadership? What is the future of transformational leadership? Sanders, Hopkins and Geroy (2003)

propose an extension to both through what they call ‘transcendental leadership’ (Bryant, 2003; Gellis, 2001; Hoyt & Blascovick, 2003). The model suggests three structural levels of leadership accomplishment, these being transactional, transformational, and transcendental. They suggest that leaders develop along three dimensions of spirituality-- consciousness (mind), moral character (heart) and faith (soul) is associated with levels of leadership accomplishments. Sanders, Hopkins and Geroy (Bryant, 2003; Gellis, 2001; Hoyt & Blascovick, 2003) argue the need for societal and organizational recognition of spirituality as a component of leadership. Traditional leadership theories are said to concentrate on external manifestations of leadership but this model proposes the leader’s internal components need better understanding. This theory is yet to be tested empirically; however their intent is to bring spirituality out of the closet and to weave it coherently into new understandings of leadership.

In my researching what constitutes a transformational leader, I continued to find examples such as behaviors, traits, and skills that one could learn to become a transformational leader in a business setting. When I saw Figure 9 below, I realized that these two ways of viewing transformational leaders are not the same as I describe transformational leaders.

Figure 9

The Four Common I's	Leithwood's Six
<p>1. Idealized influence <i>Charismatic vision and behaviour that inspires others to follow.</i></p> <p>2. Inspirational motivation. <i>Capacity to motivate others to commit to the vision.</i></p> <p>3. Intellectual stimulation. <i>Encouraging innovation and creativity.</i></p> <p>4. Individualized consideration. <i>Coaching to the specific needs of followers.</i></p>	<p>1. Building vision and goals.</p> <p>2. Providing intellectual stimulation.</p> <p>3. Offering individualized support.</p> <p>4. Symbolizing professional practices and values.</p> <p>5. Demonstrating high performance expectations.</p> <p>6. Developing structures to foster participation in decisions.</p>
<p>Sources: Barbuto (2005); Hall, Johnson, Wysocki &amp; Kepner (2002); Judge &amp; Piccolo, 2004; Kelly (2003); Simic (1998).</p>	<p>Source: Leithwood &amp; Jantzi (2000)</p>

Leithwood 2001 defines Transformational leadership as that which ... facilitates a redefinition of a people's mission and vision, a renewal of their commitment and the restructuring of their systems for goal accomplishment. It is a relationship of mutual stimulation and elevation that converts followers into leaders and

may convert leaders into moral agents. Hence, transformational leadership must be grounded in moral foundations.

(Leithwood, as cited in Cashin et al., 2000, p.1)

Many of today's noted authors in the field of transformational leadership propose that there are four factors that make up transformational leadership skills as noted in the left column of Figure 9 above (Barbuto (2005); Hall, Johnson, Wysocki & Kepner (2002); Judge & Piccolo, 2004; Kelly (2003); Simic (1998). Whereas Leithwood suggests six transformational leadership skills as noted on the right column above (Leithwood & Jantzi, 2000). I propose there are eight factors that make up a transformational leader and are innate in women (and men) and are not learned. Those eight factors are archetypal in nature in that they are "something greater than" the women. In Figure 10 below the two left columns represent the formal system.

My view proposes that the process is organic in nature, and innate and personal to a woman's way of knowing. The right side of the column in Figure 10 below lists the eight community archetypes. By understanding what is unconscious we allow the conscious mind to name what is unconscious and therefore personal power can be enhanced.

Social Ecology of Women as Transformational Leaders

Figure 10

FORMAL SYSTEMS		INFORMAL NETWORKS
The Four Common I's	Leithwood's Six	JKA & Malone Eight Community Archetypes
<ol style="list-style-type: none"> <li>1. <b>Idealized influence</b> <i>Charismatic vision and behaviors that inspires others to follow.</i></li> <li>2. <b>Inspirational motivation.</b> <i>Capacity to motivate others to commit to the vision.</i></li> <li>3. <b>Intellectual stimulation.</b> <i>Encouraging innovation and creativity.</i></li> <li>4. <b>Individualized consideration.</b> <i>Coaching to the specific needs of followers.</i></li> </ol> <p>Sources: Barbuto (2005); Hall, Johnson, Wysocki &amp; Kepner (2002); Judge &amp; Piccolo, 2004; Kelly (2003); Simic (1998).</p>	<ol style="list-style-type: none"> <li>1. Building vision and goals.</li> <li>2. Providing intellectual stimulation.</li> <li>3. Offering individualized support.</li> <li>4. Symbolizing professional practices and values.</li> <li>5. Demonstrating high performance expectations.</li> <li>6. Developing structures to foster participation in decisions.</li> </ol> <p>Source: Leithwood &amp; Jantzi (2000)</p>	<ol style="list-style-type: none"> <li>1. Storyteller</li> <li>2. Opportunist</li> <li>3. Authenticator</li> <li>4. Communicator</li> <li>5. Caretaker</li> <li>6. Historian</li> <li>7. Bridger</li> <li>8. Gatekeeper</li> </ol> <p>Source: JKA (1989)</p>

If we look at transformational leadership characteristics in more neutral terms, in a way that allows for the “something greater than” phenomena and still creates freedom for the individual to pursue his or her own path, we allow for all that is unknown.

