The Search: Apprehending Visions of Community Through Metaphor

by

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## ABSTRACT

The purpose of this study was to determine if metaphor analysis could reveal an effective way to express the core values and beliefs of community members. This purpose is achieved in four stages. Firstly, methodological tools are developed to examine how metaphors are used when describing the future and to establish the stability of metaphor use over time. Other tools are developed to discover if different individuals use similar metaphors to describe similar visions and to determine how to use metaphors in constructing meaningful vision statements. Secondly, the methodology is applied, in a case study, to a group of individuals seeking to establish a utopian retirement community. Thirdly, it is shown that the application of the tools in the methodology to the case study group does generate data in the form of metaphors. Fourthly, the metaphorical data generated is analyzed and shown to be useful in crafting metaphorical vision statements

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# ACKNOWLEDGMENTS

I would like to acknowledge Dr. Gloria Snively and Dr. Richard Kool for their mentorship and trust. These advisors supported me throughout this search for meaning through metaphor and guided me to a new world view.

# DEDICATION

To my family; literal and metaphorical.

# PREFACE: SHAPING VISION

## Framing the problems of vision

The view from the peak was spectacular. The young climbers had scrambled up competing with each other to be the first to stand on the apex of Mount Myra. From there they could see down the spine of Vancouver Island which lies on the West Coast of British Columbia. The vertebral peaks of the Golden Hind and Mount Albert Edward reared above the surrounding mist-shrouded mountains in Strathcona Provincial Park and punctuated their view. For a moment there was complete silence as each climber slowly turned around taking in the beautiful vista. Then the back- slapping and pointing began. They pointed far below to Buttle Lake where the hike had begun and then across to the other peaks and ridges, retracing their route and speculating on which peak would be their next conquest. They wondered if they would be able to see the Pacific Ocean from this or that peak, and how deep the snow was on each ridge. The excitement was infectious and everything seemed possible. The climbers could see for miles and they had a clear vision of their new goals. Everyone on the peak was part of the vision, part of a community of climbers, and the discussion about the next trip occupied most of the conversation during the descent from the mountain.

Experiences like this illustrate the three central themes in this study, those of vision, of community and of metaphor. The previous paragraph can be read as a metaphor that reveals a facet of the nature of vision and how a community can apprehend it.

How the research problem is shaped by the author's beliefs and values

I began my career as a teacher by doing a practicum and then as a guide and leader at Strathcona Park Lodge Outdoor Education Center, located in central Vancouver Island. This community was the vision of Jim and Myrnah Boulding and it was made up of environmentalists, educators and explorers like Gareth Wood, who eventually led an expedition that skied across the South Pole. It was a community that inspired me and also introduced me to the complexities and difficulties of building and maintaining community. My teaching degree in outdoor education and biology, and experiences gained on many trips like the Mount Myra one, provided me with the basic training for a subsequent job running an outdoor education program in the small community of Chetwynd, located in the South Peace River region of North Eastern British Columbia. Running this program taught me about the beauty of the northern winters and the importance of local knowledge. Many of the students that I taught had considerable local knowledge about the Northern arboreal forest environment that differed considerably from the West Coast environment that I was familiar with. They chuckled quietly as I showed them how to shave tinder from twigs to begin fires and then they pulled handfuls of dry tinder from beneath the bushes and lit them with a lighter and a grin. I learned that sharing knowledge builds community.

I taught in Chetwynd for six years and lived in the tiny community of Moberly Lake. I married during these years and we had two beautiful daughters who were born in Fort St. John and Dawson Creek. We then moved to the southern British Columbia and then to Nanaimo on Vancouver Island where we had two more beautiful daughters. My environmental education career continued in Nanaimo as I used the outdoor setting to

connect with the students in the alternative schools and severe behavior programs where I taught. It never failed to amaze me to see how the behavior of students, who were troubled and fearful in the classroom, changed when they were in the outdoors. Their whole body language often changed and they became talkative and excited by their surroundings. I was able to build the class into a community once we were removed from the school environment. This "nonformal education", as Gregory Smith defines it, seemed to me to open the doors of learning for these students and provide them with a chance to belong where they were once outcasts. Smith extends this "nonformal education" concept to include adult learning and defines it as "learning settings and opportunities that are not tied into the acquisition of diplomas, degrees, or licenses. Such learning, for adults, has often been located in less formal education relationships found in families, neighborhoods, workplaces, and churches" (Smith, 1999, p. 207).

A personal vision of community

Nonformal education is found in my family and provides me with the motivation for this study. I am in my twentieth year of my career and my older two children are preparing to leave our home and embark on their own careers as I look to my future and the various scenarios for my retirement from the formal education system. My children are also the product of "an educational system largely driven by economic concerns" (Smith, 1999, p.208) rather than "one aimed at preparing children to shape and sustain an ecologically beneficent society"(p.208). One of the scenarios for my retirement involves building "a constituency of adults willing to support a 'green' curriculum and 'green' values" (p. 208). This option would provide a sense of place for my children, my mate, my friends and our grand children. My vision would be of a community that provides a

place for security and growth for all its members. It would be a community that would nonformally educate all members "[t]hrough becoming alive to their place" and allow us to " reestablish the feedback links that Gregory Bateson (1972) suggested form the basis of intelligence" ( p. 215). It would be a community that would " cultivate a new standard that defines beauty as that which causes no ugliness somewhere else or at some later time" (Orr, 1999, p. 236). It would be a community that acts as a beacon of light in the darkness of consumerism and ecological degradation, to guide life's travelers towards beauty. A beacon that would attract the attention of fellow baby-boomers looking to retire on a fixed income and uncertain of the value of their savings and investments.

Time magazine's Daniel Kadlec recommends a three-staged retirement strategy that begins at age 60 and ends at age 70 to deal with this uncertainty. It is not until 70, it is predicted, that retirees will be able to "start spending the money you've saved over a lifetime" (Kadlec, 2002, p. 25). The implications of such a strategy seem embedded in the very quote itself, which hints that at this time for many of us the mentally and physically active lifetime is over. A sustainable community environment would allow it's members to continue to contribute to the "challenge of living in harmony with the earth [which] is as old as human society itself" (Annan, 2002, p. 46). It would also allow them to be able to protect their retirement capital by investing it in the necessities of living rather than saving it until they are ready to start living. This would make the selection of a suitable retirement location a search for an environment that creates beauty and provides a living answer to our grandchildren's questions about what we did to help the planet.

This is my vision as I see it from the top of my mountain, but as I talked to my family and friends about it I realized that they did not necessarily have the same vision,

nor even stand on the same mountain. David Orr encountered this same conundrum when he embarked on his project to design a building that "instructs as fully and as powerfully as any course taught in it" (Orr, 1999, p. 229). Orr's "first order of business was to question why we ought to do anything at all" (p. 230). My friends and family have had this discussion and we decided that we did want to do something. The next logical step was to decide what exactly we wanted to do. This meant the development of a common vision. It meant that we needed to stand on the same mountain, like the climbers on Mount Myra, and identify and then communicate our common goal.

# CHAPTER ONE: COMMUNITY AND VISION

## Rationale

### The ideal of community

" Perhaps no term in the current vocabulary of politics glows with so many favorable connotations as does community" (Tinder, 1980, p. 1). To achieve such an ideal, however, all participants must realize a common understanding of what constitutes "community". Tinder elaborates on this "ideal of perfect unity" (p. 1) and the inherent pitfalls in such an endeavor. He discusses the nature of community and its relationship to consciousness and inquiry, politics, equality, tolerance, society, communication, action, history, faith, transcendence and civility. These discussions lead us to the notion that the ideal of community is a complex and very personal one that cannot be revealed or apprehended by a linear or empiricist methodology. Tinder explains that "[c]onvictions are not necessarily destroyed or weakened by a realization of their objective uncertainty. Rather, they may be confirmed in their own distinctive nature as bonds with realities of another order than those within the scope of science, hence as cast in freedom rather than in logic" (p. 93-94). He emphasizes this point with reference to the fact that "[p]ractically every cause that human beings have died for - truth, freedom, justice, national independence - belongs to those matters concerning which no objective certainty is possible" (p. 92). Thus, the ideal of community is beyond the realm of science and other methods need to be developed to apprehend and communicate it.

### How to build community

How then can we find common ground from which to build community when objective certainty is unattainable? Jim Collins, in his book *Built To Last*: *Successful*

*Habits of Visionary Companies* (Collins & Porras, 1994) outlines how business can establish a common vision through the core values and beliefs of the company members. He states that such vision is more important than goals, and is only secondary to the people chosen to operationalize such vision. In his studies he shows that the companies that have long term success are those that maintain a common vision from which to drive their actions and set goals. He does not, however, outline a procedure for the apprehension of such vision. He primarily ascribes these business visions to the CEOs and their success is measured by how they model them to their subordinates. Collins does not advocate a "grass roots" method of establishing common vision; he merely establishes the success of vision as a part of core values and beliefs as an effective way to attain company stability through successive goal achievement.

The need for vision

Diana Leafe Christian (Christian, 2000) identifies vision as an essential ingredient when forming communities. She describes in her article "Six Ingredients for Forming Communities" how intentional communities need to establish a common understanding of "what we are about", "to preserve through the rough times, to remember why you're there, and to help guide your decisions" (p.78 -79). She briefly discusses two methods for getting people to "buy-in" to such visions; consensus and 90% majority vote. The pitfall of the consensus method, warns Rod Sandelin of Northwest Intentional Communities Association, is that in order to reach consensus the group must already have a common purpose, and this early in the process it usually doesn't. Leafe Christian does however advocate that successful communities need to "identify your forming community values, goals and vision early in the formation process" (p. 79).

Connecting vision and metaphor

Is there a better way to apprehend and communicate the core values and beliefs of a group from which to construct a workable vision statement? Gloria Snively (1986) states in her doctoral thesis that

> ...[r]esearchers try to distinguish between cognitive and affective domains, but in fact, they can't be separated. One way of attempting to capture some of the complex interplay between cognition and affect is by the construct of an orientation. In this study, an orientation means a tendency for an individual to understand and experience the world through an interpretive framework, embodying a coherent set of beliefs and values.
>
> These orientations are thought to be deeply rooted aspects of our conceptual system and not easily accessible with normal probing techniques such as pencil and paper tests or even conventional interview techniques. One of the ways of understanding these broad intellectual commitments is to look more carefully at the nature of metaphorical thinking in children. (p. 4)

Snively showed in her thesis that metaphor and literal interview could reveal patterns in responses that identified orientations and beliefs. "Metaphors mean different things to different people and this reveals their personal history/world view and is equal to the sum of their life experiences" (Snively 2002, lecture quote). This leads to the question of whether we can use metaphor to reveal and communicate shared orientations towards community and if these connections can be used to construct workable vision statements that reflect and communicate more deeply the nature of the participant's desires and needs.

The importance of such a connection is clear when applied to any situation where the generation of shared vision is required. If metaphor can reveal shared vision in the building of an intentional community then maybe it can also be used by other organizations seeking effective vision statements to drive their actions.

## Purpose of the study

### Vision that reflects core values and beliefs

This study investigates the connections between core values and beliefs and the use of metaphors as a method of communicating the complex nature of these ideas. The purpose of this study is to address the problem of generating vision statements that reflect and communicate the core values and beliefs of the participants. This purpose is achieved in four stages. Firstly, tools are developed in the methodology to examine how metaphors are used when describing the future and to establish the stability of metaphor use over time. Other tools are developed to discover if different individuals use similar metaphors to describe similar visions and to determine how to use metaphors in constructing meaningful vision statements. Secondly, the methodology is applied, in a case study, to a group of individuals seeking to establish an intentional retirement community. Thirdly, it is shown that the application of the tools in the methodology to the study group does generate data in the form of metaphors. Fourthly, the metaphorical data generated is analyzed and shown to be useful in crafting metaphorical vision statements.

### Applications of metaphorical vision statements

The wider application of such metaphorical vision statements, beyond the development of an intentional community, is one that can be used by any organizations seeking an effective vision statement to drive their actions. The effectiveness of a vision statement is measured in terms of its actual use as a reference point in initiating and sustaining any project.

## Research Questions

1. How are metaphors used when describing visions of the future?
2. How does metaphor use change over time?
3. Do different individuals use similar metaphors to describe similar visions?
4. Can metaphor be used to construct long lasting and meaningful vision statements?

## Participants

### Previous studies on this group

The participants in this study are drawn from a group of adults that have been together for about twenty four years. The core members of this group met in the mid 1970s at the University of Victoria and formed an urban communal network that was described in detail in a master's thesis written by one of the members, Jennifer Evans, in 1986. This study, entitled *Commitment structure and process in an urban communal network*, investigated the nature of the "attitude of participation that promotes consistent behavior according to the degree of congruence between personality dimensions" (Evans, 1986, p. ii). This kind of commitment "is considered to affect motivation and enhance personal adjustment through goal setting, interaction and belief" (p. ii). Evans' sought to "explain the longevity of an urban, communal network through its use of commitment mechanisms" (p. ii) and her study provides the background for this study. Her methodology combined natural inquiry with a quantitative approach in an attempt to achieve a balance of information. The data for her study were gathered by " a combination of unstructured and semi-structured methods" (p. iii). The unstructured methods were one month of observations of the group producing 12 interactive situations

that were analyzed. These observations proceeded covertly and were transcribed in narrative style immediately following the event. The areas that were highlighted were; interaction patterns, descriptions of places, settings and people, reactions to outside authority from the group and to the group from non-members, group sanctioning behavior, probationary and leadership behavior, decision-making procedures, repeated activities and topics of conversation/group concern (p. 47).

The semi-structured methods consisted of

> [T]welve interviews, conducted over an additional three month period, [that] examined group commitment mechanisms through the eyes of two classes of informants (central members and peripheral/new members). An historical interview, undertaken in conjunction with two central participants, provided additional information about the changing process of the group. Data collection occurred within a context of established involvement as the participant-observer became a member of the group in 1980. This was done in order to demonstrate that research may be undertaken from an involved or 'subjective' perspective. (Evans, 1986 p. iii)

Evans' found that the

> ...community demonstrates a shared quest for social transformation through their communal past and community oriented present. Commitment in the network is largely affective, producing cohesion through the attaching process of communion. Homogeneity of membership, communistic sharing and labor, regularized group contact, rituals of inclusion (annual parties and nature walks, confession and mutual criticism), and context-laden communication patterns support the process. Overall commitment is notable as a blend between individual (anarchistic) and collective designs. Cognitive commitment is limited by the unpredictability of future residence in Victoria, and evaluative commitment circumscribed by the lack of an articulate, collective belief. (Evans, 1986, p. iii)

Evans interviewed eleven network members in 1986. Seven of these individuals are still connected with this group and were interviewed in this study. The four individuals that are no longer connected with the group were classified by Evans as "peripheral/new members" (p. 33-35) to the group in 1986 and never became "central

members" (p. 33-35). There are four females and three males in this group who are presently in their late forties and early fifties. The nature of the group's current employment is heterogeneous with two individuals from professional backgrounds in counseling, two government employees, and three self employed. This study group has a total of 15 children ranging in age from six to twenty years old and five of the seven participants are with partners who are the parents of these children.

Participant's group history

The members of the study group and the extended group, which includes some partners who were not present during Evans' 1986 study, have remained in contact for twenty four years by meeting twice each year for camping and birthday celebrations. Five of the study group members live on the East Coast of Vancouver Island and in Victoria, the capital city of British Columbia. One study group member lives in central B.C. and regularly travels with her partner and family to the coast to participate in the bi-annual meetings. The seventh study group member lives in Vancouver. The Victoria contingent and extended group meets weekly and contact is further maintained through e-mail and Christmas card exchanges. It was at many of these meetings that the subject of the group, nuclear family and individual futures was discussed. These discussions eventually led, because of the communal history, to the idea of an intentional or retirement community as a means of pooling this group's limited resources and continuing their long standing relationships.

## Methodology

The methodology in this study uses the data from Evans' study to examine how metaphors are used when describing visions of the future and as a base line for

establishing how metaphor use changes over time. Evans' interview format asked participants questions in the following categories; continuance commitment, cohesion commitment, and control commitment. These categories were preceded by demographic and historical data questions which included the first question used in this study: do you consider it [the network] to be a community? The second question in this study came from Evans' continuance commitment category of questions: do you see yourself as being involved with this group in the future? This study's third and fourth questions came from the control commitment category of Evans' questions: what values do you see the group expressing? Do you think the group has a central ideology? If yes, what is it? The metaphors used to answer these questions in Evans' study were compared to the metaphors in the answers to this same questions asked in 2003. The first two questions were chosen because they address the issues of community and future involvement which are central to this study's investigation of visions of a future community as expressed metaphorically. A comparison between the metaphors in Evans' answers and this study's answers allows for a longitudinal perspective on how metaphors were and are used by the group members to describe visions of the future, and to see how such metaphors change over time.

The third and fourth questions were chosen because they address the issues of values and ideology which have been established by Collins and Porras (Collins & Porras, 1994) as central to the issues of vision. Here again, the metaphors used in the answers to these questions were compared with the metaphors used in the answers to the same questions asked in 2003 to describe visions of the future, and to see how such

metaphors change over time. This is to establish if the use of metaphor is consistent over time and thus useful in the construction of long lasting and meaningful vision statements.

The second part of this study's methodology seeks to establish if individuals use similar metaphors to describe similar visions and if such metaphors can be used to construct long lasting and meaningful vision statements. This is necessary because metaphors are culturally specific and the same metaphor can be used in different ways by different cultures. An example from this study is the metaphorical use of the term "grounded." This metaphor is used by pilots to refer to not being able to fly. The same term is used by parents and adolescents to refer to limits on individual freedom and curfews. In this study this term is used to refer to emotional stability and refers to the way the roots of a tree are firmly planted in the ground.

Kelly's Personal Construct Theory (Kelly, 1955) is used as the basis for this part of the methodology. This theory postulates that "a person's processes are psychologically channelized by the ways in which he [she] anticipates events" (p. 46). Kelly's theory was chosen because it deals with the issues of anticipation of events which are central to the issues of vision of the future. The most relevant sections of this theory are the commonality corollary and the sociality corollary. The commonality corollary states that "to the extent that one person employs a construction of experience which is similar to that employed by another, his psychological processes are similar to those of the other person" (p. 90). The relevance of this corollary to this study can be further illustrated with the "grounded" metaphor. The common "construction of experience" for pilots is the experience of flying and this is the understood common referent in their use of this metaphor. Their personal freedom is restricted on this area only. However, the common

experience for parents and adolescents is more generally the restriction of personal freedom which is more attached to the metaphorical referents of birds flying or not being allowed to fly from the nest. The common experience in this study has metaphorical referents in the common experience of the group nature walks and connections to Nature. Hence the term grounded refers to the stability of natural structures such as trees. Kelly's theory is used in this study's methodology to distinguish between these common experiences and their metaphorical referents. This is done using his Minimum Context Card Form which asks respondents to group two items together from a triad of similar items. The respondents are then asked to explain what criteria they used to group these two items together and why the third item was excluded. These criteria are based on the constructs which are the basis of the referents that each individual uses in such discriminating processes. An example of a triad of cultural domains extracted from the interviews is included below for clarification.

Kinds of rituals
Kinds of feelings
Kinds of ideology

Kelly's sociality corollary is relevant to this study because it states that "to the extent that one person construes the construction process of another, he [she] may play a role in a social process involving the other person" (p. 95). The "social process" in this study is the construction of a meaningful vision statement to direct the building of an intentional or retirement community. Kelly states that the role the group members play in such an enterprise is dependent upon how each member construes the construction processes of the other members. This construing can be expressed metaphorically and is linked to action because "[H]omology of thought and speech points to a close connection

between metaphorical cognition and the planning of action" (Schmitt, 2000, p. 5). A more detailed description of how this data was collected for this methodology is discussed in chapter five. Figure 1. below summarizes the methodology used in this study.