By orienting the classification of transformational leader towards Jungian archetypal characteristics I propose that all people can benefit by understanding their function.

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### **Chapter III**

#### **Traditional and Transformational Women Leaders in Community**

##### **Settings**

In this chapter I present some observations of women who are active in their communities, and anecdotes from the conversations I've held over the course of my fieldwork that I hope will provide a glimpse into the underlying motivational forces that animate women to become active. The names of the women have been changed and aspects of their situations have been changed so as not to identify real women. I hope that these "composite" stories will help illustrate my proposition regarding community archetypes (as described in Chapter 1) that I believe are innate and come from "something greater than" the women that help move them into community action.

##### **Theories of Leadership**

Let me first set the stage by discussing the current theories and scholarly discussions behind transformational and traditional leadership styles.

Focus on scholarly research in recent decades has been primarily on the workforce, and on formal systems. The need for different leadership styles arose in response to significant global economic changes from the early 1970s – which followed on from about 25 years of post-World War II stability. Factors such as rapid technological change,

heightened levels of competition at a global level, a rising flow of products from newly industrialized countries, volatility in OPEC (Organization of Petroleum Exporting Countries) pricing strategies, and changing demographic structures created a turbulent, unstable and competitive environment in which significant organizational change was imperative. Because companies needed to resolve the apparently contradictory challenge of finding new ways of affecting change while simultaneously building employee morale, new approaches to leadership were needed (Conger, 1999, p.49-120).

The theoretical base of work on leadership that prevailed in the 1970s was founded in explorations of traits, behaviors, and situations (contingency theories) and failed to account for some “untypical” qualities of leaders (Simic, 1998, p. 50).

Although I believe that some of the same global changes, as well as major social changes did facilitate significant changes in women’s roles and functions throughout society, the focus of my research and analysis has been carried out through the lens of social ecology, with its central emphasis on *informal* networks.

Jim Kent, of James Kent Associates has a long-standing observation that the transformational leader believes people are experts on who they are, and can best define the content of appropriate solutions. Therefore the transformational leader is a describer of actual phenomena and events. By participating in the process of description,

the woman transformational leader gains an external frame of reference for understanding what is happening. An important part of the transformational leader is being able to view a situation in a larger context which takes into account patterns of behavior, interpretations, beliefs and priorities, which differ from one's own externalization, and thereby gain an appreciation for the interactive and interdependent nature of the relationships between numerous elements of society. Paulo Freire said the transformational leader operates on a conscious premise that achieving an understanding of the mechanisms operating in one's own culture internally and in relation to surrounding systems produces empowerment (1970, p. 103).

While traditional leadership often operates to encourage or force people to accommodate to existing conditions, the transformational leader believes that the individual should become integrated with their own change process, which involves adaptation plus the capacity to evaluate situations critically, to make choices and to transform their own reality. They look at reality critically; objectify it to see what is actually happening (being a stranger) and simultaneously act upon it (externalization). This process of *praxis*, defined as reflection and action (implementation) in order to transform external realities, allows consciousness to emerge, freeing them from the domination of the prescriptions of others.

In sociology, the concept of traditional authority (domination) comes from the theorist Max Weber's tripartite classification of authority. Weber describes traditional authority where power and bureaucracy are attached to a concept type (Weber, 1994). A traditional leader uses power *over* their subject and imposes a particular viewpoint and perspective onto a person or group (1994, p. 55). Examples would be representatives of any ruling dynasty for more than one generation, or a family-owned business based on family ties or age, or a "traditional" head of the house role model for a family. These models describe the 'traditional leader' as a person that imposes authority over others.

James MacGregor Burns posited another style of leadership in the 1970's. Still directed toward formal systems, Burns theorized about transformational leadership. Burns wrote of this style of leadership, "The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (1978, p. 4). Transforming leadership "not only speaks to immediate wants but elevates people by vesting in them a sense of possibility, a belief that changes can be made and that they can make them....Its vital role is to create and expand the opportunities that empower people to pursue happiness for themselves" (Burns, 2003, p. 239-240).

Other theorists such as Bernard Bass and Warren Bennis also addresses the collaborative nature of transformational leadership, Bass

wrote, "Truly transformational leaders, who are seeking the greatest good for the greatest number without violating individual rights, and are concerned about doing what is right and honest and are likely to avoid stretching the truth or going beyond the evidence. They want to set examples to followers about the value of valid and accurate communication in maintaining the mutual trust of the leaders and their followers" (Bass, 1998, p.174).

### **Women's Community Leadership**

Reflecting on my fieldwork experience with women activists in various communities, I came to believe that recognition of transformational leadership qualities brings forth the community archetypes characteristics discussed on page 20-31, in Chapter 1. The JKA group has identified and worked with these community characteristics for over 30 years (Preister, 1997, p. 19). While these community archetypes have been used to understand empowerment for the community as a whole, I have looked at the female transformational leader as embodying these archetypes.

The women discussed below are local women who live in Hawaii. These women were not so much chosen as they appeared in various settings. I notice women naturally expressed different characteristics within the community archetypes and each one had varying leadership styles. I began to realize the connection to "something greater than

themselves” was in the archetypes. I make no judgments about good or bad just observe the difference in leadership styles. Two of the women I discuss are “traditional leaders” and two are “transformational leaders”. I have used pseudonyms for the following women.

At a lecture early in the summer of 2005, I was introduced to Marilyn H., a tall outspoken handsome woman, born in Hawaii, with a laugh that is alive and full of enthusiasm. My co-worker had earlier told me that I had to meet Marilyn H. because she knows everyone. The next week we met for lunch in a small informal restaurant with only a few tables inside and out. Throughout our meal she would see people coming into the restaurant and they would come over to say hello and take a few minutes to catch up. Marilyn H. introduced me to each one of them making it a point to share not only who I was but also that I had just moved here and that I was a cultural anthropologist working in the community. Over the months of getting to know Marilyn H. she seemed to take me under her wing. She was absorbing me into the culture of the community. Absorption by community caretakers is a function of a high degree of social capital. As newcomer to Hawaii, Marilyn H. was a welcomed safe person for me to talk to. We had similar ideas and ideals of the community, and vision of how the community could grow and change in a way that would benefit the local people. She was always approachable, friendly, and nurturing; she knew so many people and made sure I knew them to. I remember a luncheon we attended together

Marilyn H. absolutely knew the majority of the men and women there. The friendly 'aloha' spirit known to Hawaii was extended to me through Marilyn H.. Every person that came up to her for a hug and a kiss was introduced to me with a personal touch. She told each person where I came from and what my job was here, much like a proud mother would show off her child. Each person at that event knew Marilyn and was properly introduced to me.

Marilyn H. naturally is a nurturing *caretaker* who is always looking out for and taking care of other people. As a *communicator*, just a few phone-calls to her networks and she will know what's happening throughout the islands and if necessary be able to get information moved quickly. M. H. is a natural *bridger* and networks between the informal systems of community and formal systems of government and county officials. Understanding how to link people together, she is a community organizer working to make sure the needs of her community are taken care of. Marilyn H. empowered me through her acceptance of me into her social and business networks, introducing me to friends and business acquaintances, and coaching me on the local political climate. Marilyn wanted me to be empowered and therefore made sure I had the tools by which to do that. She connected me to various people (and still does) and organizations both at the formal and informal level. She is a *caretaker* who nurtures and supports those around her in all of life's matters.

From my observation Marilyn H. is a transformational leader with community archetypal characteristics of: *communicator*, *bridger* and *caretaker*.

The implication of her function is to absorb newcomers into the existing culture in a manner that does not oppress its new comer. I was free to find an appropriate relationship with the culture I was being brought into but in a manner that allowed me to contribute from my own experiences. By adding a new person to her network, Marilyn H. increased harmony and resources. This absorption process allowed me to become productive in a very short time period thus increasing my contribution and energy to the community in two months rather than several years or not at all.



In contrast to Marilyn H. is Joyce H. As an anthropologist my work often takes me to meet new people and I was told that it would be beneficial in gleaning the support for my current project if I knew Joyce H.

My first meeting with Joyce H. was at a small coffee shop close to her home and where we could have a quiet conversation. We met at the end of a mid-week workday around 6 pm. I assumed it would be short because she would be ready to head for her home and family. For more than two hours, without seeming to take a breath or skipping a beat her conversation went from one idea to the next idea and one person to the

next. By 8pm I had the feeling of being a computer that had just been downloaded information about; the community and who's who, what their work in the world was and all about their family, and why it all mattered. Now I felt *fully programmed* with the pertinent information about people, places, history and geography. I was now ready to meet the world through the lens of *programmer* Joyce. H. Throughout our two hour visit I had time to make observations, and an interesting one occurred to me. People came and left, mothers with babies, children, grandparents, working people, and students, and without exception no one noticed her, spoke to her, or otherwise interrupted our conversation. We indeed did have an intimate space for a conversation in the midst of a very busy gathering place.