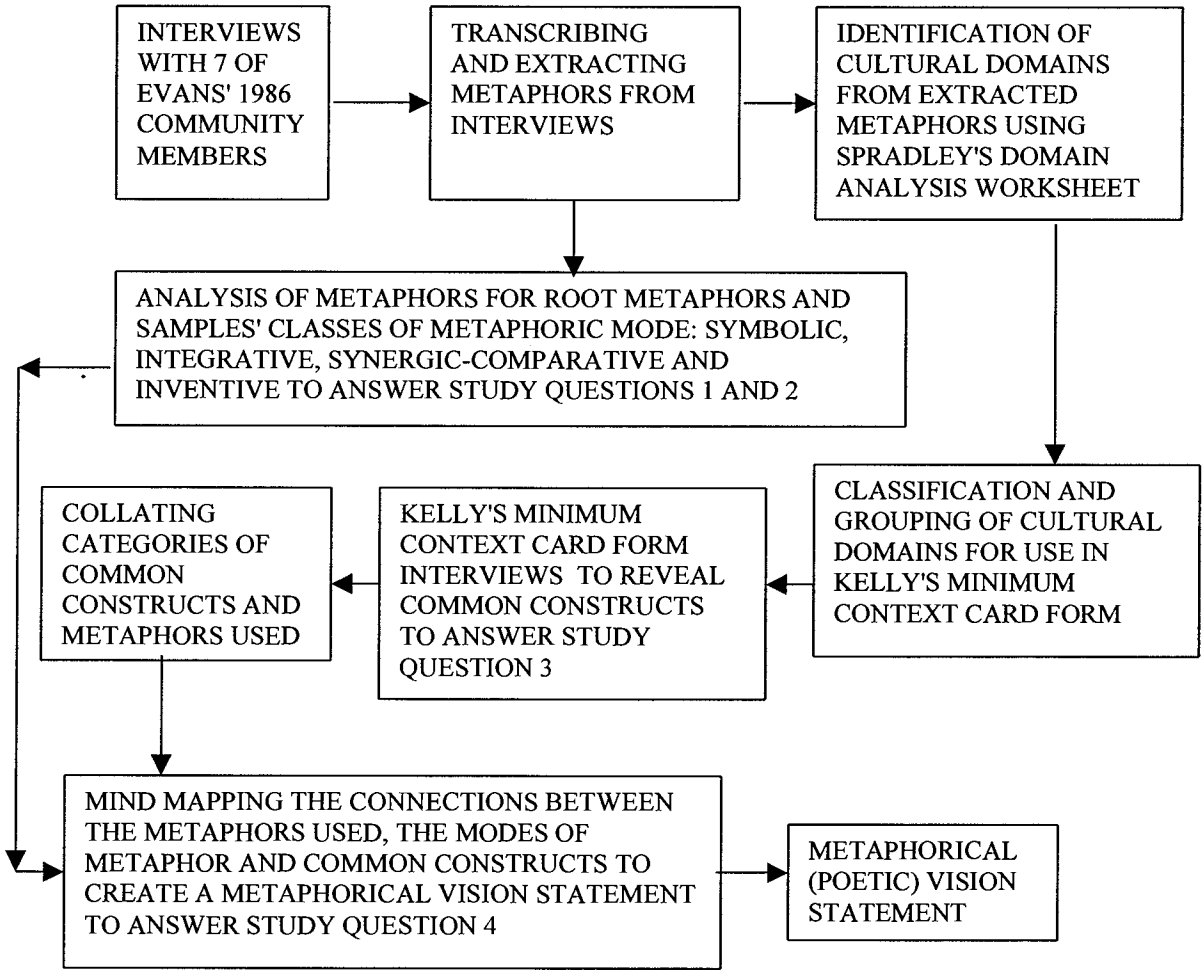


Figure 1. Mind map of the methodology used in this study.

Evans' study refers to her involvement as a participant-observer and her resultant "subjective" perspective. She includes a section in the summary conclusions and implications entitled, "Within/without: we are the dance; what is the beat? (The participant observes herself during...) observation, interviewing, analysis and write-up" (p. v). She includes many metaphorical quotes from literature and song that were current in 1970s and 1980s throughout her study and in this final section to acknowledge this

participant-observer status and perspective. This study acknowledges that I have a similar involvement in the group, and resultant perspective, in the form of a creative metaphorical strand that parallels the literal research strand. These creative hiking and sailing strands are intended to demonstrate to the reader the metaphorical nature of my own thinking and how my involvement in the research and the group has affected this thinking. Metaphorical advance organizers are included at the beginning of each chapter to introduce the concepts discussed in the chapter and to allow the reader to frame these ideas metaphorically before they are read literally. An understanding of such metaphors can provide clues to the reader as to the content of the subsequent chapter and to the nature of metaphorical communication.

"The Search" strand is intended to be read as my metaphorical journey of discovery through the process of writing this thesis. "The Search", parts 1, 2, 3 and 4 were written before I began this study and represent my search for a broader understanding of vision through metaphor. The final part 5, found in the Afterword, was written after the research and analysis were completed and represent a metaphorical vision of my place in a community brought about as a result of this study.

## Limits of the Study

Vision alone is not enough to ensure the success of any enterprise, it is merely a starting point from which to direct the political and legal aspects of a community. This study is limited to the apprehension and communication of vision. It is not the intent of this study to follow the history of this intentional community. It is the intent of the study to provide a starting point for this community and a methodology that can be used by any group or community seeking a common and motivational vision.

## Sources of Bias

The main source of bias in this study may come from the researcher's own visions of community. The author seeks to reduce this bias through relating a personal metaphor in the form of a story called "The Search". The intention is that this story will be seen as an extended metaphor for the search for community in the author's life and in the life of other members of the group. This story should also reveal the author's vision of community to the reader allowing for comparison and contrast with the group's vision as derived from shared metaphors. "The Search" is also intended to provide a context for this research in the form of a journey, based on real events, that led the author to investigate the questions presented in this report.

## Falsifiability

Falsifiability in this study should be easy to establish due to the long-term nature of the relationships between the participants. This study group already has a long-standing record of networking and this should provide the researcher with a clear connection between vision and shared metaphor in the data. If such a connection is not clear with a self-selected group such as this, then it will presumably be even less clear when sought in organizations that have a less extensive history of personal relationships.

## Significance of the Study

This study will make a contribution to all groups that seek to communicate their common vision. The consensus method of apprehending a common vision does have its drawbacks, but it also has its strengths. The principle strength is that communication is occurring and ideas are being shared. The proposed metaphor method of obtaining a common vision statement is also an exercise in communication. Together they "should

ultimately serve to lower or even remove the barriers of misunderstanding that unduly separate us human beings one from another" (Peck, 1988, p. 257) and help us to learn, accept and celebrate our individual differences. This study proposes a starting point and a methodology for groups who wish to begin building any community or organization that values communication.

## Organization of the Report

Five chapters follow two strands throughout this report. The first strand appears in the body of each chapter and address the questions in the study and is called the research strand. The preface and the beginning of each chapter are intended as metaphorical advance organizers to help the reader frame the research strand that follows. The second strand address the author's metaphorical journey towards the ideal of community, that includes this thesis, and is called "The Search" strand. This strand appears at the end of each chapter and is concluded in the Afterword.

The research strand states the problem and research methodology in chapter one, then reviews the literature and research methodology in chapters two and three. This strand then analyzes the research findings in chapter four and concludes with a summary and implications in chapter five.

"The Search" strand follows the author's personal metaphor, in the form of a sailing story, that begins at the end of chapter one as a search for meaning in the connections with the natural environment. Chapter two concludes with this strand examining aspects of spirituality and metaphor. The story then continues at the end of chapter three to metaphorically comment on the relationships between individuals and groups and the importance of these relationships to our place in the natural environment.

Chapter four finishes by following the sailing adventure through the complexities of action and chaos and shows the unpredictability of action, even carefully planned and informed action. The Afterword brings the searchers to questions about their own mortality and reveals how the answers to these questions become a vision of community.

"The Search." Part One

The rocks reared out of the sea ahead, studded with boulders and gnarled trees with their roots showing. Waves splashed at their feet making a soft dangerous sound. The sailboat was headed straight for them.

With a trim of the sails and a flip of the tiller the small boat tacked and headed away from the rocks oblivious to their warning or menace. She kicked up her transom and, as her jib was tightened, heeled on to the port tack.

The two crew grinned at each other, pleased with the maneuver and glad to be at sea again. Time on land had its advantages but time at sea was always better. At sea there was the ever-present sense of the bigness of it all and a connection with the forces of the wind and tide. These immense forces shape the lands and the lives of people. Here was the ultimate connection to the dynamism of the planet and perhaps further.

The ripples reflecting back the bright sunshine on to the hull whispered no such secrets. They lapped up the speed and lifted to a creamy bow wave, cut by the curved side of the vessel, as she slipped out of the bay and into the wide protected strait.

This was a long tack and it gave the men time to look around. They were heading diagonally away from the point with the disappointed rocks out towards a sandy shore backed with conifers and bright green maples. Their destination was in clear view off the

port beam. It was an island that looked like a huge hunchbacked reptile rising out of the sea with a spine spiked with pines and firs. It lay on the opposite tack a brief sail away.

Talking was not needed between the two men. They worked in unison together with the boat that they both knew so well. The main sail was drawing well and looked like a bird's wing as it wheels and dives on its side. The other wing was the keel, deep in the water flying through an equally turbulent and chaotic fluid. It was easy to see the flow of the wind through the slot of the jib by its shape and the fluttering tell-tails at its luff. The sky at the tip of the mast was blue and clear of any low clouds. High up, even higher than the pair of wheeling eagles, mare's tails raced towards the mountainous horizon.

The search was on.

They tacked again and were soon sailing along the rocky shore. It rose steeply and was strewn with angular boulders seemingly sewn together in places by the roots of trees. In other places the shores were sheer, rising up to be topped by hanging shrubs. These areas smelled sharply of rotten fish. The guano of the cormorants showed as white streaks down the smooth rock and their comings and goings from the hidden ledges were clearly visible. The seals slid off the barely exposed rocks ahead and popped up their heads like so many curious puppies.

A few more long tacks brought the sailors along side their destination and preparations were made to land. The main sail was dropped and, with the boom supported by the main halyard, was furled and secured. The sailboat glided silently into the protected bay with her centreboard raised up away from the rocks that were visible through the clear water. Her wooden sides were mirrored in the still bay as ripples formed

a vee from her bow. She slid up to the shore and gently nudged the sand with her stem, seeming reluctant to be going ashore so soon.

The crew was very business like in their unloading and transporting of the gear from the boat. The tide would soon be dropping and they wanted to be sure the boat would be empty when she set down on the beach and that there were no harmful rocks under her hull. Once this job was done there would be plenty of time to look around and see if this island would fulfill its promise.

As the boat gently settled down on to her bed of sand the crew became land creatures too. They quickly shed their wet deck shoes and donned heavier boots suitable for the rough terrain of the shore. The sun was now high in the sky and the summer heat had warmed the sandstone and basalt rocks of the island so it floated in a shimmering haze. The smell of drying seaweed and sand mingled with the scent of the conifer resins and created an exotic, expectant air. Seagulls gave their raucous cries overhead and swooped to feed on the gradually exposed feast of the sub tidal zone. Organisms from water, land and sky melded in a spectacular abundance of life.

At first the men moved cautiously trying not to step on the delicate fabric of wildflowers and mosses. This quickly proved impossible and a swift search revealed a narrow otter trail already free of vegetation. This conveniently led the up to a grassy level area that was sheltered from the prevailing winds and gave a clear view out over the tip of the island and into the straight. A glance back into the wooded center of the island showed a tangle of arbutus and Douglas fir split by fingers of volcanic rock overlaid with carpets of moss and lichen. The otter trail led over a rock finger and disappeared under the roots of a twisted juniper. The men moved around the area, naturally splitting up to

cover the entire site and meeting on the far edge. It was a perfect campsite. With a nod they agreed that this stage of the exploration was concluded. Quietly they returned to the beach, hauled up their gear, and made camp.

The search was still on.

# CHAPTER TWO: AUTHENTIC VISION

## Literature Review

### Introduction

This review follows rhizomes of thought through the literature in an attempt to reveal a method of developing a vision that authentically reflects the core ideology of a community. This vision applies firstly to the issues of the fragile world environment and the approaches that various authors have called for to sustain the planet. Secondly, this review follows the development of intentional communities as one approach to sustainability. The review thirdly deals with the issues inherent in building such intentional communities and proposes a starting point in the form of the generation of authentic vision statements. This term is defined and the methods for their generation are explored at a business and grass roots level.

Fourthly, this review explores various efforts that have been made to establish such communities by looking at failed attempts and by suggesting new strategies revealed by these efforts. The main thrust of these new strategies hinges on the apprehension of authentic vision and how personal construct theory can be used to generate vision. The theory and methodologies introduced in chapter one are elaborated on, and the tools for this purpose are discussed.

Fifthly, inquiry and community are reviewed and related to authentic vision through the idea that communication of vision is as essential as the vision itself. Metaphor is the tool that is proposed to facilitate this communication and various authors are reviewed and their opinions on this issue are quoted.

This review concludes with a look at the educational implications of building community and the generation of authentic vision. The final summary reframes the entire discussion again in terms of world issues and transformative learning.

The issues of the fragile world environment

Community is a term that can be applied from a macro to a micro perspective. This part of the review will trace these perspectives from global to local to personal perspectives of community in an attempt to position the reader to understand the connections amongst community, education, vision and metaphor.

In 1992 world leaders assembled in Rio de Janeiro for the first Earth Summit to consider what actions they could take to heal the ailing environment. Ten years later world leaders met again at the World Summit on Sustainable Development in Johannesburg to reassess the planet's condition and to decide where to go from here. Prior to this conference the U.N. Secretary-General, Kofi Annan, wrote an article offering two visions of where he saw humanity headed. In his article, submitted to Time Magazine's Special Report on How to Save the Earth, Annan (Annan, 2002) outlined a "dangerous path" leading to increased global warming and drought. He contrasted this path with an "alternate route" leading to "a more hopeful picture: of green technologies; livable cities; energy-efficient homes, transport and industry; and rising standards of living for all the world's people, not just a fortunate minority" (p. 46). This is a positive future vision of a world community that " aims to put equal stress on the twin aspirations of sustainable development" (p. 46). Finally, Annan challenges us all to "exercise greater responsibility, for one another as well as for the earth on which our progress and well-being depend" (p. 47). Budd Hall (Hall, 2001). echoes Annan's concerns stating that

"[c]learly we are on an ecological collision path between a Utopia of the rich and the carrying capacity of a still-fragile planet" (p. 39). Hall discusses the impact of a "Market Utopia" and argues for resistance and transformation through adult learning as a way to "claim back the power of the Utopian vision"(p. 44). He asserts that " [i]ndividual and social demand for learning is a transformative force of the greatest power"( p. 44). Finally, Hall calls "for locally defined models of sustainability which will prevail the lived realities of local people with all their social, cultural, political, spiritual, moral and ecological goals and aspirations"(p. 45).

Julian Beltrame, writing in Maclean's Magazine, calls for united action in our cities to combat the negative impacts of garbage, sewage, traffic and smog. Beltrame quotes James Knight, the chief executive officer of the Federation of Canadian Municipalities, in regard to the increasing move by Canadians into urban communities comprising more than half of our population. Municipal revenues have not kept pace with this population shift and, "Something has had to give,' says Knight, 'and something is giving.' What's giving are the intangibles, those ineffable, hard to quantify things that make up what we call the urban environment. Each city has its own tale of woe" (Beltrame, 2002, p. 20). Beltrame proceeds to enumerate these woes of environmental degradation and ends with a call "for some novel approaches to encouraging good environmental practices"(p. 24).

The development of intentional communities

One novel approach to thinking globally and acting locally is intentional communities. These are groups "of people who have chosen to live or work together in pursuit of a common ideal or vision" (Kozeny, 2000, p. 17). These communities have

existed on record since the 6th Century BCE when Buddha's followers rejected wealth and joined together in ashrams to model an orderly, productive and spiritual way of life. A timeline of Intentional Communities Through the Ages was compiled by Geoph Kozeny (2000, p. 17-21). This timeline spans over two millennia and briefly describes intentional communities as diverse as the Essene Communities of the second century, the Puritans who founded the Plymouth Colony in 1620, and the community of Findhorn, founded in 1962 in rural Scotland as a "center of light" in harmony with nature's intelligence"(p. 21).

Caroline Estes, in her speech at the 1993 Celebration of Community in Olympia, Washington, suggests that intentional communities are not places to hide, but rather places where " we each can make a difference, if we are out there saying, ' We have another way.' ' We do not need to go down the road of taking, always taking, and not returning" (Estes, 2000, p. 22). She adds to Koffi Annan's challenge " that we are servants of this planet, and need to give that service"(p. 22). This sentiment is reinforced in Ted Perry's poem, inspired by Chief Seattle and quoted by Fritjof Capra in his 1996 book "The Web of Life".

> This we know,
> All things are connected
> like the blood
> which unites one family....
>
> Whatever befalls the earth,
> Befalls the sons and daughters of the earth.
> Man did not weave the web of life;
> he is merely a strand in it.
> Whatever he does to the web,
> he does to himself. (p. xi)

Generating authentic vision

How do we move forward to realize our responsibility to the world and local communities and become "servants of this planet"? Where do we start? One place to start is suggested by Diana Leafe Christian in her article *Six Ingredients for Forming Communities (That Help Reduce Conflict Down the Road)*. She suggests that one of these ingredients is "[i]dentifying [their] vision and creating a vision statement" (Christian, 2000, p. 78). Her reasons for this are that there needs to be a common understanding of "[W]hat we are about" (p. 78). Such vision statements are instrumental in communicating a "group's core purpose to others and to potential new members" and "help awaken (your) vision as an energetic presence"( p. 79). She acknowledges that these vision statements are not always enough to motivate the building of communities, but recommends them for communities that are forming now because of present building codes, the costs of land and housing, "cult" stereotypes, and the problems of zoning. The vision statement will not make these problems go away, but it may provide the resolve to pursue the project through such trials. She suggests that either a consensus or a limited majority method can be used to arrive at an acceptable vision statement, but warns that there is an inherent problem in this process. "It's a catch-22: for consensus to work well your group must have a common purpose, and at this point, [i.e., the beginning of such a community] it doesn't" (p. 79). Thus, we are left with the problems of how to arrive at a workable vision statement and how useful such statements are in developing community.

The business community has been aware of the value of vision statements for at least the last fifty years. In their book *Built to Last: Successful Habits of Visionary*

*Companies*, Collins and Porras (Collins & Porras, 1994) dispel myths about what it takes to be a visionary company. They chose visionary companies using the following criteria:

> Premier institution in its industry
> Widely admired by knowledgeable business people
> Made an indelible imprint on the world in which we live
> Had multiple generations of chief executives
> Been through multiple product (or service) life cycles
> Founded before 1950. (p. 2)

The companies in their research group included 3M, American Express and IBM.

One of twelve myths that these authors dispel is that "Companies become visionary through "vision statements." This is their reality:

> The visionary companies attained their stature not so much because they made visionary pronouncements (although they often did make such pronouncements). Nor did they rise to greatness because they wrote one of the vision, values, purpose, mission, or aspiration statements that have become popular in management today (although they wrote such statements more frequently than comparison companies and decades before it became fashionable). (p. 10-11)

These authors found that a fundamental element of a visionary company was a core ideology or core value "that guides and inspires people throughout the organization and remains relatively fixed for long periods of time" (p. 48). They reviewed the core ideologies of the visionary companies but found no single item that showed up consistently across all companies. They did however, find that " the authenticity of the ideology and the extent to which a company attains consistent alignment with the ideology counts more than the content of the ideology" (author's emphasis, p. 67). This finding led them to investigate how to ensure that the core ideologies "represent more than just a bunch of nice-sounding platitudes - words with no bite, words meant merely to pacify, manipulate, or mislead" (p. 71). To answer this they first quote that "social psychology research indicates that when people publicly espouse a particular point of

view, they become much more likely to behave consistent with that point of view even if they did not previously hold that point of view" (author's emphasis, p. 71). Secondly, and more importantly, Collins and Porras point out that "the visionary companies don't merely declare an ideology; they also take steps to make the ideology pervasive throughout the organization and transcend any individual leader" (p. 71). This is done through indoctrination and nurturing select senior management based on their fit with the core ideology.