As we were leaving I asked her if she would mind emailing me the telephone numbers of three businessmen who held key pieces of information that I needed in my work. Although the men were well known in the community and I could have looked up their information in the telephone directory Joyce H. told me that she would personally call them and organize a meeting with them for me. I thanked her and left it at that. On the surface it looked innocent and very helpful. However, what I was keenly aware of was her mode of *gatekeeping*. It felt to me that her intention was to limit my access to a group of people by being a protective *gatekeeper* in charge of screening out intrusive people like me. As a *gatekeeper* Joyce H. was interested in the position of power broker,

she wanted to be in-between myself and the men I wanted to meet maintaining her seat of power. If she introduced me and set up the meeting she would be in charge and all of us would know that. While I felt she was imposing her authority onto others (me), in this instance it didn't affect me so I just observed her strategy and knew it would be useful data in the future. As I continued to associate with Joyce H. in a variety of setting she remained true to her archetypal nature. In situations where she could take a position to caretake and assist for the greater good of the community she takes the role of an *opportunistic* power broker who wanted to see the greater good done her way, for power, fame and recognition.

Joyce H.'s work often includes legislative sessions in Honolulu, interacting with CEO's, private and federal money brokers and government agencies. In these settings the traditional model of hierarchy and dominance is still favored in America and more so in other countries. Her success as a woman in this setting is no surprise as she 'fits in' to the traditional and formal system perfectly.

To this day I continue to observe Joyce H. seeking external power within her community, networks and associations in the form of an authoritative position. Joyce H. holds the community archetypal characteristics of *opportunist*, *gatekeeper*, and *communicator*. With this composition of archetypes Joyce H. is a perfect corporate America model of 'Traditional Leader'. Max Weber's concept of traditional authority is

one of “domination over,” this best fits Joyce H. and shows her strengths in community and policy making (Weber, 1994).

The implication of her functioning in this manner is that she uses her energy to obstruct as a *gatekeeper*, rather than absorb as a *caretaker*. Using political positioning to maintain her status excludes the energy and contribution of new comers to the business community. This type of behavior leads to fragmentation in the community and personalization of issues, two processes that destroy rather than enhance harmony.



As a cultural anthropologist, observing people is central to my work. Observing Vivian I. in various settings throughout the community was a learning experience for me. I would often see her walking through the downtown area on her lunch hour and taking the time to stop to talk with people as she passed by. I noticed people often came up to her and to give her a hug, speak for a few moments, and then they were both on their way. This observation was consistent in time throughout the writing of the paper. At community events I would see her in the audience or volunteering and staffing, either way she was always talking to people, hugging children and listening to peoples’ life stories. Whether it was a Hula Hulau (long house, as for canoes or hula instruction) performance, outrigger canoe races, marathons, or other community activities she

always made time for people and seemed earnestly interested and enjoyed herself.

On one particular day I happened upon the festivities after a keiki (children) canoe race. I chose to have my lunch under a large shady banyan tree in front of an older beach front hotel and spent an enjoyable thirty minutes watching the activities around me. Two adults were in charge of writing down information; team scores, names of entrants, etc. The woman behind the long cluttered wooden table was constantly being interrupted by parents who came up to hug her and spend time talking. Mother after mother, father after father, family members came up to the registration table to hug and greet Vivian I. and to hug and express their thanks and appreciation for all she was doing for their keiki. As people stopped she would listen with interest to each person and family and hug each one goodbye. Every interaction with parents and children was seemingly as important to her as the tallying of informational data she was working on. She seemed to be a natural *caretaker*. More than 100 keiki milled around the outrigger canoes and food booth, ate their lunches and played. There were equally that many more adults to children all milling around talking and eating and helping in the food booth. For the 30 or so minutes that it took for me to eat my lunch people came up and talked with her. She was completely approachable, while never seeming perturbed by the interruptions as if they were as important as the formal work she was doing.

Vivian I. seemed a natural *bridger* into the formal level while grounded and disciplined by the informal networks. She had to get the data compiled but equally focused on relationships.

I was introduced to Vivian at a luncheon that I attended with Marilyn H. Vivian came over to say hello and pay her respects to Marilyn and Marilyn H. put her arm around me and said “Let me introduce you to Vivian”. Marilyn made a point of telling Vivian I. who I was, what I was doing on the island and my role as a cultural anthropologist. These two women are strong community leaders, grounded in their informal networks and open to absorbing new people. Vivian appeared to me to be an effective leader, by being grounded through routine informal contacts in the community and bridging those interests to other formal networks for community betterment.

As I had more formal contact with Vivian I., I noticed the community characteristics she possessed, she listens very attentively, she took care of those around her, and she was in no hurry to run off somewhere else. She does not have a personal agenda when giving her opinion about something; rather she wants to know how *you* feel and what *you* think about the matter. She has a way of making people feel comfortable and safe and feel heard. Their opinions matter whether she agrees with them or not. My observation is that she exhibits the community archetypal characteristics of *storyteller*, *caretaker*, *bridger*, and *communicator*.

Vivian I. has been a part of community change for all of her adult life. While making significant accomplishments in public office she held the core values of a “transformational leader” in a “traditional leadership” work model. She did so because of her *communication* style and her *caretaking* qualities. Her ability to *bridge* the informal community networks with the formal political government system is a classic example of Principle 4 and Figure 4.

The implication of her functioning in this manner is to provide a stable, predictable person. People around her knew she was always approachable and no matter the situation came to her. It is important to understand the reason caretakers are approachable is because they are predictable; you intuitively know what you’ll get when you approach such a person. In contrast, unpredictability restricts your actions. She carried the informal function into her formal office thus allowing people, through her, to make connections into the formal system. She facilitated people gaining access and control over their lives both in the informal and formal systems. A transformational leader leads by empowering rather than by controlling. Traditional leaders lead by exacting rule over people, their archetypal roles can be but are not limited to: *opportunist, gatekeeper, communicator*, Transformational leaders lead by empowering people, their archetypal roles can be but not limited to: *caretaker, communicator, bridger, storyteller, historian, authenticator*.



In my search of Hawaiian cultural information I met Malia R., a well-known community historian. In meeting Malia she shared stories of past native Hawaiian culture events that occurred, stories of how it was in the past, and eloquently shared the rich history of the coastal lands and how currently local native Hawaiians are pursuing acquisition through land trusts. It was obvious that Malia was very committed to taking care of her ancestral sacred aina (land). Her perspectives on the current affairs of Hawaiian peoples were filled with sad stories of a people who were burdened by lack of money, exhausted by working two or more jobs, and living in hopeless despair of what had become of a strong Hawaiian people. She felt that she had to carry their burdens and give back to her community for future generations to come. As Malia shared her vision and passion for her culture I was very touched and moved to share it with others. After our meeting I wanted all of my work associates to meet her and have an opportunity to hear her stories of culture, life, and history. There was no hint of militancy or the stridency that I would observe later.

That was my first introduction to Malia R. and over the next year-and-a-half I began to see her in a different light. I began to notice there was militancy in her passion for native Hawaiian peoples. The Hawaiian history and her conditional preservation of the aina clouded her ability to reach for a positive approach for future growth and change. Her positions

were hard lined rules with no answers for the future only chastising of certain peoples that caused all of the wrongs in Hawaii.

At public meetings Malia often gave lengthy testimony of the problems today in Hawaii, protesting “the haoles came to Hawaii and have taken our land and now look at the problems they have caused.” She has the same message and repeats it over and over again, “the developers came from the mainland and ruined the Hawaiian lifestyle and culture.” She appears to have no concept about how to move forward as a culture or community, no thinking about planning for the future so that the past is not replicated, or how collaboration with private and public could solve the very problems she speaks of. Her rhetoric can now be anticipated whenever she stands up to speak “we’ve had enough, our people are downtrodden, they lack hope, and we’ve got to give them hope.” Yet she gives no method to give them hope. Over the course of a year-and-a-half, I heard her repeat the same problems the same past situations with no possibility for remedy. At public meeting Malia is but one of many who deliver the same or similar information. Malia and those close to her seem to have an old internal tape that plays regardless of the situation.

From my observation her passion for her native community is very ideological. She wants Hawaii as it was in the past with no room for how it can be or will be in the future and in doing so imposes her ideals on others. I began to see her as a community activist who does not promote

or understand how to collaborate or create partnership to better her cause. Her activism philosophy is one of no change, no action. Malia seems to be an activist that is stuck in the past with no future vision. Her passion has made her bitter towards people and towards anything that promotes change.

The role of militant is not well regarded within the broader Hawaiian culture because it's not "o pono pono;" (translated to me buy a good friend and local person as the balance or integration of the mind and the heart). She and other militants are tolerated because of the high level of frustration with the current system. Ineffective governance and undisciplined development has created a stage for militants that normal citizens will not publicly challenge because militancy is the only game in town. Today's Hawaiian activists want to perpetuate old ways of being.

Malia seems to be an isolatory person. I often see her at public meetings and events alone, not talking to others, not engaging with those around her in anyway. She seems uncomfortable at public gatherings where her personal persona is shown; only her activist persona is present. At a recent conference, Malia was asked to say the opening pule (prayer). After finishing the pule, she said, "May I say a few words please?" I could feel people hold their breath as she went up to the podium and spoke for five minutes on absolutely nothing connected to the environment. She took the opportunity to hold people captive to her propaganda about how bad it is and how bad development is and how

hopeless the Hawaiian people are. This is but one example of her holding people captive and forcing her perspective on to her listeners. She leads by dictatorship in that if your not with her your against all Hawaiian peoples and the aina.