How are these ideologies defined? Collins and Porras define the core ideology as having two components: core values and purpose. They have found that this definition was a useful guide in setting up ideologies. They trace the origin of the core values to individual leaders and explain that these leaders either brought these values to the company or they evolved as the company was built. What ever the origin of these ideologies, the authors again emphasize that "the key step is to capture what is authentically believed" (p. 76). Purpose is defined as "the set of fundamental reasons for a company's existence beyond just making money" (p. 48).

Collins' and Porras' research leads to the idea that vision, as loosely defined by Leafe Christian, is more precisely defined as being composed of purpose and core values. These authors all agree that the authenticity of such values and purposes is a key concept in building sustainable communities. They do not, however, agree on how to generate authentic vision statements that incorporate core values and purpose. Collins and Porras advocate for a top down approach lead by example and indoctrination by senior management. Leafe Christian searches for grass roots vision generated by consensus, while admitting that such methods are flawed.

Efforts to establish community

Guy Dauncey, an environmental and community development consultant, encountered the problems of generating authentic vision statements when he attempted to build an eco-community town at Bamberton on Southern Vancouver Island in Canada. He described a vision for an intentional community that he hoped would provide a pattern for a better model of communities for the 21st century. This plan was for a community of 12,000 people that included details of the community, economic, physical, cultural and environmental infrastructure. The environmental infrastructure followed the Worldwatch Institute's goals of the 'Turnaround Decade' and attempted to create a vision of sustainability in every aspect of the community's life. After two years of planning Dauncey moved to "the final stages of a contentious rezoning process" (Dauncey, 1993). He hoped to begin working on the site by the fall of 1994. The project was never built because zoning was never approved. Why did this project fail? They "held numerous community meetings, asking local people what they thought should happen on the site" (p. 24). They had leadership "in the person of David Butterfield, president of South Island [Corporation], who is quite open about his desire to change the world" (p. 24). The denial of the zoning approval suggests that despite the community input, leadership, proven market need and in-place financing, somewhere along the line an authentic vision, that motivated all stakeholders to move forward with the project, had not been generated.

Another example of an inability to generate an authentic vision of community is found in the literature on empowerment. Arlene Eisen found in an analysis of theory and practice in a model of community empowerment and health education, that grass roots control was empowering when building community. She found that the residents rejected

a top down approach to revitalizing the Dudley Street neighborhood by the Riley Foundation and states that collaboration "was most productive when funders facilitated a process of neighborhood residents talking to each other and reaching their own consensus" (Eisen, 1994, p. 240). Francis Dunn Butterfoss and associates, in their analysis of community coalitions supports this opinion. They describe three types of coalitions based on membership, all of which advocate grass roots approaches. They comment further on what factors are likely to affect coalition functioning and suggest that the most important of these conditions is a "recognition of a mutual need or purpose" They reinforce this idea calling this mutual purpose "direction setting" and a "spirit of cooperation" (Butterfoss, Goodman, & Wandersman, 1993, p. 320). This evidence suggests that authentic vision, which incorporates core values and purpose, is best generated at a grass roots level, if it is to be effective in initiating actions intended to build and sustain community. It is at this level that we deal with the empowerment of the individual and how each personal vision constitutes a part of an authentic vision.

How is such personal vision to be apprehended? George Kelly developed a theory of personality based on what he called personal constructs. Bannister and Fransella (1971) connect these personal constructs with the concept of core values in their analysis of Kelly's theory. "It is a psychological theory which admits that values are implicit in all psychological theories and takes as its own central concern the liberation of the person" (Bannister & Fransella, 1971, p. 12). Kelly built his theory on a fundamental postulate. "A person's processes are psychologically channelized by the ways in which he anticipates events" (Kelly, 1955, p. 46). This creates a connection between authentic vision as a method of anticipating events and Kelly's theory that "stresses that man is in

business to make sense out of his world and to test the sense he has made in terms of its predictive capacity" (Bannister & Fransella, 1971, p. 20). Kelly (1955) defines a construct as "a representation of the universe, a representation erected by a living creature and then tested against the reality of that universe" (p. 12). Bannister (1977) elaborates on this definition by saying that a construct is "a way in which two or more things are alike and thereby different from a third or more things" (p. 14). These constructs are broken down into two hierarchical categories: core constructs and peripheral constructs. Bannister defines a core construct as one "which governs a person's maintenance processes", and a peripheral construct as "one which can be altered without serious modification of the core structure" (Bannister & Fransella, 1971, p. 205). Thus, it appears that Collins' and Porras' core values are closely aligned with Kelly's core constructs. These constructs are further explained as consisting of two opposite poles at either end of a continuum. This bi-polar system allows the individual to shift their view of any construct along the continuum as new experiences provide them with greater predictability. The theory proposes that there is pyramidal structure of constructs with the peripheral constructs subordinate to the core constructs.

Kelly's theory depicts humans as striving for personal meaning and he advances eleven corollaries to support this contention. The most applicable of these corollaries to the issue of authentic vision is the sociality corollary. This states that "to the extent that one person construes the construction processes of another, he may play a role in a social process involving the other person" (Bannister & Fransella, 1971, p. 30). Kelly says this "in another way: the person who is to play a constructive role in a social process with another person need not so much construe things as the other person does as he must

effectively construe the other person's outlook" (p. 95). If the social process that we are dealing with is the development of community through an authentic vision, then Kelly's constructs provide us with a theory and tools with which to investigate core values embedded in such constructs. Each person plays a role in the development of a community, and Bannister explains the importance of the role we are willing to play in terms of a core role structure. Bannister (1971) defines these core role structures.

> The term core role structure refers to the system of constructs which deal specifically with self. They are the dimensions in terms of which a person evaluates the central aspects of his own behavior, the personal issues with which he is most concerned, the ways in which he tries to anticipate his own future directions and activities." (p. 36)

Kelly (1966a) as cited in Bannister (1971) explains role as follows:

> So anyone who attempts to understand others in terms of the outlooks they have, rather than their behaviors only, may indeed play a role. This isn't to say that he tries to conform to their outlooks, he may even try to stand them on their heads, but if he tries to understand others by putting on their spectacles and then does something, then that which he does could be considered as a role. (p. 49)

The tool that is provided by Kelly is in the form of a measurement instrument called the Minimum Context Card Form. This tool is used to elicit the constructs that make up an individual's "system of constructs which deal specifically with self" (p. 36). To use this form, individuals are presented with a triad of elements, such as role titles or cultural domains. They are then asked to specify "some important way in which two of them are alike and thereby different from the third" (Fransella & Bannister, 1977, p. 14). "The answer to the question concerning the difference is the contrast pole" (p. 14). Bipolar constructs elicited in this manner can then be compared to constructs similarly elicited from others and then used to ascertain "the extent that one person employs a construction of experience which is similar to that employed by another" (Kelly, 1955, p.

90), which means, as Kelly explains in his Commonality Corollary, that "his [her] psychological processes are similar to those of the other person" (p. 90). Kelly elaborates on the implications of this corollary by explaining that people from a similar culture, with culture "taken to mean similarity in what members of the group expect of each other" (p. 93), now have "the basis for similar action" (p. 91).

The communication of vision

The issue of how to communicate a person's construct system is central to the issue of authentic vision. Such vision must be easily communicated to all participants if they are to play a core role in fulfilling its purpose. The establishment of community is necessarily a system of interconnected roles. Kelly proposed that people play a central role as "scientists" that are continually inquiring and conducting experiments to test the predictability of their constructs through the outcomes of their behavior. Glenn Tinder (Tinder, 1980) connects this view to community by labeling inquiry as "the common search for truth that is at the heart of community."

> Inquiry (then) takes place through communication and in that way alone. In this sense, inquiry is community. Having reached this conclusion, we can move a step further by reversing the proposition and asserting that community is inquiry. (p. 30-31)

Tinder supports this claim by referring to the classic Greek thinkers: "Community and communication were at one in two of the greatest figures of ancient thought, Plato and Augustine" (p. 80).

Tinder then expands on this idea of communication and links it to action in the following quote. "Communication that ignores the necessity of action is abstracted from the world and history and consequently is false" (p. 53).

Thus, if inquiry stems from core values and purpose, and the communication of such inquiry builds community, then an effective way of communicating this kind of vision is required to provide the necessary impetus for action intended to build community.

How can authentic vision be communicated accurately? I propose that the use of metaphor be considered for this purpose. Support for this proposal can be found in the writings of Joseph Campbell (Campbell, 1986). His study of "metaphor as myth and as religion" reveals a connection with community.

> The study of any mythology from the point of view of an ethnologist or historian, therefore, is of the relevance of its metaphor to a disclosure of the structure and force of the nucleating monad by which every feature of the culture is invested with its spiritual sense. (p. 12-13)

Other researchers have used metaphor to communicate meaning. Karla Carmichael (Carmichael, 2000) used metaphors with a psychoeducational group comprised of survivors of a tornado in a small rural community. She used a therapeutic metaphor based on The Wizard of Oz to help participants to remember, learn and be motivated through a personal process of recovery. Hannay, Ross and Erb drew on chaos theory to examine the potential of change in a secondary school community. The metaphor of a living organization proved important in grasping the program's development because it emphasized the need of continual organizational learning and the importance of collaborative interaction. (Hannay, Ross, & Erb, 2000). Ronald Arnett and Pat Arneson examine "therapeutic language" (Arnett & Arneson, 1996) as a metaphor for the problem of pursuing community. Naida Tushnet found that the language and metaphors used by partners in a educational partnership program either facilitated or impeded the development of the partnerships (Tushnet, 1994). This development

depended on how accurately the language fit what actually occurred in the partnership. Carol Winkelmann found that individuals in a writing program were excluded from the classroom community when they "used metaphors in a way that did not mesh neatly with the way most students were using metaphorical language (Winkelman, 1991). Stephen Bacon found that metaphors could be used to reframe an Outward Bound wilderness experience so that its value could be more accessible. He discovered that the effectiveness of a metaphor is dependent on the extent to which the experience is isomorphic of, that is, similar in structure to, the normal life situation of the student (Bacon, 1983). Gloria Snively used metaphor tools in her doctoral thesis to study the relationships amongst student's orientations, beliefs, and science instruction (Snively, 1986). She quotes (Lakoff & Johnson, 1980): "The essence of metaphor is understanding and experiencing one kind of thing in terms of another" (p. 26). Snively discovered that metaphor could be used as a teaching tool to convey complex relationships, such as tide cycles, to students. She also found that if there was a "fit" between the metaphor used to teach such relationships and the orientation of the student to their environment, then that metaphor became a powerful teaching tool.

Thus, metaphor may be useful to express and communicate complex relationships, such as authentic vision, if such metaphors are consistent with the core values and purposes of the participants. Kelly's Minimum Context Card Form can be used to reveal the relationship between core values and purposes and personal constructs about community. What remains unclear is how to generate appropriate metaphors to reflect these personal constructs.

Educational implications of community

Brazilian educator Paulo Freire's writings clarify the educational implications of establishing this connection between personal constructs and metaphor. Freire's central premise is that education is not neutral and takes place in the context of people's lives. Freire, as cited in Wallerstein and Bernstein, (Wallerstein & Bernstein, 1988)

> ...offers a 3-stage methodology that forms the basis of an empowering education program. The first step is listening to understand the felt issues or themes of the community. Step two is participatory dialogue about the investigated issues using problem-posing methodology. Step three is action or positive changes that people envision during their dialogue. (p. 382)

Thus, a method of generating authentic vision that listens to the issues and themes of community and then establishes participatory dialogue around the personal constructs related to community follows the first two of Freire's steps. The study that follows this review hopes to initiate action or positive changes through this process by providing a methodology for apprehending authentic vision.

Freire supports Tinder's ideas about community, communication and inquiry by encouraging people to view education as a way of questioning critical issues using a dialogue approach. He assumes that knowledge does not come from experts in a formal educational setting, but rather from collective knowledge that emerges from group sharing. This is a position that places the empowerment of the learner at the forefront of any educational dialogue. Generating vision through shared metaphor proposes a similar grass roots methodology. Writers such as George Sefa Dei (Dei, 2001) feel that the role of

> ...schooling [is] to pave the way for a transformed view of our world in which all human subjects are able to assert their agency and work collectively to achieve goals of justice, peace, and harmony. But, of course, this noble objective rests on how as a community educators and learners can marshal their inner and outer

> collective strengths to work for change in a world today dictated by the unfettered needs of, and access to, global capital. (p. 121)

Many other authors support this empowering model for education. One such author is Michael Bopp (Bopp, 1989) who suggests that health professionals go " back to school, but to the school of community, to the school of the family, just listening to people" (p. 95).

Budd Hall concludes his article on The Right to a New Utopia by referring to vision (Hall, 2001).

> We have the right to a New Utopian vision, a vision that responds to the collective needs of the majority of people in the world, not simply the few. We need to grasp the power of the utopic vision for ourselves. (p. 43).

## Summary

This literature review has attempted to focus on vision as a source of personal and community empowerment within the world context described by Hall. It has followed paths of thought that reflect ideas on utopic vision and how such vision can be authentically apprehended and communicated. The study that follows this review seeks to find a method of generating long lasting authentic vision that can be used as a rallying point to build the dream of community and thus move us from the brink of destruction of our fragile planet. This dream is not one that is for just a select few. It is a dream that is for our children and their children, perpetuated by living a lifestyle that models the values espoused in the vision. It is a dream of empowerment through informal education claimed at the grass roots level and lived daily by those who create the vision.

"The Search." Part Two

The search was still on.

Sunlight came to the clearing in shafts and splatters, dappling the trunks of the giant arbutus trees. The peeling bark and ruddy colored limbs gave them an alien appearance among the conifers. Sinuous lines in their limbs suggested a nakedness that was not entirely plant like. The moving dapples made them writhe. Smooth light green sections, exposed beneath the peeled bark, added to an impression of a sensuous rebirth.

The tent beneath the trees looked equally alien. A functional camp spread out from the tent that included a rock edged fire pit and a water barrel. The men were strapping on equipment in preparation for further explorations. They both traveled light with their hands free of any encumbrances.

They began to move with a sailor's balance over the rugged terrain. The cushioning moss made their step silent as they glided along the rocky fingers towards the top of the first set of cormorant inhabited cliffs. The conditions here were harsh for all organisms and the consequences final. Every tree mounted a yearly growth front. The failures were stark in their frozen agony. Desiccated and torn they lay as reminders of the fickle summer rains and the ferocious winter storms. The successes were spectacular, each writhing or reaching to the sky according to its nature. The canopy cast a green hue on the men's skin that matched the peeling arbutus.

The search had started to generate energy, and this was detected. Neither man knew that his energy was creating forces that were altering the fractals of their futures. They did notice an odd skip in the continuity of their steps, but both put it down to the transition from sea to land legs. They climbed up towards the top of the rocky bluffs that

overlooked their camp. They were almost to the top, looking up towards the summit, when an eagle came soaring off the lip of the bluffs right towards them. The huge bird was so close that it made the men duck and roll to avoid the drooping talons. It cocked its head and directed a sentient look into the sailor's eyes before it sped off, aloof to its effect on them. For a moment both men lay where they had rolled. They looked at each other then out over the sea after the eagle.

The men arrived at the cliff top panting, not from exertion but from wonder. A strange glow seemed to surround them. They both seemed affected and sat down on the mossy summit only to fall back to stare longingly at the sky for another glimpse of the magical bird. It seemed to have touched both men deeply and as they watched the high mare's tails swirled and revealed themselves as a giant flying eagle, soaring slowly over the entire dome of the sky. Both men knuckled their eyes in disbelief. The moving image remained and intensified. The feeling of awe was palpable. There was no fear only the oneness and bigness that they sought at sea. No voices spoke but words came, unbidden to their minds.

I will see you in the stick men on the walls,

In the clouds of flying feathered forms

In the bark that peels

And in the wind.

With sadness they saw the image resolve itself back into high cirrus clouds. The form was still there to see, but it had ceased to be animated and now drifted like ordinary clouds.

The men realized that they were lying beside a pool caught in the fissures of the rock. Beside it grew a small clump of arbutus trees fresh with the new growth of summer. The water reflected the image of the trees showing them upside down and stark against the blue sky. A dot of motion was also reflected, wheeling in the depths of the pool.

To be a child of the wind

You must breath in and out,

Moving atoms of moistness home,

To the spirit pool,

Shaped as a shield.

Grasshoppers snapped their wings as they flew before the feet of the descending men. The sun was Westering and starting to decrease its intensity as it dipped to the purple mountains. The bay, where the boat lay on the beach, was flat and reflected the red rays onto the surrounding rocks. The greens of the mosses and Douglas firs contrasted sharply with the glowing rocks and enhanced the surreal effect. Then a vee moved across the still water showing the path of the otter just below the surface. The mood persisted from the cliff top pool. The search had revealed further clues and it was the thoughtful contemplation of these that occupied the men as they entered their camp.

The invaders came noisily.

# CHAPTER THREE: TOOLS FOR VISION

## Methodology

### Metaphorical advance organizer

Planning qualitative and quantitative research methodologies is similar to planning a sailing trip. The choices that are made and resultant decisions that arise from these choices are only based on what can be predicted to happen on the trip. The research about the destinations and experience of the sailor gleaned from previous voyages can be applied to this new voyage and used to predict what might happen. Care must be taken to choose a crew that has the appropriate level of experience for the voyage. The richness of the sailing experience must be taken into consideration when recruiting such a crew to ensure that all the time and effort spent in planning yields new and worthy experiences. The equipment, charts and weather data must be reliable and come from credible sources to ensure a safe voyage and the rationale for the proposed routes must be adequately described. Finally, the ethical considerations related to the manner in which the crew will be treated and the what will happen to any treasure that is discovered need to be addressed. However, the nature of exploration is such that new experiences and information are being sought and so the outcome of each new voyage contains an unknown element, yet to be discovered.

### Qualitative research methods

The above metaphor can be directly applied to qualitative research methods. Smith-Sebasto (Smith-Sebasto, 2000) outlines potential guidelines for conducting and reporting environmental education research using qualitative methods of inquiry by posing the following questions;

> Was the choice of cases or research participants appropriate for the intended research?
> Was there sufficient richness of data collection?
> Have you adequately ensured credibility and trustworthiness of the data?
> Is the context of the research (e.g. historical, cultural, etc.) adequately described?
> Have you adequately described the rationale for the selection of the specific research procedure(s)?
> Have you adequately addressed the ethical considerations related to the research purpose(s)? (p. 10)

The research procedures described below follow the guidelines suggested by Smith-Sebasto as they "represent the efforts of 30 environmental education practitioners, researchers, and scholars, and are offered in the spirit of academic and intellectual collaboration and cooperation" (p. 9).

Visions of the future

In 1986 Evans (Evans, 1986) wrote about the commitment structure and process in an urban communal network in Victoria, BC. This credible study "seeks to explain the longevity of an urban, communal network through its use of commitment mechanisms. In doing so, it also attempts to test and extend a particular theory of commitment (Kanter 1968)" (Evans, 1986, p. ii.). Evans' study group had "goals of mutual support and self actualization" demonstrated through "a shared quest for social transformation through their communal past and community-oriented present" (Evans, 1986, p. ii.). This group has maintained its communal past and built upon its community-oriented present for the intervening 17 years between Evans' study and this study. The group members are now in their late forties and early fifties and continues their quest for mutual support and social transformation. The support and transformation that this study seeks to explore is to a community-oriented future. Evans' study provides this researcher with rich data that can be used to compare how metaphors have been used by this group to describe community

visions of the future and to see how such metaphor use changes over time. This study then explores whether different individuals use similar metaphors to describe similar visions and if such information on metaphors can be used to construct a long lasting and meaningful vision statement that can be used by the group to further maintain and build a community facility.

The nature of the group's understanding of community and future involvement

Evans asked 88 questions in total from 55 items that were organized into six subsections that covered topics such as; demographic and socio-economic details, historical background, and "questions designed to test the existence of the three hypothesized commitment types and their attendant mechanisms" (Evans, 1986, p. 56). The first part of the research procedures for the present study uses two of these questions to explore the nature of the group's understanding of their community and their involvement in it in the future by comparing responses from 1986 with responses to the same questions asked in 2003. Two more of Evans' questions address the issues of the group's values and ideology. These four questions were chosen from the total of 88 because they address the particular areas of community and how it is expressed metaphorically when describing the future, values and ideology. Values and ideology, as explored in this author's literature search, are central to issues of vision.