Malia is a *storyteller* of the old days when life was good for Hawaiians, *historian* of places, names and events, an *opportunist* in that she seizes the opportunity to force her views onto others. Malia exemplifies an ideologist who cloaks herself in an ideal and couches her rhetoric in her ideals of “aint it bad”. Malia does not have the community archetypes of *Bridger*, *Communicator*, or *Caretaker*. A *bridger* must be able to operate in the informal and the formal systems, to move between the community level and the formal or organizational level without alienating each other and actually bringing information and trust between the two. As a *Communicator* one needs to operate in a network where many people are interconnected and depend on one another for mutual give and take of information. Malia communicates to deliver her reality, not to move information. She is the holder of information and will tell her associates what facts they need to know. There is no reciprocal sharing of information. With the community archetypes of *opportunist*, *storyteller*, and *historian*, Malia is a prime candidate for the title of “traditional leader”. The term and classification ‘traditional leader’ is neither good nor bad, only an indicator of what’s important to them and by what methods might they lead.

The implications of her functioning in this manner are to consistently intrude with her agenda into other people's lives. The *opportunist*, in her case, uses story and history to batter an external world that is more myth than reality. In addition she excludes new comers from entering her world, there is no absorption present. This exclusionary behavior sets up resistance rejection and more problematic "benign neglect" from people she encounters.



**Discussions of Findings:**

Identifying the characteristics of the community archetypes and their leadership styles assists society in better understanding the breakdown or build up of harmony through citizen participation. In this way governance, businesses and community-based groups can understand their own leadership styles and better define what it is they need and want in leadership. This is what I mean by making the unconscious, conscious.

Gary McVicker, a social ecologist, in his work on community based ecosystem stewardship defines Transformational Leadership as:

Transformational leaders are respected individuals with or without formal authority in communities and institutions that are willing to take risks to effect change. Their authority to act comes from within-the belief that it is the right thing to do. They tend to have

a strong vision of community-based stewardship and believe in the ability of people to work together for change. They lead from behind by working through informal networks and using consensus-building processes to achieve results. Transformational leaders naturally extend and share leadership with others, willingly share their own resources and information, give credit to others rather than themselves, and work diligently toward broad understanding and agreement. It is important that people with formal authority recognize Transformational leaders in their own organizations, and to enable them to work effectively on behalf of the organization in community-based processes. (McVicker, 2002, p.2)

My travel with these four women over the last year-and-a-half has been very educational in helping me to understand the functioning of community archetypes. Once you make conscious an archetype a whole new world opens up to what a community is and how it functions. These four women represented clear examples of eight different archetypal functions at the community level. While working as a field ethnographer on two projects here in Hawaii I have found the use of these eight archetypes to be indispensable for effective community action. There is no guesswork or missed diagnosis that could ultimately undermine the success of community participation and ownership in project. I have

noticed if *opportunists* are spotted early on they can be handled properly up-front in the project because you know and understand a way of being. *Caretakers* carry the primary action with the other archetypes making their contributions to community empowerment.

*Caretakers* operate in informal networks and are easily found through the community gathering places. Gathering places are essential for people to update their information every 24 hours and are part of the absorption process. They are coffee shops, bars, soccer games, barber shops, farmers markets, beauty parlors, restaurants and other such geographic locations where people gather on a routine, predictable basis. Communities that lose their gathering places or never had them such as suburban areas are known to have low levels of social capital by definition and will not produce Transformational Leaders. (Ostenberg, 2000, p.112-115)

One of the outcomes of a strong *caretaker* system is in high levels of Social Capital in the community. Social Capital refers to features of life – networks, norms and trust – that enable participants to act together more effectively to pursue shared objectives. The caretaker networks work to facilitate coordination and cooperation for mutual benefit and the benefit of the community. These networks not only help each other, they also create norms of behavior and trust that carry beyond personal relationships and can cross over from one group to another.

Communities with an intact stock of social capital have a rich cultural infrastructure and web of mutually supportive interrelationships; a high capacity and motivation among residents to predict, participate in and control their own environment in a manner that enhances community life; and who feel empowered to choose, adapt and implement a preferred future. (Town of Basalt, Colorado Master Plan, 1999, [www.jkagroup.com](http://www.jkagroup.com))

The *caretaker* archetype is of critical importance in keeping a culture and community in harmony. The *caretaker* maintains the culture and assists with a vital function in social ecology called absorption. Absorption is the process by which the community maintains its culture. It is a key function of the Transformational Leader. When an external force is pressing against the community or is intruding upon it there is always a danger that the intrusion will disorient or impact the culture negatively. *Caretakers* relate internally to their community but externally to impacting or intruding forces making conscious the intrusion to their informal networks. Some in the community will want to fight the intrusion but the caretaker will work to absorb the intrusion knowing that it is critical for the sustainability of their culture and community. This natural function of absorption works to bring the newcomers into the culture thus enriching the existing culture and settling the newcomer into a set of beliefs and traditions so they, along with the permanent members of the community may find reliability and predictability in their new setting. When too much

intrusion has impacted a community the absorption capacity of the caretakers is worn away and eventually overwhelmed thus destroying the Transformational Leader and leaving the community to opportunists and fragmentation with a complete loss of productive harmony and social capital.

### **SumMalia**

Social ecology forms the basis of movement for the translation of visions into practical action at the grassroots level of community. It also understands the intrusions and disempowerment that formal systems can have on citizens. By coming in under the formal systems at the community level women have a chance to thrive, grow and become empowered if only in their own world of survival, cultural maintenance and caretaking. I have found that it is not the objective of the Transformational Leader to move into the formal systems of power, and control. This phenomenon of empowerment from within one's own informal community networks, are the most difficult for people in the formal system to understand. As I have found in my research every woman does not want to be in the formal system when they can flourish in their own homes and communities as Transformational Leaders.

## **Chapter 4**

### **Conclusion and Recommendations for Future Study**

When I first began my search for how women are connected to “something greater than themselves” I anticipated finding “something greater than themselves” in women’s spirituality. Much of the literature that I have read in fact leads one in that direction. The literature is also biased in terms of viewing women from within or wanting to be within the formal systems. This bias totally neglects the informal world as a legitimate world within which women live, work, play, maintain culture, *caretake* each other and survive. I came to understand the women I observed in the context of the Discovery Process and became familiar with the application of this process. It became apparent that although there may have been a spiritual component it was not observed as a force during my fieldwork period of the last 18 months. Instead what was observed as a force that connected women to “something greater than themselves” was the functioning of the women in one or several of eight community archetypes: 1) *caretaker*, 2) *bridger*, 3) *communicator*, 4) *historian*, 5) *authenticator*, 6) *gatekeeper*, 7) *storyteller* and 8) *opportunist*.

These community archetypes provided the basis for understanding the qualities that create a sense of purpose and motivation of women for community activism. What I found was that the community archetype provided a reliable and stable environment for the subjects—an integration of their world rather than a fragmentation. I found that the community archetypes provide stability so that they can be relied upon

to achieve individual power in women through providing a base for predicting, participating in and controlling their environment in a manner that enhances other people with whom they came into contact.

The phenomenon of the community archetype is that a woman can be unconscious or conscious of her community archetypical function. However once a woman is conscious of their archetype, that awareness allows for the externalization of the self, to become free of formal or system constraints, free of oppression, to learn and grow—enhancing their Transformational Leadership qualities. When consciousness is attained, an understanding of the qualities that inspire Transformational Leadership, “connectedness to something greater than themselves” occurs through community archetype.

Jung provided me with the archetype concept of personalities being innate and unconscious but the archetype is what drives a person unconsciously to action. I found however through this research that the power of informal networks, in a human geographic context, focused on action in the present for the greater good provided the inspiration to label Kent’s community characteristics as community archetypes. The process of labeling the elements in ones environment provides for a new beginning of understanding of what the labeled phenomena actually means. Once something is labeled, action can be taken that is clear and precise and efficient. Once the community characteristics were labeled as community archetypes and the literature reviewed in that context the

pathway became visible to understand women as Transformational Leaders in a community context.

Jung wrote that an archetype is innate and unconscious and is what drives a person unconsciously to action. I propose that this unconscious drive towards community action and leadership within in their informal community networks are grounded in the archetypes that they unconsciously embrace. It is my conclusion that women are grounded in the eight community archetypes, be it unconscious or conscious and therefore act in the world accordingly. Once women are conscious of the influences of these archetypes in their lives they can become conscious role models and change agents.

Further research is needed to support this discovery.

(1) One future study might look at how the concepts of social ecology could be used as the underpinnings of research in community that would delve deeper into whether a paradigm shift could occur once a woman is conscious of the archetypal connection that underlies her qualities as a transformational leader.