The first two research questions in this study use the data gathered from the responses to the four questions in 1986 and 2003. The research questions that this study seeks to answer from these data are;

1. How are metaphors used when describing visions of the future?
2. How does metaphor use change over time?

The four questions asked in 1986 and 2003 are;

1. Do you consider it (the urban communal network) to be a community?
2. Do you see yourself being involved in the future?
3. What values do you see the group expressing?
4. Do you think that the group has a central ideology? If yes, what is it?

Research participants

Seven of the same group members that Evans interviewed are still part of the current group. Evans described the nature of the group in 1986 as

> ...a community that is based on affiliative rather that neighbourhood ties (Wellman, 1978). The nature of these ties is primarily social and the focus of interaction is on maintenance (support) and recreation. This group may also be viewed as an urban communal network, whose formative neighbourhood was, in part, the University of Victoria campus. The bulk of members have lived communally in one or a series of dwellings located in different areas throughout the city of Victoria; the most enduring of these has lasted for eleven years. (p. 29)

Evans identified three categories of group members when defining the group boundaries in her research. These three categories are; core or central members, absent central members, and peripheral/new members. These categories can be summarized from Evans' descriptions (p. 33-35) as follows; core or central members knew their place in the network, know who to phone to discover group information, know "passwords" and can decipher high-context communication (group slang), are "in" on the history, have met absent central members and can relate to discussions about them, have shared at least one communal living situation with the group, have at least one year of tenure with the group, maintain some network contact, and they endeavor to contribute to group functions.

Absent central members live at a distance but are still involved on a "reserved seating" basis, they have met the criteria of a core or central member at some time in the

past, maintain contact with core members, visit Victoria at least once per year, and are part of the group's folklore.

Peripheral/new members compose several subcategories ranging from those who are peripheral by choice or consensus to those who had been more involved in the past but have chosen their current role because of lifestyle conflicts, to those who are new members seeking central involvement but are not yet through the "probationary" period.

Evans randomly chose nine interviewees from the central member category, one from the peripheral category and two from the new members subcategory. The present study was able to locate and interview seven of these original interviewees, all of whom came from the original core or central category.

The current membership structure remains loosely similar to this original structure but geographically more dispersed, with new members entering into the group more commonly from marriage to members. Three of the interviewees live in Victoria in single family dwellings with their spouses and children. Two of these community members are male and are employed, one as a municipal worker by the City of Victoria, and the other is self employed in a counseling business. Their families consist of one and two male children respectively. The third Victoria based member is female and is employed as a senior systems analyst by the Regional Health Board. She lives with her spouse and their two male children. A fourth interviewee currently lives alone in Victoria in one of the original communal houses that is now owned by a current core/central member who was not interviewed by Evans. This male member is self employed as an editor and proofreader and is separated from his family by distance and divorce. The other three original interviewees live in Vancouver, Westbank in the Okanagon valley and on

Denman Island in the Strait of Georgia. The Vancouver member is a single parent who lives with her two adult children and is self employed in a movie production company. The Westbank member is also self employed running a series of group homes for adolescents with her husband. This couple have four children ranging in aged from 12 to 20 years old. The Denman Island member owns a herb farm and conducts workshops on preparing herbal remedies as well as marketing her products. She lives with her spouse and they have four children, two adult and two between the ages of 11 and 14 years old.

Interview Procedure for research questions 1 and 2

I attempted, where possible, to repeat the procedures used by (Evans, 1986, p. 58-61.) when conducting my 2003 interviews. Evans' procedures can be summarized as follows; she introduced the nature of the study by stating that she was doing research on Ontario Street (the name of one of the main communal houses) and asked participants if they would like to take part in a interview concerning their perception of the group. It was explained that emphasis was to be placed on interactions rather than on individuals, participants were invited to decline or accept involvement. Assurances of anonymity were given and assurances that interview results would not be shared with other participants. Once consent had been obtained an interview time and place was established.

> At the outset of each interview certain procedures were followed. To create a relaxed atmosphere, time was allowed for both parties to make general conversation (and have tea). A non-critical stance was established by informing the subjects that there were no definitive or "correct" question answers (this was reinforced throughout the interview). Subjects were asked to include any information that might be pertinent in their answers, even if it appeared to digress from the topic. (p. 59)

The next step in Evans' procedures was the signing, by the interviewee, of the "release of interview material form", required by the University of Victoria ethics committee. Answers were transcribed as given and checked with the interviewee before being recorded in summary form. Parentheses were used to indicate direct quotations. In a few cases questions that causes confusion were deleted from the interview. A neutral acceptance of all responses was striven for and answers that required verification were probed for using phrases such as, "Can you recall any situations that illustrate your point of view?" At the end of the interview the transcribed answers were read back to the interviewee to clarify meaning and to allow them to enlarge on any sections.

I conducted four of the interviews, following Evans' procedures, at one of the groups regular functions, a three day camping trip known by the group as The Champagne Breakfast, in the summer of 2003. The other three interviews were conducted during the same summer using Evans' procedures, at the interviewee's homes. The interview information was recorded on a small tape recorder that was placed between the subject and interviewer after being checked that it was functioning. None of the interviewees were uncomfortable with this method of data collection when asked. Emphasis was placed on the interviewees perception of what the questions meant to them and how they saw their answers applying to the present group. None of the interviewees were informed of their answers from the 1986 interviews, although several did ask what they had said. I had not read any of these previous answers before any of these interviews and thus was honestly able to reply that I did not know what the responses had been. This also allowed me to not be influenced by previous answers when asking these questions or probing for clarification.

I transcribed the first two interviews in their entirety and highlighted the metaphors used. This allowed me to practice focusing on the type and frequency of metaphor typically being used by the respondents. After this practice it was possible to listen to the remaining interviews and write down the metaphors used as interview extracts. These metaphors provided the data to compare how metaphors were used to describe visions of the future and how metaphor use changed in the group over time. Several methods were used to categorize these metaphors for comparison including Samples' four categories of metaphoric modes (Samples, 1976).

Procedure steps used for research questions 3 and 4

The second set of questions that the present study addresses are;

3. Do different individuals use similar metaphors to describe similar visions?
4. Can metaphors be used to construct long lasting and meaningful vision statements?

The methodology used to gather data for these two questions can be summarized as follows;

Step 1. To answer the first of these two research questions, any metaphors used in the answers to Evans' four questions were analyzed for the cultural domains that contextualize them using the domain analysis method explained in Spradley (Spradley, 1980, p. 88-98). These cultural domains were then used in Kelly's Minimum Context Card Form (Fransella & Bannister, 1977) to elicit the constructs that underpin them and allow the researcher to see if the metaphors used by different individuals refer to similar constructs.

Step 2. To answer the fourth question in this study I mind mapped the metaphors, cultural domains, and constructs elicited in question 3 to seek a way to express vision metaphorically.

Details of step 1 : Identifying cultural domains

Spradley defines a cultural domain as "a category of cultural meaning that includes other smaller categories" (Spradley, 1980, p. 88). He makes a distinction between the concept of culture and social situations in the following manner; "[S]ocial situation refers to the stream of behavior (activities) carried out by people (actors) in a particular location (place)" (p. 86). This definition is compared to the concept of culture which

> ...refers to the patterns of behavior, artifacts, and knowledge that people have learned or created. Culture is an organization of things, the meaning given by people to objects, places, and activities. *Every human society is culturally constituted.* (Spradley's emphasis, p. 86)

Spradley explains how "to systematically move from merely observing a *social situation* to discovering a *cultural scene*" by first discovering "the *parts* or elements of cultural meaning and then find[ing] out how they are organized" (p. 87). Spradley recommends that "[W]e begin with an important basic unit in every culture, the *cultural domain*" (Spradley's emphasis, p. 87). Cultural domains are categories of meaning. Spradley explains that

> [E]very culture creates hundreds of thousands of categories by taking unique things and classifying them together. Anything conceivable can be used to create such cultural categories, including eye blinks, ghosts, automobiles, dreams, clouds, and secret wishes. Domains, as cultural categories, are made up of three basic elements: *cover term, included terms,* and *semantic relationship.* (Spradley's emphasis, p. 88-89)

Spradley gives an example of how these terms are linked together. The domain cover term is "friend". The semantic relationship that links this domain cover term to the included term is "is a kind of". The included terms are "personal enemy and ritual friend." This example is drawn from the Tausug culture (p. 91). Nine semantic relationships are listed by Spradley (p. 93, see Appendix 1.), and used to classify the terms included in the metaphors used in the responses from Evans' four questions. This classification was done using Spradley's recommended "domain analysis worksheet" (p. 94, see Appendix 2.).

Classifying cultural domains.

After the cultural domains had been identified from each individual respondent's answers, these domains were each written onto a separate card. All the metaphors from all of the respondents that contained the included terms were then written on the back of each of these cards and collated with the name of the respondent that used the metaphor. This collation method was used to ensure that all the metaphors from the interviews were accounted for in each cultural domain. These cultural domains were then used as triads for Kelly's Minimum Card Context Form. An example of a cultural domain from this study uses the domain of "feelings" with a semantic relationship of "is a kind of" to include the terms "grounded"," connectedness", "deeper cosmic experience", "primal connectedness", and "deep contact." For a complete presentation of cultural domains and included terms, see Appendix 3.

Grouping cultural domains for use in Kelly's Minimum Context Card Form.

Once these cultural domains were classified they were then grouped by similar semantic relationships into triads to be used as the elements in Kelly's Minimum Context Card Form. (See Appendix 4.) An example from this study of such a triad of elements is;

kinds of rituals, kinds of feelings, and kinds of ideology. Kelly's Minimum Context Card Form is used to elicit constructs in the following manner; the participants are

> ...presented with three of these elements and asked to specify *some important way in which two of them are alike and thereby different from the third* (author's emphasis). Having recorded the reply, they are then asked in what way the third person [element] is different from the other two people [elements]...The answer to the question concerning the difference is the *contrast pole.* (Fransella & Bannister, 1977, p. 14)

The reason that the cultural domains were grouped into triads with similar semantic relationships is to avoid the possibility of the subject using the different semantic relationships as the basis for grouping two out of the three elements together, rather than using the included elements for this grouping. This arrangement was possible for all of the cultural domains except three that were then grouped into a triad that contained three different semantic relationships and thus avoided the above mentioned pitfall. (See Appendix 4, item 7)

Elicited constructs and core values

The constructs elicited in this manner are, as stated in this author's literature review, closely aligned with Collins' and Porras' core values which are the essential elements of a vision statement. These constructs, stated in terms of their contrast poles, are used in this study to ascertain if the metaphors used by similar individuals relate to the same constructs. No attempt has been made in this study to determine where on each construct continuum each respondent lies as this is a variable that fluctuates within the construct. This methodology seeks to identify such constructs that are accessed by the respondents using metaphor, when predicting the future. As Kelly says,

> [O]nce events have been given their beginnings and endings [contrast poles], and their similarities and contrasts construed, it becomes feasible to try and predict them, just as one predicts that a tomorrow will follow today. What is predicted is

> not that tomorrow will be a duplicate of today but that there are replicative aspects of tomorrow's events which may be safely predicted. Thus man anticipates events by construing their replications. (Kelly, 1955, p. 53)

The object here is to be sure that each of the metaphors used by the respondents lies within a common set of group constructs. This shows if different individuals use similar metaphors to describe similar visions, constructs, and their attendant core values.

Procedures for research question 3, personal construct elicitation interviews.

A second set of interviews was conducted for six of the seven participants during the Fall of 2003. One participant was not able, due to personal commitments, to find the time to respond. A letter was sent out by e-mail to each participant. (see Appendix 4) Only one participant e-mailed back a full set of responses to this questionnaire. Two more respondents gave their replies in a phone interview with this researcher, and the remaining three were interviewed in person, using Evans' interview procedures, at their homes. The intent of using the e-mail format was to give the respondents time to look at the triads and begin to formulate their answers. Most of the respondents found that they had little difficulty in grouping the pairs in the triads of cultural domains. These respondents were able to relate to these elements in the triads and their responses were recorded in writing as they spoke. These responses were then read back to them for clarification, enlargement and agreement.

One respondent was unable to group any of the domains into pairs or make distinctions between them. This respondent stated that the terms (cultural domains) were too broad and that there was no way that they could be grouped into pairs. These responses were recorded and no data from this respondent was used in the identification of common personal constructs.

Collating categories of constructs and metaphors used

The final procedure in this step of the methodology was to group the cards that contained the cultural domains with the metaphors on the back into the categories of constructs. The individual metaphors on the backs of these cards were the basis of this categorization. An example from this study categorized the cultural domain "kinds of rituals" into the construct "formal actions versus informal actions". The associated metaphors from the back of the "kinds of rituals" card were " Champagne Breakfast, Caravans, Halloween parties, Pomegranate/ Shagedelic lounges, Sagittarius Bash, combat clean-up, Orphinks (orphans) Christmas dinner, singing, dancing, and Fantasy Hockey Draft. These are all kinds of symbolic metaphors as defined by Samples (Samples, 1976). All participants used the first two of these symbolic metaphors in their 1986 and 2003 responses.

Details of step 2: mind mapping

Buzan pioneered mind mapping and describes our brain's thinking pattern

> ...as a gigantic Branching Association Machine (BAM!) - a super bio-computer with lines of thought radiating from a virtually infinite number of data nodes. This structure reflects the neuronal networks that make up the physical architecture of your brain." (Buzan & Buzan, 1993, p. 56)

Buzan further explains that from "this gigantic information processing ability and learning capacity derives the concept of Radiant Thinking of which the Mind Map is a manifestation" (p. 57).

> A Mind Map always radiates from a central image. Every word and image becomes in itself a subcentre of association, the whole proceeding in a potentially infinite chain of branching patterns away from or towards the common centre. Although the Mind Map is drawn on a two-dimensional page it represents a multi-dimensional reality, encompassing space, time and colour. (Buzan & Buzan, 1993, p. 57)

Novak introduces the theory underlying concept maps, another kind of mind map, and how to construct them by explaining

> ...[C]oncept maps are tools for organizing and representing knowledge. They include concepts, usually enclosed in circles or boxes of some type, and relationships between concepts or propositions, indicated by a connecting line between the two concepts...We define concept as a perceived regularity in events or objects, or records of events or objects, designated by a label...Propositions are statements about some object or event in the universe, either naturally occurring or constructed. Propositions contain two or more concepts connected with other words to form a meaningful statement. Sometimes these are called semantic units, or units of meaning. (Novak, retrieved 2004, p. 1.)

I constructed a mind map (see Appendix 5) to connect the elements categorized in the preceding methodology. The elements used for this map were as follows; metaphors used by the respondents, the five senses revealed through the analysis of the metaphors used and categorized using Samples' integrative metaphoric mode (also referred to in this study as sensory/qualitative metaphors), Sample's synergic-comparative metaphoric mode, and the personal constructs from step 1 above. These elements were arranged around one metaphor, "family", that was used consistently by five of the seven respondents in their 2003 interviews. This mind map was used to construct a metaphoric vision statement by firstly grouping each category of metaphor into those that contain referents that had sensory origins. These metaphors were then linked to each of the specific senses that were their referents. Some of these metaphors were symbolic and contained sensory acts such as hugging and hand shaking or eating and drinking at traditional meetings such as The Champagne Breakfast. Other metaphors used a specific sense or sensory input as their referent (sensory/qualitative metaphors) such as "a sound plan" and "opens up our eyes." Connections were made in the mind map between these

different metaphors and types of metaphors which then led to new combinations of terms that became the lines of the statement. An example of this progression is: sight/vision (sense) to "seeing our community" and "opens up our eyes" (sensory/qualitative metaphors) to "community is our vision" (statement line), which is itself a sensory/qualitative metaphor.

Secondly, the metaphor of "family" was used as a central element that was connected to metaphors that used it as a referent such as "brotherhood and sisterhood." This central element was then connected to the constructs that were elicited using Kelly's Minimum Context Card Form because these constructs included referents to family values that were stated by the respondents in the interviews such as "safety and belonging." The "family" metaphor was also connected to "physical safety" which was then connected to the synergistic/comparative metaphor "play." "Play" was then connected into the five senses from the first step of the mind map because it is an essentially sensory and physical act.

Further connections were made to the elicited constructs using synergic/comparative metaphors that had referents in each of these constructs. An example of this is the connection from the construct "safety and belonging" to the synergic/comparative metaphor "support and bond." Once again these connections led to new combinations of the original metaphor terms which were then used in the vision statement. An example of this progression is "family" (central element or root metaphor) to "safety and belonging" (elicited construct) to "support and bond" (synergic/comparative metaphor) to "safety is our support and bond" (statement line)

which is itself a synergic/comparative metaphor. This metaphoric vision statement can now be brought back to the group for refining and agreement.

"The Search" Part Three

The invaders came noisily.

There was no glint of reflection from the grubby side of the metal boat. Its motion sent the otter into the water in such a hurry that it left the rock crab it was eating for the gulls. The sound of their motor crashed against the rocks and shattered the mood. There were two men and two women in the battered boat and they roared and chattered as they approached the beach.

Contemplation was replaced by surprise at this new bifurcation in the pattern. The sailors were drawn into a new energy wave and in an instant changed from participants to observers. They watched as the metal bow crunched up onto the gravel and log debris at the other side of the bay. The keel ground up against the flotsam as the occupants disembarked. It was then tied rudely to a rock to fend for itself as they stumbled and crashed their camping gear ashore. They were aware of their silent watchers and the invading men gave a few proprietary glares at them that clearly encompassed the far side of the bay and the women.

The bay was awash with the disturbance and the observers slipped quietly down to the sailboat to check her mooring. She was just beginning to float again on the rising tide but the soft bed of sand cushioned her motion. Assured of her safety they returned to their camp and settled back into their role.

The sun was a brilliant orange ball on the horizon casting stretched shadows around the camps. The high cirrus mimicked the flames of the fires that had sprung up in

both camps. The sailor's fire glowed smokelessly as it radiated heat back from the boulder it was built beside. A small lamp shed a soft yellow glow that looked like a giant firefly hovering in the trees. The men sat wordlessly eating their rations in the red glow that lit their brows and the bridges of their noses. It was impossible to see which way they were looking as their eyes were in deep shadows that flowed down their cheeks. Their bodies were no more than smears of red highlights from shoulders, hands and knees. They sat patiently beyond the power of the invader's energy field.

The scene at the other fire was a marked contrast. A complex ritual had been in progress since their arrival. It had begun with the fire. The invader men had cleared the beach of all useable wood and piled it high into an enormous fire. This gathering of wood had developed from sticks to branches to logs to small tree trunks as the men competed in front of the females. Then the flames leaped high and then higher into the air to eventually dance in the vortex of their own wind. The invaders began a complex dance in time to the boom of their music and the roar of the fire. Huge shadows of the dancers were thrown up on the cliff walls. The conflagration billowed and sent sparks spiraling skyward to emphasize the gathering gloom.

As the heat grew the women added a more complex rhythm to their dance. They gyrated on the rock ledge between the watchers and their own huge fire, fading in and out of the flames and shadows like wraiths. Their motions seemed to intimidate their men who soon crouched by the fire looking uncertain and nervous. The dancers whirled around the fire, their moist sinuous limbs aping the arbutus as they glistened in the fervid glow. The men crouched lower and the dance became wilder until, with a cry, the women leaped towards the men.

The shadows on the cliff wall became contorted and tangled. There were animal sounds and murmurs punctuated by squeals. Then the fire slumped and sent up a shower of sparks into the night sky and a heron croaked. The tide had risen to its peak and now gently ebbed leaving the boats lying immobile on their sides.

The full moon rose to follow the path of her diurnal partner across the sky. Her light was reflected from the waves of a silent vee that cut across the water of the bay and from the back of the otter that emerged when the vee reached the rocks. The embers of the huge fire stained the cliff face with ochre, a silent witness to the curiosities of the human species.

The search continues.