(2) In Gladwell's recent book *The Tipping Point*, he writes of "a magic moment when ideas, trends, and social behaviors cross a critical threshold and take cause" (2002, p. 5-6). I anticipate a tipping point occurring as women become more conscious of their innate archetypes and transfer that knowledge into leadership styles. Using the data gathered in this document a model could be developed to teach

transformational leadership skills that are grounded in community archetypal characteristics that would be sociologically sensitive to women within their particular geographic community. This type of leadership development class would be very different from the current models that are being applied in business settings. Current scholarship on Transformational Leadership is centered on employees within formal systems in the private business sector or within government agencies. By applying all the tools of social ecology to women as transformational leaders a model for skill building could be developed which would make Transformational Leadership personally attainable and manageable for every woman in every situation. Applying the Discovery Process to flesh out the community archetypes (as women are often unconscious about their characteristics), might bring greater understanding of the cultural attachment at work within local networks and would thereby enhance the women's ability to better themselves and their community.

(3) A third potentially fruitful study would be one in which women study themselves to identify their current leadership characteristics and in so doing [could] determine if that style is working for them. If it is for the greater good of the work place, the home, or the community, then there is no adjustment to make. Should a woman discover that she is a traditional leader with an authoritative top down approach to interaction with her family, friends, community and work place, and then an adjustment could be made. From my model this awareness could then

give the woman a place from which to begin to understand[ing] which archetypes she is in need of embracing [in her world]. Having this conscious awareness would allow her to nurture the community archetypes that are not present and thus enhance her ability as a transformational leader.

Suggested questions for such a project might include:

- ❖ Am I a transformational and/or a traditional leader, and why does it matter?
- ❖ If I am conscious of my traditional leadership style, is it for my highest and best good to maintain that style of leadership?
- ❖ If I choose to change my leadership style what is the process?
- ❖ What is the product that the transformational leader delivers for the greater good of the community or organization?
- ❖ Within the informal networks how does a community give credence to the informal transformational leader?

(4) A fourth area of study would be to coach women who run for office and are elected to understand how to become a “*bridger* archetype.”

Women will be elected from informal networks but will serve in a formal vertical system. A transformational leader is one who can learn to keep contact with their informal networks from which they emerge while she learns to serve in the formal system. Generally when a woman is elected there is no bridge function and they become totally consumed in the

formal system thus abandoning their function in the informal system from which they came.

(5) Social ecology opened the door to understanding that there are community archetypes and that women in these archetypes can be transformational leaders within the cultural context of their world, their geographic place. For example the micro credit movement that began only thirty years ago is a good example of social ecology principles put into action. The micro credit leaders recognized that “women in particular have to struggle against repressive social and economic conditions. Economic growth and political democracy can not achieve their full potential unless the female half of humanity participates on an equal footing with the male” (Yunus, Muhammad (2006). Muhammad Yunus and Grameen Bank were honored by The Noble Peace Prize for their efforts to create economic and social development from below and for his extraordinary efforts to bring this grassroots empowerment system to now millions of people.

Micro credit recognized that small amounts of money had to reach women in poverty villages; (Bangladesh was first site) so that they could manage that money on a community basis. The amount was generally small not more than \$100 per recipient. In social ecology terms the women worked within their informal networks to determine who should receive the money first and they reflected upon what business or product the \$100 could develop. Women in poverty in the developing countries

now had a vehicle from which to change their circumstances-to emerge from poverty. The vehicle was cultural (community archetype of caretaker) and economic (money put directly in the hands of the women and not through government structures.)

Development at the grassroots serves to advance democracy and human rights which are two worlds of the Transformational Leader and worlds within which women thrive. The unsecured micro loans have been paid back 99.8%, which is unheard of in developed countries.

What is not yet understood is the multiplier effect that these small amounts of money has had in the social and economic sectors of the women's villages and neighborhoods and is an excellent arena for future research on the woman as Transformational Leader.

## Glossary

The following local terms (with the exception of tribal time) are defined by Malia Kawena Pukui and Samuel H. Elbert in *New Pocket Hawaiian Dictionary, 1992.*

Aina: Land, earth.

Halau: Long House, as for canoes or hula instruction.

Haole: White person; formerly any foreigner; foreign, to act like a white person, or assume airs of superiority, often said disparagingly.

Hula: To dance the hula, a hula dancer,

Hui: Club, association, firm, partnership, union. To form a society or organization, to meet.

Keiki: child, offspring, descendant, boy, son;

Kupuna: Grandparent, ancestor, relative or close friend of the grandparents.

O Pono Pono: Pono means; goodness, morality, moral qualities, correct or proper procedure, excellence, wellbeing, prosperity, duty. People say O pono pono in reference to more of the same, a balance of wellbeing etc. in mind and heart.

Pule: Prayer, church service, grace, and blessing; to pray.

Tribal time: non linear time, culture determines the proper use of time for their survival and maintenance as compared to linear time where time is controlled by organizational systems. Example: Navaho tribal time relates to their moon cycle and specific times shorter than that are not apart of their cultural time. As defined by Jim Kent, (1965), in the publication, Implementing Head start programs for Native Americans, Educational Programs Inc., Washington, D.C.

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