# CHAPTER FOUR: APPREHENDING VISION

## Analysis

### Metaphorical advance organizer

Analysis of metaphor presents many challenges to researchers. The following hiking story may help to emphasize some of these challenges and metaphorically illustrate some of the pitfalls in such analysis.

I recently went hiking with a friend to explore some new trails. We decided that a section of the Trans Canada trail near where we live would be a worthy route. In preparation for the hike we visited a local outdoor store and obtained a map that showed the access points on to the trail. With map in hand we set out to find the Haslam Creek suspension bridge that was within a kilometer of the trailhead according to our map. Our first challenge was a large gravel pit recently covered in snow. The road that accessed the pit had several Trans Canada trail markers on it and we confidently set out across the pit area. We soon realized that once in the pit there were no other markers and decided to be cautious and back track to the beginning markers to locate the correct trail. After several false starts were made by following surveyor's ribbons and motorized vehicle tracks in the snow, we still could not find the trail and decided to follow the main road through the pit which had been used by several vehicles. We crossed the pit and soon found a trail marker with a two way arrow pointing left and right. With map in hand we proceeded to the left as that seemed to be the way towards the Haslam Creek bridge. More markers were clearly displayed on the trees along this route and we confidently proceeded until we reached a four way junction in the trail. A Haslam Creek trail sign, the name of the

trail shown on the map, clearly pointed back the way we had come and more markers were nailed to the trees ahead.

We carried on but soon noticed that there were no more Trans Canada trail markers. Again we referred to the map but it was of no help. We calculated distances using the map scale and realized that we should have found the bridge by this time. There were many more signs nailed to trees by the trail and we attempted to make meaning of them. Some signs said 'setting L35F', others 'WB 3' and still more noted 'active logging' and numbered trees in blue spray paint. All around us were remnants of orange and pink surveyor's tape. The snow was tracked with four wheel motor cycle tracks, deer, rabbit, horse and human prints. What did it all mean, and was there any information that could steer us towards the suspension bridge? We decided that the most important information could be obtained from our own footprints in the snow. By using these we could clearly see where we had been and had not been, so we explored a short way down each of the trackless trails at the four way junction. We found that some of these trails came to dead ends and others went on into the distance, but none of them had any Trans Canada trail markers on them. There was only one possibility left. We must have taken the wrong trail as we left the gravel pit.

We proceeded down the way we had come, backtracking our own trail and looking for any side trail we might have missed. We eventually came to where the majority of the human made tracks were, close to the gravel pit. We backtracked again and this time circled the outer edge of the pit where we had made no footprints before. The Trans Canada markers were clearly displayed on all the trees and we expected to find ourselves back at the car again with no new information as to the location of the Haslam

Creek bridge. We were less than a kilometer from the car on this new route when we saw a side trail with arrows pointing to it from both directions, from where we had come and from where we were going. It looked like this trail would provide us with a short cut to the car bypassing the last part of the gravel pit. Then we noticed something else. We listened, and could hear running water nearby. This new trail was well traveled with many footprints made by adults, children and dogs. The Haslam Creek suspension bridge was within a few hundred meters of this junction and on the far side we found a map that showed where we were, and it made our mistakes clear. We had been hiking down the trail that was marked as "under negotiation" and should have followed the pink and orange surveyor's tape that festooned the edge of the gravel pit, and not cut across the middle of the pit.

There were in fact three trails including the access trail from the car. We had over-interpreted the information provided by the tracks made by others on the snow, become fixated with looking for only Trans Canada trail markers and overlooked the obvious information given by the surveyor's tape. However, by applying a systematic method using our own tracks to show what we had explored and had not explored, we eventually found the trailhead. I am looking forward to exploring this new trail in the future.

Systematic analysis

One of the greatest challenges in finding the trail through metaphors relates to the sign posted by Schmitt (Schmitt, 2000) who indicates that "in qualitative research one can often encounter an unsystematic emphasis on individual metaphors, which results in their being over-interpreted" (p. 4). This was the danger we encountered in the Trans

Canada trail example, where there seemed to be a great deal of information to act on and decisions were made based on this information. The lesson learned was not to over-interpret such information, as most of it was not related to our problem but to the needs of the logging companies or the wanderings of other users of the area. In the end, the simplest and most systematic method yielded results and brought us to the trail we were seeking. I have attempted to use this same systematic backtracking and careful interpretation when analyzing the metaphors in this study. The backtracking is based on Evans 1986 study, and the systematic method that I use is applied to the 2003 information that I have gathered. This analysis is based as much on the differences between these two trails in time as it is on the accuracy of the assumptions that I have made based on the trails in the literature.

Categories and modes of metaphor

Schmitt (Schmitt, 2000) clarifies the assumptions of Lakoff and Johnson, the authors of the book *Metaphors we live by* (1980), and refers to metaphors that

> ...transfer their image structure from straightforward and *gestalt*-like experiences (e.g. height and depth) to complex, taboo or new subject matter (e.g. 'psycho-social help'). The sources of the images are often physically experienced dimensions or simple courses of events whose elementary parts can be used as models. (p. 2)

These same physically experienced dimensions are referred to by Beck (Beck, 1978) in her discussions on metaphor as a mediator between semantic and analogic modes of thought. In this paper Beck asserts that metaphor provides humans with a way to communicate by mediating "between our abstract and our more concrete thoughts" (p. 84). Beck quotes Fernandez (1975) to describe "the metaphor as a process or turning

'from one domain to another' in order to accomplish a creative transcendence" (p. 84). She suggests that such domains can be found in

> ...synaesthesia, perception by a sense other than the one directly stimulated. In linguistic terms, this means the description of something experienced by one sense organ by adjectives whose primary referent is another, as in saying that a colour is "warm" or a noise is "sharp." (p. 84)

Beck operationalises this concept by quoting Ullmann (1957) who "finds a hierarchy in such 'transfers,' remarking that, of the six senses, sight and touch are the most frequently used as metaphors for the other sense domains" (p. 84).

Samples (Samples, 1976) supports Beck and Ullmann in his analysis of types of metaphor. He proposes four, non-hierarchical modes of metaphor. One of these is the

> ...integrative metaphoric mode which occurs when the physical and psychic attributes of the person involved are extended into direct experience with objects, processes, and conditions outside themselves. This mode requires 'getting into it.' One's entire body - mind, emotions, sexuality - is called into play. (p. 92)

Another of Samples' metaphoric modes is the "symbolic mode". He defines this mode as existing "whenever a symbol, either abstract of visual, is substituted for some object, process or condition" (p. 85). Examples of this mode include the letters of the alphabet, numerals, mathematical symbols, trademarks and roadsigns. This mode is extended by Fernandez (1974, quoted in Beck, 1978, p. 84) who points out "basic processes that characterize metaphoric thought" are " a movement that helps map out a nonverbal phenomenon or behaviour." Thus this mode can be said to include symbolic behaviours, such as the signing of the cross in a Christian blessing or waving goodbye. This is a symbolic "process or condition."

A third metaphoric mode defined by Samples is the "inventive metaphoric mode [which] is in action whenever a person creates a new level of awareness of knowing as

the result of self-initiated exploration of objects, processes, or conditions" (p. 97). An example of this is given by Samples using a quote from Bruner when commenting on Isaac Newton's statement that "the purpose of the scientist is to sail the oceans of the unknown and discover the islands of truth". Bruner replied "Nonsense - the purpose of the scientist is to sail the oceans of the unknown and INVENT the islands of truth." (author's emphasis, p. 97)

The fourth of Samples' metaphoric modes is the "synergic-comparative mode". This mode is used "when two or more external objects, processes, or conditions are compared in such a way that both of the external components unite to become more than either one alone because of the comparison" (p. 89). "The mind functioning in the synergic-comparative mode discovers relationships in situations external to itself. This externality to self is the key difference between this mode and the... integrative metaphoric mode" (p. 90). Samples uses an example from Alfred Noyes's poem, *The Highwayman*: "The road was a ribbon of moonlight over the purple moor." The synergy exists here in the comparison between the qualities of "roadness" and "ribbonness" by metaphorically extending both of these qualities.

Coding rules

Schmitt (Schmitt, 2000)states that a

> ...systematic analysis of metaphor should be able to provide:
> - definitions with practical intent (operationalisations, anchoring examples)
> - and systematic manners of procedure in the gathering and evaluation of material in the form of work-aids and coding rules, in order to meet at least the basic criteria of quality such as the repeatability of the procedure and the stability of results. (p. 4)

Part of the systematic analysis used in this study uses operationalisations based on the five senses. The coding rules used here compare metaphors that describe something

experienced by a sense organ by referring to a quality other than this direct sensory input from that organ. These are Samples' integrative metaphoric modes that connect the "physical [sensory] and the psychic attributes [quality] of the person" (Samples, 1976, p. 92). These metaphors originate in the interviews from the sample group and comparisons are made, using these coding rules, between the 1986 and 2003 responses. The following are anchoring examples: (The code sensory words have been underlined.)

1. Do you <u>see</u> what I am talking about?

Here the sensory input of "sight" is used to describe the quality of "understanding."

2. This community is a <u>touchstone</u> of my friendships.

Here the sense of touch is used to describe the quality of friendship in the same way a touchstone can be used to test the quality of gold alloys.

3. I would have to be convinced that the community plan was <u>sound.</u>

Here the sense of hearing, as when an object is struck and makes a noise, is a way to tell if that object is solid or hollow. A solid plan is one that has the quality of real content as opposed to a plan with an empty quality.

The integrative metaphoric mode is also used by the group at a conscious level. A favorite parting expression used currently and in 1986 and quoted by Evans as an example of a "special slang term used by the group which distinguish[es] members from the mainstream culture" (Evans, 1986, p. 183) is, "Smell ya later", as opposed to the more common, "See you later". This humor shows that the group is aware of the shifts from one sensory domain to another.

Using categories and modes of metaphor to analyze responses

The above sensory/qualitative coding rules and Samples' categories of metaphoric mode are used analyze the responses from the interviews and provide data from which to answer the first two questions in this study.

1. How are metaphors used when describing visions of the future?
2. How does metaphor use change over time?

Analysis of study question 1

The first observation that can be made when comparing the responses from 1986 to those from 2003 is the difference in the fullness of the answers. In 1986 six of the respondents had no answer or a simple "yes" as their answer to the first of the four questions used in this study. Those that did have more complete responses were limited to one or two sentences as a response to the questions asked, as compared to several pages of transcript for their 2003 answers. This observation is hardly startling as Evans asked 55 questions of each of her subjects and this study asked only four of these 55 questions. This difference alone may explain the contrast in the fullness of the answers in terms of the amount of time required and the amount of other information that required processing.

"The Family" root metaphor

The difference in the fullness of the answers may also be the result of the increased complexity of thinking, lifestyle and experience of the participants since 1986. In 1986 one participant commented that, "Communal living is not realistic in today's society. The world isn't set up for it - too many pressures to perform." In 2003 five of the seven participants used the "family" as a metaphor to describe their relationship to the

group. Only one participant used this term in 1986. In 2003 I recorded responses such as; "like a family to me", "brotherhood and sisterhood", "more like my family than my family", "my family", "familial community" and "the families." It is interesting to note that the two participants that did not use the family as a reference point have suffered divorces and separations from their partners and used metaphors like "on the outside of it now" and "withdrawn from the group" to describe their relationship to the community.

The metaphor of the family is used to describe visions of the future regardless of its connection to the fullness of the answers and the participant's other metaphors and comments that I recorded from the 2003 interviews reinforce this vision. These other metaphors and comments are found in appendix 6. Incidentally, Evans' dedication in her 1986 study was; "This is for my family, both natural and network" (Evans, 1986, p. x).

Pepper (Pepper, 1966) uses the term "root metaphor" to describe how he uses metaphor "as a way of reducing the number of world hypotheses to act as concrete standards of cognition" (p. 328). This term, he further argues, can be used to simplify

> ...certain masses of empirical evidence, originating in common sense, which become cognitively refined and may be codified into sets of categories that hang together. The concrete evidential source of the categories we called the root metaphor. (p. 328)

This study will use the term "root metaphor" to describe the metaphor "family" as a "common sense" way to codify this category of metaphor. This family root metaphor forms a category that hangs together and originates in the evidence from the interviewee's responses. However, the use of this term is not intended to suggest that "family" is a world hypothesis in the way Pepper defines them. It is used here to suggest that within the limits of this study it is used as a central organizing category by the respondents.

Integrative metaphoric mode responses

In the responses from the 2003 interviews, metaphors that were used to describe visions of the future contained many integrative metaphoric mode answers such as: (The code sensory words have been underlined).

- I would have to be convinced that the plan was sound (hearing).
- I would not be comfortable with a big wall around it (touch).
- Smaller is tighter (touch).
- The more I see my community the more stable I feel (sight).
- Community is a reference point (sight).
- I like the idea of the community because that's a strong thing (touch).
- Touchstone of my deep friendships (touch).

The symbolic metaphoric mode

There were clear consistencies between the 1986 and 2003 studies in response to involvement in the future that were related to Samples' symbolic metaphoric mode. All respondents made reference to the rituals or traditions of the group that took place in 1986 and some of which continue to 2003. This list includes symbolic metaphors that are culturally specific to the group and have meaning because they are "substituted for some object, process, or condition" (Samples, 1976, p. 85). This group uses these culturally specific metaphors as referents for the processes that they symbolize. In 1986 the list of such traditional or ritual events included the following symbolic terms. (A brief cultural context is included for the reader by the author in his role as participant/observer.)

- Halloween parties: held each year at one of the main communal houses and famed for their outrageous costumes and behavior

- Caravans: hikes at East Sooke Park by many group members with special spiritual and vision quest significance. (Commented on in depth by Evans in her 1986 study)
- Champagne Breakfasts: held traditionally on the last day of university classes and centered around a lavish breakfast and formal clothing
- Fantasy hockey draft: participated in by the many sports fans in the group
- Orphinks Christmas dinner: Christmas dinners at various communal houses for those group members that had no "home" to go to for the season. The name is derived from a Popeye cartoon reference to orphans
- Combat clean-ups: organized cleaning of the communal houses
- Fridays at the Beaver Pub: a common meeting time for group members each Friday
- Sports events: gatherings at various communal houses to watch a variety of play off games
- Base ball games: many group members played in the local leagues

Rituals or traditions derived from the 2003 responses included:

- Champagne Breakfast: re-activated in 1995 and now held at a member's house on the Gulf Islands where many group members and their families camp. Also known as the Love Camp
- Sagittarius Bash: begun in 1989 to celebrate the birthdays of several group members. This gathering has become a major winter meeting for the group and is held in Nanaimo
- Pomegranate/Shagedelic lounges: weekly meetings of Victoria members and visited by any members who are visiting Victoria
- Halloween Parties: a continuation of the original parties referred to in 1986

The four symbolic metaphors from the 2003 interviews can be compared with the eight that were used by the respondents when describing visions of the future in 1986. Both sets, however, show a consistent use of metaphors when describing the future.

The synergic - comparative metaphoric mode.

Five of the respondents used the terms "deep" and "deeper" in metaphors that referred to contact, friendship and belonging, in their 2003 responses. Other 2003 terms that were used in describing visions of the future were: "grounded", "roots", "bonds", "space", "rich", "support", and "growth". These terms fit into Samples' synergic-comparative mode in the same way as the term "bug" or "beetle" is used to describe the "attachments that transcend the human-machine relationship" to compare "insectness" and "automobileness" (Samples, 1976, p. 91). The synergy that is created when comparing friendship or contact with depth is objective "because the person using this mode remains outside the objects, process, or conditions that are being compared" (p. 90) and this use extends the relationship to include the ideas that contrast with "shallowness" in human relationships. Similarly, the synergy created when using terms like "grounded" to describe the stability that the group provides to its members extends the comparison to include a whole range of ideas that are connected to "treeness", "plantness", and "rootedness". This group's cultural use of the term "grounded" is in no way connected to the use of this term by pilots or teenagers who are "grounded". This can be deduced because this term occurs as a metaphor in the cultural domain of "kinds of feelings" and is linked to "connectedness", "deep contact" and "deeper cosmic experience", none of which are referents for pilots or adolescents in their use of "grounded."

Summary of study question 1. Analysis

The primary metaphor used by this group when describing visions of the future is centered around the concept of family. (See appendix 6.)

Symbolic metaphors that center around the traditions or rituals of the group were consistently referred to in 1986 and 2003. The most consistently mentioned in both time periods were the Champagne Breakfast and the Caravans.

The majority of metaphors used by the group in 2003 to describe the future are of the sensory/qualitative type described by Samples as the "integrative metaphoric mode." These metaphors use sensory input as one referent in the metaphor and a non-sensory quality as the other referent.

The synergic-comparative metaphoric mode was used in 1986 and 2003 to extend the meaning and relationships around friendships, contact, and the stability of the group.

Analysis of study question 2: Changes in metaphor use

One change in metaphor use between the 1986 and 2003 responses was a shift from Samples' inventive metaphoric mode used in 1986 to no examples of this metaphoric mode used in 2003. One 1986 inventive mode metaphor was: "It's just a great big marsh mellow kind of day." Another of these inventive metaphors was "the pinhead philosophy: first I'm in the do-nut shop and now I am in the park." None of these kinds of modes of metaphor were present in the 2003 responses.

Patterns of integrative metaphor use.

The 2003 responses contained many more integrative metaphoric mode references as discussed in the analysis of study question 1. However, this does not mean that this mode of metaphor was entirely absent from the 1986 responses. There were many such

modes of metaphor in both sets of responses and these metaphors do follow Ullmann's (1957, quoted in Beck, 1978) hierarchy of touch and sight being the most frequently used. When a tally was made of these categories of metaphoric modes using the sensory/qualitative coding system a similar pattern of use emerged in both sets of responses. In 1986 eight integrative metaphors referred to touch. Examples of these were: (The code sensory words have been underlined.)

- I'll still feel a member
- the group helped loosen me up
- contact in depth
- this group is not all touch, all touch and no contact

In 1986 two metaphors referred to sight;

- the group opened my eyes to new horizons
- it was like seeing the xylem and the phloem of the plants and the movement of the chlorophyll.

The other senses of smell and taste were not used in 1986, and the sense of hearing/sound was used once in;

- hiking to the sound of sticks clashing.

This same pattern of integrative metaphoric modes was present on 2003 with a tally showing 11 touch related metaphors such as;

- we are somehow in touch
- stuck together like glue
- still a fairly tight group
- the group gives me strength and I feel strong in my life

- friends have always reached out to my kids

As in 1986, a tally of the sense of sight based metaphors was the second most used mode in 2003 with three examples such as;

- the more I see my community the more stable I feel
- I don't have a crystal ball (to see into)
- I would like to see it growing into something like the retirement community.

The senses of taste and smell were represented in the 2003 responses with one example;

- (when describing what being part of the group is like) one bite of a shared sandwich.

Similarly hearing was represented in only one metaphor;

- I would have to be convinced that it was a sound plan.

Symbolic metaphor use.

Samples' symbolic metaphoric mode was used to show how metaphor use changed over time in this group. As explained in the analysis of study question 1, the group uses many rituals or traditions as metaphors for group processes. The references to the Champagne Breakfast and Holloween are the most consistent of these metaphors and have remained so for seventeen years. There have been changes in these symbolic metaphors though. These changes are related to the number and type of rituals or traditions. I refer to these symbolic metaphors as rituals or traditions because the responses show that some group members see them as rituals and some see them as traditions.

The number of these symbolic metaphors has diminished over the seventeen years of this study, going from nine in 1986 to two in 2003 with the same name. It is interesting to note however, that new rituals/traditions have evolved over the same period of time

that have different names, but serve similar functions. The 1986 Friday at the Beaver meeting was a place that each group member knew that they could re-connect with the other members even if they had not seen any of them all week. The 2003 Pomegranate / Shagedelic Lounges (there are two locations for these meetings and the location is known by group members simply by which name is used) have replaced the Friday at the Beaver as they are known by all group members to be held on Tuesday evenings. If any member is in Victoria they are assured of a "reserved seating" status and welcome at such meetings. Much of the information and planning for the other events is passed on and discussed at these meetings in the same way as party schedules and other activities for the weekend were passed on at the "Friday at the Beaver" meetings in and before 1986. (Participant/observer insight.) Incidentally, The Beaver Pub no longer exists in The Empress Hotel in Victoria.

The Orphink's Christmas dinner also no longer exists in its past form. However, as many group members have children and celebrate Christmas at home, there is a clear understanding that any "orphinks" would be welcome to celebrate with these families. This seems to reflect the changing family nature of the group which means that there are no longer any orphans.

The sports events and hockey drafts are still represented by members who play on ball teams together, play Risk board games regularly, and by group meetings in Victoria to watch various televised sports events.

Entirely new events such as the Sagittarius Bash fulfill the needs of the group members who live outside the Victoria area. The respondents described all traditional/ritual meetings metaphorically as; "even a small dose will carry me for a long

time", "sometimes you just have to get that fix", "needed to rekindle relationships", "these rituals make me more grounded and stable", "I think that you have roots if you have rituals", "these rituals are like a touchstone place in my life", "these events are connecting, nurturing and give me strength in my life." Note again the sensory/qualitative references used in many of these metaphors that describe the qualities of the rituals/traditions. One universal action common to all such meetings is physical contact. Hand shaking and hugging are very common methods of greeting and parting in the group and are expected and warmly received and reciprocated.

Beck (Beck, 1978) notes that "[m]etaphor need not always have a verbal form; in ritual, for example, they may be expressed in actions alone" (p. 83). She further notes that

> ...every social group gradually develops a "culture" or a shared set of interrelated categories and concepts. This culture clearly affects both the group's common experiences and the actions of the individuals within it. At the same time, however, there is always a reality "out there" to cope with. The mental set shared by group members must continually adapt to changing ecological, economic, and social conditions. Gradually the common code is forced to adjust to a new environment. The metaphor is one of the simplest and most important mechanisms by which a shared mental framework can be kept in touch with what lies "out there." (p. 84)

Clearly the study group's reality "out there" has changed over the past seventeen years and the changes in the number and nature of their rituals/traditions can be seen as a reflection of these changes. The group is much more dispersed than it was in the urban communal network as described by Evans in 1986, and the changes in the rituals/traditions are a reflection of this dispersal. The Champagne Breakfast is no longer held on the last day of university classes, but on the last weekend in July. This event is no longer held at a communal house in Victoria, but on Denman Island over a two or three day period and all members camp with their families on a farm provided by a group

family. Caravans are no longer held at East Sooke Park but are often referred to metaphorically to describe outdoor based, vision quest and spiritual type experiences that reflect the group's "shared belief in the nature of the cosmos that is tied to Nature and to social experience" (interviewee quote, 2003).

The group's use of symbolic metaphors has continued over the seventeen years of this study and although these rituals/traditions have changed locations, and new ones have evolved, this mode of metaphor is still used symbolically by the group to describe processes of group sharing and experience.

Synergic-comparative mode.

The way that the group members use of the synergic-comparative metaphoric mode has changed in the seventeen years of the study period and this can be seen from the following examples and analysis. The synergic-comparative metaphoric mode was used by only two respondents in 1986 and by six out of the seven respondents in 2003. In 1986 the metaphors "growth", "play", and "depth" were used by only two respondents in reference to "becoming better people", "openness" and "contact" respectively. The actual quotes from these respondents in 1986 were, "growing and becoming better as individuals", "no one tells me how to play", and "contact in depth, not all touch, all touch and no contact." In 2003 six out of the seven participants used the synergic-comparative metaphoric mode. The term "bond" was used by five respondents in reference to connectedness with the group and permanence. Examples of the complete metaphors used by the individuals were "bonds hold it together", "the ties that bind", and "bonding." The term "deep" was used by four respondents in examples like, "working at a deeper level", "layered deeper", "belonging in a deeper way", and "a deeper more fundamental

cosmic experience." The terms "growth", "space", "rich", "grounded", "clear boundaries", "play", "in my blood now", and "support" were each used by individuals to describe their relationship to the group in 2003.

Summary of study question 2 analysis

There has been a change in the way the group formulates metaphors. This change has been from the use of metaphors from Samples' inventive, synergic-comparative, symbolic and integrative metaphoric modes in 1986, to the use of only the integrative, symbolic and synergic- comparative metaphoric modes in 2003.

The pattern of integrative metaphoric mode metaphor use has not changed during the study period. This pattern follows Ullmann's (1957) hierarchy in such transfers and is seen in the sensory referents used in the integrative metaphors and is repeated in 1986 and 2003. The repeated pattern follows the order of; touch, sight, hearing, taste/smell in frequency of occurrence in both 1986 and 2003.

The nature and number of Samples' symbolic metaphoric mode metaphors has evolved and diminished respectively over the study period. The nature of these symbolic metaphors has evolved to reflect the more diverse living arrangements of the group.

There are two such symbolic metaphors that still exist under the same names as in 1986.

The significance of the symbolic metaphoric mode as a method of reaffirming belonging in the group has not changed over the study period.

The use of the synergic-comparative metaphoric mode has increased since 1986. Three of these types of metaphor were used by the group in the same way in 1986 and 2003.

Analysis of study question 3: Eliciting constructs

Once the second set of interviews had been conducted the constructs were elicited from Kelly's Minimum Context Card Form in the following way. Each set of interviews was read through and the reasons for why two of the cultural domains were seen as linked were highlighted. Each of these reasons provided one pole of the construct and the opposite pole was provided by the reason why the third term was excluded. An example of this is seen in the reasons one respondent gave for connecting "kinds of feelings" with "kinds of ideology" and excluding "kinds of rituals." This respondent said that, "Ideology is inclusive not exclusive" and is connected to feelings because, "Feelings are a meaningful part of our shared history which has contributed to our group ideology." Rituals were excluded as this respondent did not see the group participating in any formal rituals except for meetings twice per year (Champagne Breakfast and Sagittarius Bash), and felt that formal rituals were exclusive rather than inclusive. This respondent felt that formal rituals were such things as a "full moon circle" or "dances done during a solstice". The personal construct elicited was thus "inclusive actions versus exclusive actions".

Another respondent chose to link "kinds of rituals" with "kinds of ideology" and excluded "kinds of feelings" in this first triad. The connection between the first two kinds was because this respondent saw that the group ideology was supported by the group rituals (Champagne Breakfast, Caravans and Sagittarius Bash). The group ideology was explained as including "universal brotherhood and sisterhood" which supports the previous respondent's construct of "inclusive actions versus exclusive actions". "Kinds of feelings" was excluded because, "We talk less, as a whole group, about feelings. Even though I do think we all have strong feelings for each other" (interviewee quote, 2003).

Other constructs were elicited in a similar manner by this method and were;

- informal actions versus formal actions
- structured versus anarchistic systems
- looser/freer actions versus rigid rules
- common ideology versus diverse ideology
- connected to the community versus disconnected from the community
- experiential and dynamic systems versus static and rigid systems
- personal rituals versus group rituals
- group functioning versus individual functioning
- social responsibility versus individual responsibility
- group ideology versus individual ideology
- honesty and trust versus dishonesty and distrust
- predictability versus unpredictability
- safe (emotional, physical and financial) versus unsafe
- belonging versus aloneness.

The last two constructs were very closely linked with the constructs around emotional safety in the responses that discussed belonging.

Organizing constructs.

Each of these constructs was written on an index card and grouped using Kelly's (Kelly, 1955) organization corollary which states, "each person characteristically evolves, for his convenience in anticipating events, a construction system embracing ordinal relationships between constructs" (p.56). Kelly clarifies what he means by "ordinal relationships between constructs" by stating that "[O]ne construct may subsume another

as one of its elements. It may do this in either of two ways; it may extend the cleavage intended by the other or it may abstract across the other's cleavage line" (p. 57). Many of the constructs elicited in this study appear to "extend the cleavage intended by the other." For example the constructs of structured versus anarchistic, looser/freer actions versus rigid rules, formal actions versus informal actions, and experiential and dynamic systems versus static and rigid systems all seem to be extensions of the same cleavage. Other constructs have similar extensions, for example; group ideology versus individual ideology, common ideology versus diverse ideology, group functioning versus individual functioning, personal rituals versus group rituals, and social responsibility versus individual responsibility. A final pair of these extensions are the constructs safety/belonging versus unsafe/alone and connected to the community versus disconnected to the community.

Kelly further explains in his organizational corollary that "[W]hen one construct subsumes another its ordinal relationship may be termed *superordinal* and the ordinal relationship of the other becomes *subordinal* "(Kelly's emphasis, p. 57-58). Thus, the construct "inclusive actions versus exclusive actions" may be said to be surperordinal over the other constructs in the following manner.

Superordinal construct:

- inclusive actions versus exclusive actions

Subordinal constructs subsumed:

- structured (exclusive) versus anarchistic(inclusive)
- looser/freer actions (inclusive) versus rigid rules (exclusive)
- formal actions (exclusive) versus informal actions (inclusive)

- experiential and dynamic systems (inclusive) versus static and rigid systems (exclusive)
- group ideology (inclusive) versus individual ideology (exclusive)
- common ideology (exclusive) versus diverse ideology (inclusive)
- group functioning (inclusive) versus individual functioning (exclusive)
- personal rituals (exclusive) versus group rituals (inclusive)
- social responsibility (inclusive) versus individual responsibility (exclusive).

The superordinal construct " inclusive versus exclusive actions" can also be considered to be subsumed by the construct safe/belonging versus unsafe/alone which also subsumes; connected to the community versus disconnected from the community, and predictability versus unpredictability.

This leaves only the constructs of honesty versus dishonesty, and safe/belonging versus unsafe/alone as the superordinal constructs elicited by this methodology. The metaphors used by each participant can all be traced back to these two constructs. Examples of this are terms like, "building roots", "not fair weather friends", "grounded", "primal connectedness", "deep contact", "in my blood", "bonded", "growth", "tight friendships", and."support for problems that are off the page", which all reflect the need for safety and belonging.

The construct of honesty/trust versus dishonesty/distrust is reflected in such metaphors as; "willing to work through stuff", "convincingly sound plans", "open up my eyes", "passing it (ideas) back and forth", "not masked", and "lots of space for each other." This construct may also be seen to be subsumed by the safe/belonging versus unsafe/alone construct.

Range and use of constructs.

Whatever the final arrangement of these ordinal constructs it is clear that the metaphors used by the group fall within the range of convenience which is the focus of this study. Kelly's "range corollary" states that "a construct is convenient for the anticipation of a finite range of events only" and that "[T]here are few if any personal constructs which one can say are relevant to everything" (Kelly, 1955, p. 66). Thus, when each of these participants uses similar metaphors to others in the group that are related to their visions of the future, they are describing similar visions to each other. This is verified because these metaphors can all be traced back to personal constructs related to safety and belonging. This point is further supported by Kelly's sociality corollary. This corollary states that "[T]o the extent that one person construes the construction processes of another, he may play a role in a social process involving the other person"(Kelly, 1955, p. 95). Kelly clarifies this corollary by saying that "the person who is to play a constructive role in a social process with another person need not so much construe things as the other person does as he must effectively construe the other person's outlook" (p. 95). Each of the metaphors used in the interviews illustrates that the respondents have a similar outlook rooted in similar constructs.

Many of these metaphors use Samples' integrative metaphoric mode which is also centered around issues of physical and sensory input which may reflect the need for physical as well as emotional safety. This seems to make sense within the "family" metaphor used by so many in this group where emotional and physical safety for children and other "family members" is a central concern of all parents, brothers and sisters.

Summary of study question 3 analysis

This question asked if individuals use similar metaphors to describe similar visions. Kelly's Minimum Context Card Form was used to elicit constructs that were the reference points for the cultural domains that originated in the metaphors used by the interviewees to answer Evans' four questions.

These constructs can be arranged hierarchically into superordinate and subordinate constructs. The 14 elicited constructs were grouped in this manner under four superordinate constructs; honesty/trust versus dishonesty/distrust, inclusive actions versus exclusive actions, predictability versus unpredictability, and safe/belonging versus unsafe/alone. Rationale was provided for placing the construct safe/belonging versus unsafe/alone as superordinate to all other listed constructs.

Each respondent used the superordinate construct of safe/belonging versus unsafe/alone as a reference point in their responses to why two out of the three cultural domains in a triad were connected and the third excluded.

Kelly's "range of convenience corollary" and "sociality corollary" were referenced to explain that the constructs were limited to the context of the questions asked, and how these constructs are used by the group in their social processes.

Analysis of study question 4: Framing meaningful vision statements

Metaphor analysis is a way of refining information into manageable categories. This question, (Can metaphor be used to construct long lasting and meaningful vision statements?) seeks to use these categories as a means of framing a meaningful vision statement. The longevity of such a statement has already been demonstrated in the previous question analysis. Symbolic metaphors that were used in 1986 persist in the

2003 responses, as does the use of synergic-comparative metaphor, and the pattern of use of integrative or sensory/qualitative metaphors. This does not however, preclude the emergence of new metaphors such as the Family metaphor referenced by most respondents in 2003.

Framing a meaningful vision statement begins with brainstorming a number of ways of arranging the refined categories. The following is one such arrangement. See appendix 5 for a mind mapped arrangement.

| **Metaphor Type** | **Metaphor** | **Constructs (single pole)** |
|---|---|---|
| Root | Family | Safe/belonging |
| Symbolic | Rituals and traditions | Inclusive actions |
| Integrative (sensory/qualitative) | Touch - hugging, hand shaking<br>Sight - "seeing" our community<br>Hearing - singing, story telling<br>Taste/smell - food and drink at traditional meetings (Champagne breakfast etc.) | Inclusive actions<br>Safe (physical) |
| | Allows growth, clear boundaries, makes connections, emotionally satisfying, emotional support for problems that are off the page, flexible, accommodation, feeding the spirit, love. | Honesty/trust<br>Safe (emotional) |
| | Sound plan, bending our backs together, the whole nine yards, having a light footprint on the planet, passing it (ideas) back and forth. | Honesty/trust<br>Safe (financial) |
| Synergic-comparative | Grounded, rich, space<br>Support, bond, growth, blood, depth<br>Play, clear boundaries | Honesty/trust<br>Safe/belonging<br><br>Safe (physical) |

Crafting vision statements.

The above arrangement can now be used to craft a vision statement that has longevity and is meaningful because it reflects the core values and ideologies of the group. Schmitt (Schmitt, 2000) states that "homology of thought and speech points to a close connection between metaphorical cognition and the planning of action" (p.5). The following statement attempts to make such a connection.

We are an inclusive family that provides safety and belonging for all children, brothers, sisters and parents.

This family provides for the physical well-being by sharing in traditions of singing and story telling, eating and drinking, seeing our community, hugging and hand shaking.

Honesty and trust are our touchstones for emotional, physical and financial safety.

Another way to express these ideas is metaphorically.

Touching vision

We play in Gaia's caravan
Dancing lightly
Growing safely
Grounded richly in honesty and space
A deeply connected family.

Singing is our hearing
Inclusion is our voice
Community is our vision

Celebration is our food and drink

Safety is our support and bond

Trust is our boundary

Hugging is our hearts

Belonging is our blood.

We realize where we come from

This is the essence of our wisdom.

(Last two lines paraphrased from Lao-tzu, 1988, p. 14)

Details of metaphoric vision statement construction from the mind map.(see Figure 2. below)

The metaphoric vision statement was constructed beginning at the root metaphor of "family" as the central concept in the above mind map. This idea is the "situation or event that we are trying to understand through the organization of knowledge in the form of a concept map" (Novak, n.d., p. 2). This central concept was then connected to the metaphor of "brotherhood and sisterhood" as this is a logical connection to family. Both these concepts were colour coded in yellow to indicate that they came from the same root source. Another of these root sources, also in yellow on the map, is the concept that the group has used the family root metaphor historically and is referred to as "group history since 1970 as recorded in Evans' thesis and this thesis." This was then connected to the paraphrased quote from Lao-tzu which became lines 14 and 15 in the metaphorical vision statement and refers to the group history being connected to wisdom. The metaphor

'brotherhood and sisterhood" was similarly linked to two synergic-comparative metaphors used by respondents and shown on the map in gray.

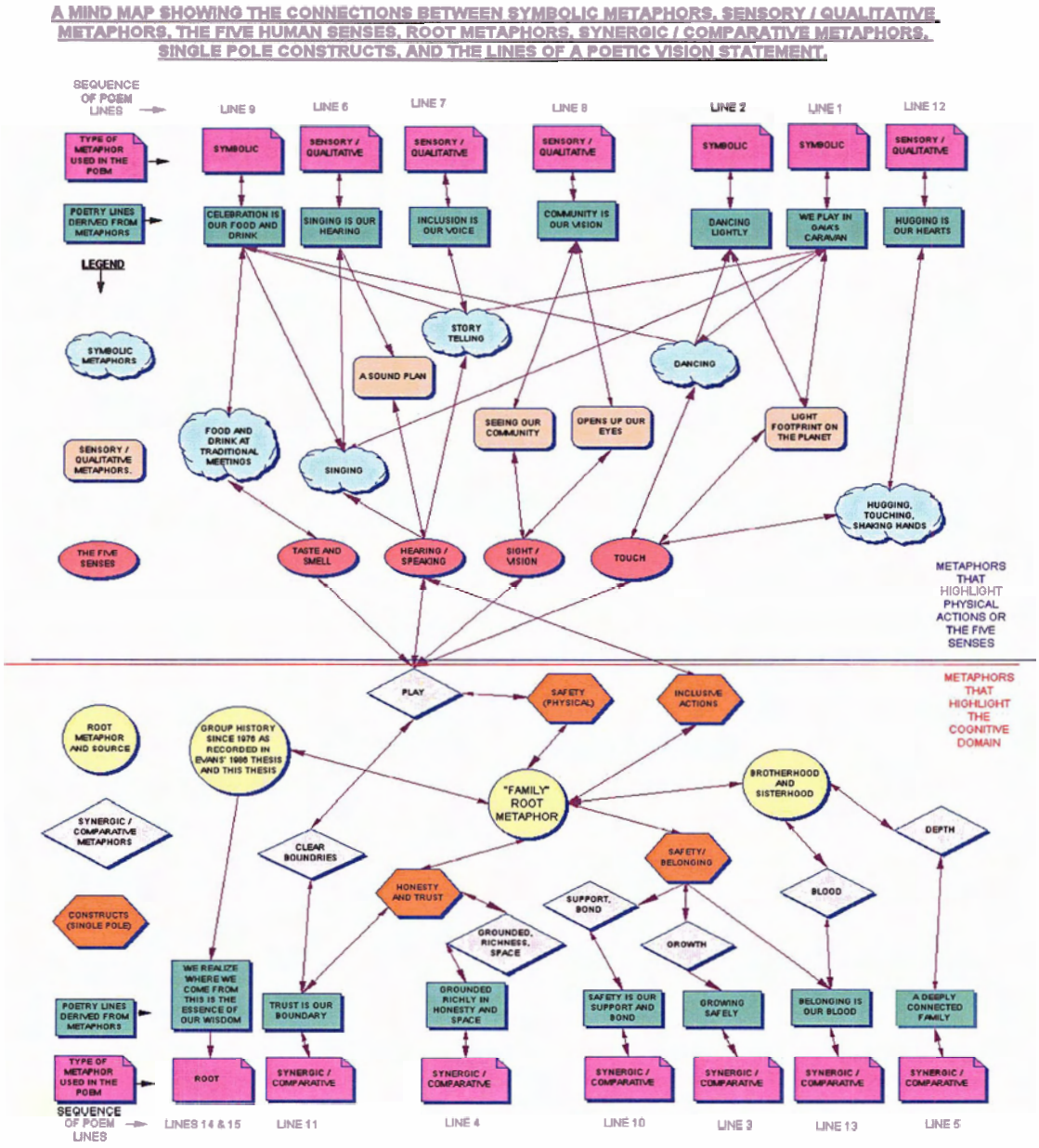


Figure 2.

The metaphor of "blood" was connected to that of "belonging" in the line "belonging is our blood" (line 13) to indicate that these two metaphors relate to a blood relative or blood brother/sister as a way of belonging in a family. The line (line 5) "a

deeply connected family" uses the consistently referred to metaphor "depth" to connect through "brotherhood and sisterhood" to the family root metaphor.

The constructs elicited by Kelly's Minimum Context Card Form were also connected to the central root family metaphor. These constructs, shown in orange, were then connected through the synergistic-comparative metaphors of "growth", "support and bond" and "grounded, richness and space" to lines 3, 10 and 4 in the statement thus ensuring that core constructs were reflected through common metaphors in the vision statement. Similarly, the construct of physical safety was linked to the synergistic-comparative metaphor "play" and "clear boundaries" which are metaphorical expressions of physical safety in terms of games or sports. The metaphorical term "play" was also logically linked to the five senses (shown in dark pink) which are our only ways of sampling our physical world. These senses were then linked through the sensory-qualitative metaphors (Samples' integrative metaphoric mode, shown in light pink) to metaphors in the vision statement that reflected this mode of metaphor use. Lines 6, 7 and 8 deliberately use one sense as a referent to express a quality not sensed by that particular sense organ. "Singing is our hearing" , "community is our vision" and "inclusion is our voice" are attempts to copy the same format used by the group when forming such metaphors.

Finally, symbolic metaphors, shown in blue, were connected through the five senses in the mind map to lines 1,2, 9 and 12 in the statement that reflected the sensory nature of such events as The Champagne Breakfast, Caravans, singing, dancing, hugging and hand shaking and story telling. These symbolic metaphors were also cross-linked to "represent creative leaps on the part of the producer" (Novak, n.d., p. 2) to form new

metaphorical combinations that still reflect the way the respondents used words. An example of this is line 1: we play in Gaia's caravan. This is a creative leap revealed in the map that connects the sensory-qualitative metaphor of "a light footprint on the planet" with the synergistic-comparative metaphor of "play."

Summary of analysis

The metaphors used by this group can be categorized into two main classes. The first of these classes is those metaphors that highlight what one respondent described as a "kinda hedonistic" ideology. These metaphors can be traced to their physical origins through actions such as singing, dancing, celebrations including eating and drinking, story telling and physical contact through hugging and shaking hands, and through the input of the five senses. These types of metaphor are symbolic and sensory / qualitative (integrative) in nature and have persisted in the group's language and culture from 1986 to the present. They are used to describe visions of the future that provide an environment of physical safety through what the group refers to as "play".

The second class of metaphors used by this group highlight the cognitive domain. These metaphors "provide the most powerful structure a culture can devise to guide and constrain the function of mind" (Samples, 1976, p. 28). The family root metaphor provides this culture with a model that extends from the origins of the group to the present. There are no longer any "orphans", the term used in the group to describe those members who had no immediate families to visit at Christmas during their university years, and the introduction of children has extended this metaphor through practical experience in parenting to help guide and constrain the group's understanding of belonging and safety. These metaphors are tied to shared constructs related to honesty,

trust, and inclusive actions. The family root metaphor is further extended by the use of synergic-comparative metaphors that have also persisted and evolved since 1986.

The patterns of metaphor use and coding rules can be used to reflect the group's use of metaphor in writing a metaphoric vision statement. Mind mapping is a useful tool to use to clarify these connections when crafting such a statement. (See appendix 5 )

"The Search." Part Four

The search continues.

A primrose dawn greeted the sailors. They crawled out of the tent with their eyes already scanning the sky and their noses sniffing the wind. These are first interests of sailors. A strong north west wind had risen with the dawn and now swirled around the tops of the arbutus trees and sent the fir's branches dancing. The sky remained clear and blue except for the high cirrus clouds that were splayed by the jet stream into feathered forms. The sea too sported splays of white as the waves bubbled and splashed over themselves in their rush before the wind. Closer to the island the waves were more subdued and those in the bay were only ripples.

The men stood up, stretched briefly, and went down the otter trail to check the boat. The tide was on the rise again and was approaching the beached vessel. The ripples from the bay chattered brightly over the pebbles and shells of the lower tidal zone. The clams sent short squirts into the air that showed the trail of the otter as it humped back its way across their domain. Both tide and wind were rising and, with minimal consultation, the sailors decided it was prudent to leave the island by the time the boat was afloat. There was no sign of activity from the invader's tent but the sailors knew that their noisy boat would easily transport them even through the rising wind and sea.

Breakfast was quickly eaten and the camping equipment was stowed in the sailboat. The sheltered bay was ideal for raising a reefed main and jib and this was done. Then a few paddle strokes brought the boat's bow to the edge of the wind line across the mouth of the bay. As the craft crossed this line she changed from a gentle rocking horse into a thoroughbred with the bit between her teeth. She heeled sharply and the riders hiked out and she shot out of the bay into the main flow of wind. A gentle touch on the tiller brought her up into the wind a bit higher reducing the waves that swirled around her leeward gunwales and threatened to splosh in. This maneuver was repeated twice more in response to the gusty wind. They fell off the wind and then shot forward riding around the gust to come up, always feeling the wind through the wood and lines. They then checked if enough headway had been made to round the point at the end of the island before beginning the downwind run. The fourth time brought them clear and the transom was turned upwind. The main and the jib bellied out as the atmosphere pushed the tiny boat down the face of the rollers with the wind on her stern quarter. She rode flat and stable racing forward with the hiss of the breaking waves that paced her.

The power of the wind and sea were all around. The rollers lifted the boat and allowed a sight of the shore then she surfed down their faces into the troughs with a rush and a hoot from the sailors. The crew moved forward as she rode up the next wave to control the lift of the bow, and astern on the way down to lighten the bow as it entered the trough. It was a rhythmic motion that increased the speed of the craft and sent her cutting through the green water like a white dolphin.

The man on the tiller was totally focused on each new wave as it pulsed its power through the rudder to connect with his body. This was the time when the connection was

the strongest. The energy flowed directly through both men and the boat. It is freely given to those who know how to respect it and how to release it. It is an energy symbiosis created by a physical form that directs its flow through it, much as its biological cousin the eagle does. This symbiosis was the bigness, the oneness that drew the sailors to their calling and was why they always returned. Every fractal level is made more obvious through this connection, from the feel of the wood grain on the tiller to the atmospheric shifts around the globe that lent them energy.

In the early afternoon the impetus of the wind started to ease. The seas were no longer big enough to hide the shore when the sailboat was in a trough. They settled down to a set of steady long rollers that gently surfed the boat forward. Each roller imparted energy to the hull, centreboard and rudder of the craft. The wind similarly imparted more energy through the shape of the sails driving them forward through the wind.

A small brass screw in the transom of the boat was affected by the rhythm of the energy that flowed through the boat. Vibrations resonated in the dagger board and traveled down the keel helping the screw work its way free. The minute plop of its fall was unnoticed in the greater sounds of wind and wave. The steady long rollers continued to lift the transom up at each crest and push it down at each trough. The rudder, the guiding force behind every boat, was also lifted up and pushed down in similar rhythm. Each lift and push worked the small bracket that was missing a screw, back and forth away from its appointed position. The bracket was carefully placed to prevent the rudder from being pushed up by a following sea and off the pintle that was the hinge pin of its mounting. It was now just a matter of time before the height of the following wave

combined with the rise of the bow up to the next crest and the length of the pintle to allow the rudder to jump free of the transom and leave the sailors with no guiding force.

The hand on the tiller was lulled by the steady flow of energy. The rise and fall of the following sea gave no hint that it was about to combine with its windy cousin to steal the boat's rudder. With a gentle click the gudgeon slid over the tip of the pintle and the rudder was free of the boat, connected now only by a slack hand.

The forward momentum of the boat far exceeded the small amount available to the rudder and tiller in the helmsman's hand. With a gleeful twist free the rudder dropped astern to float and mock at the utter surprise on the face of it's erstwhile controller. The calm of the downwind run was turned to chaos as the crew saw their pilot floating steadily further and further astern. Seconds counted and decisions were made and transmitted to the limbs almost before the brain registered them. Drop the sail? No, the rudder is too far astern already. We need a rudder! Use a paddle! Wedge it up against the empty motor mount, come about, sheet in the main bring her up into the wind. Can we steer? Yes! Can we see the rudder? Yes! Work up towards it, I hope we don't have to tack! Grab it and sheet out the main. Back on the downwind run. Slip the rudder back onto its pintles. There was a new appreciation for the rudder and a firmer hand on the tiller, always.

What had seemed so sure, so controlled, so experienced was turned into indecision, panic and confusion by a small loose screw. The shapes of the sails, the force of the wind and the motion of the sea had produced one more unique combination of the unexpected. This was the point that was pondered by the men. They marveled that any of it worked at all! That in all the chaotic movements of the fluids of air and sea, the gaining energy from

"butterflies on the other side of the planet", the flowing and swirling in gigantic cycles, and the human-ness that produced the boat form should all combine to create an event that shapes a human spirit is the marvel. To merely be aware of this chaos at such a visceral level is a clue.

The search expands.

# CHAPTER FIVE: APPLYING VISION

## Summary and Implications of Findings

### Metaphorical advance organizer

I returned to the Trans Canada trail and the Haslam Creek suspension bridge a few weeks later to hike the trail from there to the Nanaimo River. This time I was accompanied by a guide who had hiked this section of the trail before. My friend and I told him of our previous adventure and showed him on the map the route we had taken. We summarized our hike and explained what we had learned. Our guide did not know of that part of the trail but showed us a new way to get to the beginning of the Haslam Creek trailhead. He showed us that our previous research had been very close to the trailhead and pointed out that we should have climbed around several pits in a de-commissioned road rather than turning back as we had done before.

We continued along the trail and eventually came out on to some logging roads. The way ahead seemed clear and we all enjoyed the easy hiking for several kilometers. Eventually the road began to follow along the shore of a small lake and then veered away from the shoreline. This route contradicted the information we had on our rudimentary map which showed that the trail continued along the lake side, but did not show any junction. Our guide pointed out a small side trail that had a Trans Canada sign on it and we turned away from the road and on to this smaller route.

We soon came to a boat launch and camping area by the lake which showed signs of a lot of use. Poles had been lashed to several trees and looked like an attempt to build a shelter. There were numerous empty beer cans strewn around the camp and an old lawn chair lay on the surface of the frozen lake. We wondered why people would treat such a

place in this manner and speculated on their attitudes towards these natural communities. We discussed the nature of other communities of users of this area and if their attitudes were affected by having arrived at the site on two and four wheeled motor bikes. Was this a case of a lack of education about the impact of these vehicles on the area or should we just be content with knowing that they too valued the area, but in a different way from us. Only further research would reveal this information.

Our hike concluded at the Nanaimo River end of the trail and we now knew the entire route. We knew that this was a significant addition to our list of hiking trails. We studied the map and added in the logging roads and side trails showing all junctions and important landmarks.

Summary of the study

The purpose of this study was to address the problem of generating vision statements that authentically communicate the core values and beliefs of a community. This study proposes a methodology for apprehending such "grass roots" vision by analyzing the metaphors used by a community. It establishes that metaphors are used consistently over time and they can be used as a guide in building long lasting vision statements. These metaphors can guide the visioning process firstly by reflecting the way the community uses metaphors. This use can be operationalized by classifying and analyzing Sample's four metaphoric modes.

Secondly, metaphors can be analyzed to ascertain if community members are using similar constructs as defined by Kelly in his Personal Construct Theory. This ensures that the vision statement only includes metaphors that relate to similar constructs to guide community members to play an interactive role in building a community.

Thirdly, this study establishes a methodology for discovering "root metaphors" that can be used as a common reference point by the developing community to guide their decisions. Such metaphors can open up the imagination of the community and provide a common understanding of "[W]hat we are about" (Christian, 2000, p.78).

Support from previous research

In her article "Movements of the mind: The Matrix, metaphors, and re-imagining education" Alison Cook-Sather explores what she calls "an interaction with metaphors presented by popular culture and a choice to take them on in an active and critical way" (Cook-Sather, 2003, p. 947). By this she means that she wishes us "to explore the power of metaphor to heighten awareness of existing ways of thinking and acting" (p. 949). She leads us to the notion that such "root metaphors" shape our conscious and unconscious thinking and that "if metaphors can open up spaces of imagination and action as well as close them down, then making conscious and explicit the metaphors that shape thinking and practice in education is not just a theoretical exercise" (p. 951).

Beck explains how metaphor can "mediate between our abstract and our concrete thoughts. A metaphor points to the existence of a given set of abstract relationships hidden within some immediately graspable image" (Beck, 1978, p. 84). These graspable images allow for the communication of "a shared mental framework" to keep us "in touch with what lies out there" (p. 84). Thus, the choice of graspable image used in a vision statement can dictate what is shared and influence our perception of the reality that is being envisioned. Beck proposes "that metaphors allow us to introduce nonverbal material into logically structured, semantic contexts" (p. 87). This nonverbal material

allows us to connect with our personal constructs about community and can pre-dispose us to frame the envisioned ideas within the same constructs as the other community members. Cook-Sather propose that we can use metaphors to lead us to a re-imagining of such relationships.

This study established that safety is one of the superordinate constructs applied by these community members. Kelly (Kelly, 1955, p. 166) explains that if these members are put in a threatened position then this will affect the way new constructs about community are accessed. Kelly's Theory of Personal Constructs examines why people are not likely to be able to form new constructs when they are in such a threatened position. Kelly defines threat as "an element in the context of death or injury" (p.166). "A construct is threatening when it is itself an element in a next-higher-order construct upon which the person is dependent for his living" (p.166). If community members wishe to have their community form a new construct about their relationship with each other, then such new constructs must be compatible with the existing and next-higher-order constructs around which these members form their life and rely on for living. " We need to apply enough threat to wake people up from their dreams of endless supplies of good things and endless freedom from bad things. But too much threat is likely to lead to ostrich behavior or worse" (Bennion, 2003, p.18). This "ostrich behavior" is a result of the community members applying an impermeable construct which does not allow them to see a new relationship with the community. Kelly defines an impermeable construct as "one which is based upon a specified context and which will admit no additional elements" (p. 156). An impermeable construct in this study might be one related to honesty and trust expressed as a perception of financial threat.

A construct linked to perceived financial threat can be constellated or grouped with a number of other core constructs which can lead to an inability to access our "awareness of the incompatible features between recent events and [an] old construct system" (Bennion, 2003, p. 18). When constellated constructs are accessed by a community member through the choice of metaphor in a vision statement then all of the constructs associated with the issue are accessed together. In our financial threat example, such constellated constructs are linked to those that anticipate that involvement in such a community can jeopardize individual financial plans for the future. This thinking then may lead to an anticipation of events that always sees individual agency as the only safe way to plan for the future.

In order to permeate these constellated constructs Bennion suggests developing the ability to move easily between them and preemptive and propositional constructs. (Bennion, personal communication, August 20, 2003). Preemptive constructs are those constructs that have the "exclusive right to make sense out of a class of happenings" (Bennion, 2003, p.11). These are the "nothing but" type of construction typical of what can be called rigid thinking. These types of construct are "necessary for decision, choice and action" (p.11), because there are times when we need to make a wise choice or choose a sensible action rather than dither around attempting to second guess each situation and never acting. Propositional constructs can be classed as "uncontaminated thinking" (p. 13), and are used as a "possible way of seeing through an issue" (p.13). Moving easily between these three kinds of constructs would be an example of healthy thinking. In our financial threat example this would mean that the community members would need to have a constellation of constructs about their place in the community, and

also be open to new elements presented by the visioning process through metaphors that access propositional constructs that eventually become preemptive. This would allow members to actually act upon the new constellation that they have formed. This would be an example of a cycle that allows for permeable constructs which admit new elements and allow such elements to fit in with the new world view formed by the member.

Kelly applies two other terms to the healthy movement between constructs: loose construing and tight construing. Loose construing is applied in "[B]rainstorming, daydreaming, reveries, and other such uncritical sorts of experiential styles" (p.19). The opposite of loose construing is tight construing which allows for "clear communication, and is essential to the testing phase of any experiment" (p.19). The term experiment here refers to any new behavior that is tried in order to anticipate events. Metaphors in community building can loosen up a person's construing processes and allow for greater permeability and thus accessibility to the healthy thinking cycle. The preemptive constructs are related to the need to make a decision of where to retire. Such constructs are likely constellated with those of home, safety and protection. Community members who use a metaphor that loosens such constellated constructs allow themselves to imagine a propositional construct related to their home and safety that does not end only at "the bottom line" but includes them in the surrounding community environment. This new construct would open up their imagination to how such an environment can affect their home and future retirement plans. This would then allow such members to anticipate and thus prepare, using these newly formed preemptive constructs, for a community perspective that includes financial safety. The "family" root metaphor may provide this kind of anticipation if it is not constellated with constructs that depict the family as not

safe. This study shows that the members that use the "family" metaphor constellate it with constructs related to safety. Further anticipation using newly formed preemptive constructs is accessed through the reflection of the types of metaphor already used by the community such as those found in the metaphoric vision statement. These metaphors should be familiar in form to the study group readers and thus help them access constructs that are constellated with their own community vision.

Cook-Sather cautions us to look critically at the metaphors we use to frame our world view and to begin to recognize how such metaphors can "be more deluding than illuminating" (p. 951). This occurs when impermeable constructs are accessed through metaphors that do not allow us to consider new possibilities. These constructs are then constellated with constructs that relate to negative aspects of community, such as lack of financial freedom. This study has taken this scenario into account by the use of Kelly's Minimum Context Card Form to verify that similar metaphors access similarly constellated constructs.

Contradictions to previous research

Collins and Porras (Collins & Porras, 1994) advocate for a top down approach to the generation of authentic vision and quote the core ideologies of visionary companies only in literal terms (p. 88-71). These authors, as discussed in the literature review, have no suggestions of how to generate a vision "that guides and inspires people throughout the organization and remains relatively fixed for long periods of time" (Collins & Porras, 1994, p. 48) beyond indoctrination by senior management. This study has shown that how people respond to metaphors does remain "relatively fixed for long periods of time" and thus they can be used to guide and inspire people throughout an organization.

Chew and Laubichler (Chew & Laubichler, 2003), two writers from the School of Life Sciences of the Biology and Society Program at Arizona State University, are concerned that "[M]etaphors are ubiquitous in science" and present arguments that show a danger of cross cultural metaphor use.

> Natural selection, the argument goes, leads to a survival of the fittest. The fittest are those that survive. Ergo, natural selection describes the survival of the survivors. Thus, one of the core concepts of evolutionary theory is tautology.... Metaphors introduce a fundamental tradeoff between the generation of novel insights in science and the possibility of dangerous or even deadly misappropriation. The extension of genetics to eugenics owed much of its popularity in the United States and Germany to its use of culturally resonant metaphors. (Chew & Laubichler, 2003, p. 1)

However, these authors do not disagree with the use of metaphor entirely in science.

> On the other hand, the use of metaphorical language in molecular biology - with its references to information signaling, translation, editing, etc. - has contributed substantially to its breathtaking success during the past 50 years. (Chew & Laubichler, 2003, p. 1)

Their warning is clear. "What troubles us is that biology's metaphorical abstractions all too easily become concrete objects and substitute for specific desirable processes" (Chew & Laubichler, 2003, p. 2). This valid criticism of the use of metaphors is predicated on the cross cultural use of such literary devices, particularly by non-scientists in this case, and this study only proposes that metaphors be used within a specific culture. Metaphors can be misappropriated by subsequent generations in the same culture, as such cultures will evolve over time, however, this is unlikely unless the metaphorical vision statement is not actively used. If such a statement is not actively used then it fails to meet its potential as a motivating and inspiring force and is likely to be discarded in favor of a more useful statement.

## Implications and Applications.

### Intentional communities

The methodology presented in this study addresses one of the principle concerns of fledgling intentional communities; how to arrive at an acceptable vision statement. The problems of consensus or a 90% majority vote method of achieving agreement on a vision statement are outlined in the literature review. These communities now have a way around their "catch-22" by using metaphor analysis to establish a common purpose.

### Other communities (business)

Collins and Porras (Collins & Porras, 1994) did emphasize that "visionary companies don't merely declare an ideology; they also take steps to make the ideology pervasive throughout the organization and transcend any individual leader" (p. 71). Here again they provide no methodology for such steps. This study provides a methodology to discover ideology and purpose through the use of metaphor at the "grass roots" level. These metaphors, root or in the form of a metaphorical vision statement, can be used by senior management to make the "ideology pervasive throughout the organization." This would avoid the necessity for indoctrination and empower the organization's employees as they would recognize that their input was valued. The use of root metaphors that reflect "the set of fundamental reasons for a company's existence beyond just making money" (p. 48) by senior management would be a very practical way to sustain a company that is built to last through "grass roots" vision. Once such a vision has been established then any announcements or changes that the company needs to make or undergo in response to market forces can be framed within these root metaphors and metaphorical vision statements. This would allow employees to better understand and

communicate their responses to such changes which could again be framed within the common company metaphors. Such an approach would be more human and accessible than the ubiquitous ledger type metaphors currently used by most companies that refer to being driven by "the bottom line." The following educational and curriculum development implications can also be applied in these business situations.

Education and curriculum development

The apprehension of vision through metaphor has applications throughout the curriculum. Snively (Snively, 1986) has demonstrated how students have orientations to science that can be accessed metaphorically. The methodology used in this study allows educators to access "root metaphors" and constructs through the analysis of student writing. A teacher may ask what exactly is the connection between constructs and metaphor? Do metaphors actually access constructs? The answer to this connection comes from Kelly's definition of a construct in his construction corollary. Here Kelly says "a person anticipates events by construing their replications" (Kelly, 1955, p. 50). He further elucidates this corollary by explaining that "[B]y construing we mean "placing an interpretation": a person places an interpretation upon what is construed" and "[H]e erects a structure , within the framework of which the substance takes shape or assumes meaning" (p. 50). Bennion summarized constructs using Kelly's Minimum Context Form which asks participants to distinguish between three related items by grouping two together and explaining why this pair is different from the third item. This method elicits constructs because the explanation of the difference between the paired and single items reveals the participant's "understanding , right or wrong, of the way other people look at things" (p. 230). Bennion compared this Minimum Context Form with a metaphor

because both are a way to express how two things are similar and different from a third item ( Bennion, personal communication, August 19th, 2003).

Metaphors used in BC newspapers describing the forest fires that destroyed residences and resources in the summer of 2003 provide us with an example to clarify this connection between constructs and metaphors. The metaphor used in the articles from the Times Colonist, August 22nd edition, "A day from hell," serve to emphasize how metaphors can be used to separate us from Nature. In this example we have two items that are similar, the "fires" and "hell". The metaphor uses their similarities to emphasize and enrich the communication about how hot, unpleasant, evil, destructive and out of our control both hell and the forest fires are. Kelly also explains in his Minimum Context Form that "[B]y stating what a person or thing is, one is also stating that which he or it is not" (Fransella & Bannister, 1977, p. 14). Thus, if hell and the forest fires are as similar as explained, they are both different from heaven and coolness, goodness and creativity. These are the third item, and just as we wish to be separate from the fire and hell, we wish to be connected to heaven and coolness, goodness and creativity. Thus, the metaphor separates us from those aspects of Nature that we find desirable, those that are heavenly and pleasantly cool, good and creative, and reinforces that we are apart from Nature.

How might we use student writing to access such "root metaphors" and constructs? Examples of answers to this question are available through the writings of eminent environmental writers who use metaphors to describe connections to Nature. Their metaphors fall into at least five groups that I have identified. These groups of metaphor, like those used by Cook-Sather, can be classified as "root metaphors". Cook-

Sather defines these root metaphors as "commonsense fact whose structure, when understood, can appear to explain a variety of related phenomena" (Cook-Sather, 2003, p. 951). The two root metaphors that she explores are "education as production" and "education as a cure." Some root metaphors used by environmental writers are, the environment as a person (personification), the environment as the "space-ship" Earth, the environment as mythology/spirituality, the environment as art, and the environment as home.

The writings of Grey Owl illustrate the first root metaphor, that of personification. "As a woman's hair is - or was - her chief adornment, so Canada's crowning glory is her forests, or what remains of them" (Owl, 1999, p. 140). Grey Owl's title for this chapter in The Men of the Last Frontier uses a mythology/spirituality metaphor by referring to The Altar of Mammon. He continues this type of image when he writes "yet the forest is daily offered up as a burnt sacrifice to the false gods of greed and waste" (p. 140). He then employs a metaphor alluding to sustainability by referring to "the birthright of future generations is being squandered by its trustees" (p. 141). These metaphors cast the environment as a beautiful woman and thus invoke the loose construct that we should treat the environment with the same level of caring, respect and appreciation. The mythological/spiritual metaphors encourage the idea that we must place Nature in the same realm as a sacred person or object that is not subject to the construct of money. His metaphor of sustainability equates the stewardship of the earth to a birthright.

Grey Owl also uses art as a metaphor for our relationship with Nature. He describes the sunsets seen through the fires that devastated Ontario in the 1880s as "painted in garish hues by the vapour emanating from the destruction of one of Canada's

most valuable assets, her timberlands" (p. 140). Here we see a metaphor that takes into account the impact on the forest as "part of the picture" in which humans are the principle artists and subjects.

Another environmental writer is Ted Perry, who wrote these words for the character of Chief Seattle in the script of the film Home, released in 1972.

> Our God is the same God. You may think that you own Him as you wish to own our land, but you cannot. He is the Body of man, and his compassion is equal for the redman and the white. This earth is precious to Him, and to harm the earth is to heap contempt on its Creator.

This is an example of the environment as mythology/spirituality where humans are a sacred part of the environment and not separate from it. The metaphor that reveals this relationship is that all people, red or white, are alike as they are part of the same sacred Body (Host) and that care of the earth is a sacred trust.

Another readily available source of examples of environmental metaphors is Bartlett's Familiar Quotations. Jean Jaques Rousseau is quoted here using metaphors of personification (Bartlett, 1955, p. 344).

> Where is the man who owes nothing to the land in which he lives? Whatever the land may be, he owes to it the most precious thing possessed by man, the morality of his actions and the love of virtue (p. 344).

Henry David Thoreau uses personification also (Bartlett, 1955).

> I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived (p. 590).

Both these authors create a close connection with Nature by their use of metaphors that talk of the environment in terms of morality, love, virtue and of what they can learn of life from Nature as a teacher. The items that are similar are those of how we

would treat a person and a teacher and how we relate to Nature. The items that Nature is not, are, by implication, valueless or without merit as a teacher about life.

Another metaphor that has arisen as a result of the moon landings and images from space of the earth is one of the "space-ship" earth. This metaphor alludes to the limited nature of our planet and its ecosystems. Such a metaphor is used by Durning upon his return to the US to seek a permanent place to call home. "Maybe I came here in the hope that *place* might be the escape hatch for a fractured society hurtling toward the environmental brink" (Durning, 1996, p. 2). Here we see the words "escape hatch" and "hurtling towards the environmental brink" used to connect the items of place and society. The excluded item in this example is that there are other choices of planet.

Gawthrop uses metaphors of art and home in his writing. He describes the boreal forests of Estonia as if he were participating in a painting. "The sun - shining brightly in an endless blue sky - casts a golden light as it filters through the leaves of birch that line this path for miles" (Gawthrop, 1999, p. 1.) This writer then describes his emotional response to these forests. "[O]n my first visit north of the temperate zone in a land thousands of miles from Vancouver, where I live, I feel oddly at home in this forest " (p. 2). These metaphors place the writer in the picture and at home in Nature thereby excluding the perception that Nature is something that we observe from outside or are alienated from.

This sampling of environmental writers demonstrates how to open up their reader's imagination to new possibilities about their relationship with Nature through the use of metaphor. This provides an opportunity for readers to "break with what they simply assume or take for granted as given and unchangeable" (Greene p. 65, quoted in

Cook-Sather, 2003, p. 963). Feminist movements have long been aware of the dangers of such unchangeable assumptions. These movements are working to change metaphors associated with negative feminine stereotypes by insisting on non sexist language.

Taking on metaphor in an "active and critical way"{Cook-Sather, 2003 #56, p. 947} allows teachers a similar opportunity to influence cultural as well as individual thinking. Metaphors are culturally specific and " as cultures and individuals evolve, so must the metaphors that emerge to define and create them" (p. 693). The five categories of metaphor revealed by our sample of environmental writers provides us with a starting point. Root metaphors that follow the patterns suggested by personification, the space-ship earth, mythology/spirituality, art, and home are some categories to make this start from. Perhaps such metaphors could be used to help students reframe their relationships, not only to Nature but to areas of moral development and empathy. Metaphors can provide students with a new way to imagine their relationship with Nature and each other. By using new metaphors teachers can help reframe student perception so that they can imagine propositional constructs that may help them re-constellate how they see these relationships. This healthy thinking process could lead to preemptive constructs that will allow them to envision a future in a moral and compassionate way.

Future research

One area of future research, based on the methodology of this study, would be to follow the development of an intentional community that had generated an authentic metaphorical vision statement. The metaphorical vision statement developed in this study did not involve all the members of the current group that originated in Evans' study in 1986. Future studies could trace similar groups through the development of metaphorical

vision statements and ascertain how effective they are in motivating and sustaining actions intended to build community.

Other studies could follow the recommendations in the business and educational implications of this study to ascertain if metaphors and metaphorical vision statements can also help to build community in these areas.

A third area of study could follow the educational implications in the development of metaphors to help build compassionate and moral communities in schools. Michele Borba (Borba, 2003) has produced materials for educational workshops based on building moral intelligence. These materials, entitled *Creating emotionally safe schools* , begin with an exercise called "Vision of a morally safe school." The rest of the resource uses metaphors such as "esteem-enhancing climates", "warm and positive environment", and "defusing." These metaphors could be used as a starting point for communicating the concepts embodied in a vision of compassionate and empathic schools.

## Conclusions and Significance of this Study

This study has presented a particular way of apprehending metaphor. The tools developed in the methodology were used by the researcher to apprehend metaphors used when describing visions of the future and to establish that this use is stable over long periods of time. These tools were also able to reveal the constructs that were the referents for metaphors used to express core values and beliefs. These metaphors were used by different individuals to describe similar visions. The study demonstrates that these methodological tools can be applied to particular groups or cultures to generate data in the form of metaphors. Analysis of this metaphorical data reveals that the core values and

beliefs of the group members are expressed through metaphor. Finally, the study shows a way to mind map the metaphorical data for use in crafting vision statements. The metaphorical referents, modes, and patterns used by a culture are embedded in the structure of these vision statements. These statements also include the constructs employed by the group members that reflect their core values and beliefs.

We are all familiar with the use of metaphor by poets, lyricists, fine and performing artists. Their use of this device is usually an attempt to express their unique feelings and perspectives to their audiences. This study reverses this direction in its use of metaphor and instead uses them to communicate from a group to each unique individual in that group. The significance of this change in direction is one that enhances communication by using a semantic device that is commonly understood by a culture to communicate complex and dynamic relationships. It allows for the possibility of looking outward from an individual perspective to find a mirror that reflects back a form and complexity with the potential to express similar community perspectives, desires and needs.

# AFTERWORD: INTEGRATING VISION

## "The Search." Part Five

The search expands.

The small craft continued its downwind run into the early afternoon. She was directed towards another of the myriad islands in the archipelago. This large island was edged in part by vertical cliffs that ran in downward sloping lines of strata. The cliff tops were capped by an equal height of thick trees that gave a softening contrast to the fractured geometry of the rock. Short vertical lines ran between the strata that had allowed cubes and prisms of basalt to break free. This gave depth to the resulting pattern of the face and revealed the carvings and sculptures of nature.

They came ashore in a narrow bay that ran parallel to the cliffs, separated from the main flow of water by a thin rocky peninsula. Logs were strewn above the high tide line below a shoreline of eroding soil and exposed roots. Giant arbutus and Douglas fir balanced precariously in the soil in a desperate slow motion race between growth and entropy. Their trunks and limbs were shaped and contorted in patterns of poise and counterpoise. Some curved desperately to redirect their weight in an attempt to escape the relentless undermining of the waves. Others had lost the race and lay with roots bared like bones on the shore. The peninsula was tidal, exposed and submerged daily providing an ideal habitat for the inter-tidal species. The scouring of the sea had left a smooth stepped form to the basalt reaching down to the open end of the bay. The eel grass and sea weeds undulated gently around its edge like a fringe as the gentle waves from the open water revealed the outline of hidden rocks in patterns of swirls and splashes.

The boat was beached on a small patch of sand at the head of the bay protected by the low peninsula from the incoming waves. She was again unloaded with quiet efficiency as the men sought to limit their disturbance of flora and fauna while the camp was set up under the trees. Soon the light changed colour from intense white to the softer reds and purples of sunset. The water too changed from a sparkling combination of white and cerulean blue to copper tones amid soft iridescent curves of mauves and reds. The campers sat in quiet fascination as the clouds joined the show. At first they were separate, in some places like runes carrying secret messages between sky and sea, in others stacked like the pages in a book. Their underbellies darkened while their tops glowed in the Westering sun. Later they combined to create a form of gigantic proportions. The runes became an eye and beak, the pages were feathers and the eagle filled the sky. It seemed to hover above the far shore of the big island casting shadows and secrets over the darkening mountains.

A warm wind blew down from the land bringing with it a fragrance of delicate resins and grasses. The orange trunks of the arbutus glowed in the red light and contrasted sharply with the dark green of the conifers. The men's eyes were drawn from this dark back up to the sky by a solitary shape that glided over their camp on huge outstretched wings led by a white head and amber beak.

Night fell and the campers slept.

The next day brought more sunshine and no more than light cat's paws of wind on the water's surface. The sailors decided that it would be an ideal day to explore the island and prepared with that in mind. They moved off down the beach at an amble, eager to discover and cautious not to overlook any detail. This way brought them to some eroded

sandstone formations protruding from the beach and shore like monuments. The waves had undercut and smoothed the sandstone into their mirror images. The sea's energy had pushed the sandstone aside leaving a wave shaped space around its base like a neck. The cracks and fissures down the sides provided features and plants colonizing the top gave hair to these natural busts. They rose from the sand and water like birthing Titans.

Behind the Titans the land rose sharply and the shoreline became steeper with no beach. The men followed the contour of the land up a deer trail through the mixed Douglas fir and arbutus. Before long they arrived at a series of huge basalt blocks that lay tumbled and roughly stacked as if thrown down carelessly by the Titan's children. Woven through them was a mixture of honeysuckle and ocean spray overhung by contorted trees that gave a sense of time and motion. The top of the stack rose to the cliff tops and provided access. These tops were reached by scrambling over and under and around the blocks.

The view was spectacular. Across the placid water the big island lay like a sleeping maiden. The hills and mountains were the contours of her body and features of face and figure could be imagined as she lay on her back. She lay ready to reveal the secrets of the earth that, unbeknown to the searchers, were just steps away.

The cliff top baked in the midday sun and the searchers soon sought shade. They turned to retrace their steps down through the tumbled blocks and discovered that there were more tunnels to explore. One of these passages led away from the cliff face and down into darkness. The call was strong here so, with flashlights in hand, the men scrambled down the tunnel to discover that it led to a deep, steep sided cavern lit by a strange green light. The cavern, formed by immense geological forces, split the side of

the island leaving a deep fissure that ran parallel to the outer cliff face. The men craned their necks to see that the green light, dripping from the moss that festooned the cavern's upper lip, came from where the fissure was open at the top to the sky. Jagged rocks patterned their way down in ridges and spikes that required careful climbing. This part of the cavern was in deep shadow and the flashlights were needed to pick out hand and foot holds. The men moved deliberately, picking their way down past the ragged edges of rock left by the cataclysm that had formed the cavern. As they moved deeper the green light was reflected from water that dripped and sheeted down the sheer walls leaving puddles of reflection dappling the cavern floor. Eventually the men could see directly up through the crack in the cavern roof to the sky far above.

It was in one of the dappled pools of light that they found the skeleton. The bones lay jumbled and broken by the fall and there was no flesh or hair left. The death was not recent. The men knelt to examine the remains that lay among the shards of rock on the cavern floor. It was soon evident from the shape of the pelvis and leg bones that this was a skeleton of a deer. There was no skull with the bones. A quick glance skywards revealed the probable cause of death and warned the men of the dangers that lay hidden in the forest above.

As the men returned their gaze to the skeleton there was movement amidst the bones. A small brown shape flowed slowly out from under the ribs and began to crawl away from the shards of bone and rock. The bright orange underbelly of the salamander flashed as it tumbled from a precariously balanced pebble and continued on its purposeful way down into another crack. A pattern of death and life seemed to connect these two creatures in the cavern.

The men stood up and spontaneously moved together to climb up the tumbled blocks that provided an egress at the other end of the fissure. The green light grew stronger as they clambered up and squeezed through the apertures between the rocks. They emerged at the surface breathless and glad to bask in the regenerating sunlight. The greens and blues seemed brighter and the sun less harsh after the mood of the cavern. They returned to the cliff top, carefully picking their way through the forest that they now knew contained a deadly secret.

At first the men were silent. The sun and space seeped into their minds dispelling the sense of dislocation caused by the cavern and the skeleton. They looked out across the water to the big island and the mountains beyond. High in the sky two shapes wheeled together seemingly joined by an invisible thread. The men began to talk. Their conversation was about their mates and their children, their families and their friends. The patterns from the dark cave was discussed and a new way of thinking began to evolve. The wheeling eagles were seen as a clue to the connections between creatures, the empathy and unique communication between organisms. The patterns fell apart to reveal each individual as a starting point, a fragment that connects with other fragments to create families, communities and accord. All of the parts of the patterns that they had previously seen as external to themselves were resolved into fragments with a human nexus. This humanness was the common factor. Each nexus has the potential to reach out like a tentacle to other fragments which buffet against each other to produce conflict, chaos, communication and completeness.

The men returned to their camp. This had been the last full day of their trip and as they prepared to leave they continued to discuss the nature of their discoveries. The

implicit connections that allowed them to work together to sail the boat were still there, but now were seen as human volition rather than communications from an external source. The boat was launched and caught the wind, flying before it as she had done before. The men talked of what they were returning to and how the fragments of family and their friendship connected them and drew them home from their search.

The search became whole.

Conclusions from "The Search"

"The Search" began as an exploration firstly in the literal sense. The sailing trips took me to enchanting places that led me to explore my reactions and excitement to these experiences. I began to attempt to metaphorically communicate these experiences and found that the kinds of metaphors I was using were indicators of my world view. Pepper (Pepper, 1966) has proposed the "root-metaphor theory as a way of reducing the number of world hypotheses to act as concrete positive standards of cognition" (p. 328). After reading his work I re-read the first chapters of "The Search" and realized that at the time of writing my world hypothesis was similar to Pepper's formism. This world root metaphor is "similarity" and is based on the common-sense perception of similar things or repeated patterns.

> The world is full of things that seem to be just alike: blades of grass, leaves on a tree, a set of spoons, newspapers under a newsboy's arm, the sheets of a single ream. Our discrimination of differences becomes more acute, but so also does our discrimination of the grounds of similarity. The sheets of paper may have slight differences in texture, or of size, or of color. But the fact that we separate them as a group from other objects is based on their having qualities which the others do not have. (Pepper, 1966, p. 151)

My journey through this thesis has led me to see another world view that is not

based on the analytical basis of formism. My early writing alluded to mysticism and Pepper describes the allure of this because "[N]o other root metaphor of a favored theory is blessed with nearly so strong a feeling of certainty, which rivals in insistency that of the mystic experience" (p. 144). This certainty is the belief that there are immutable external universal patterns such as those we observe in Nature. "If most of what we call scientific knowledge is, we suspect, merely description of empirical uniformities, and therefore liable to error, that does not alter the situation, according to the formist" (p. 184).

I now feel that the root metaphor of Pepper's organicism better reflects my world view. This world hypothesis insists on integration and

> ...believes that every actual event in the world is more or less concealed organic process. He believes [the organicist], therefore, that a careful scrutiny of any actual process in the world would exhibit its organic structure, though some of the processes with which we are generally familiar reveal the structure more clearly and openly than others. (p. 281)

Pepper names seven categories in defining this organicist root metaphor. These categories provide a progression that reveals the basic nature of this hypothesis.

> (1) Fragments of experience which appear with (2) *nexuses* or connections or implications, which spontaneously lead as a result of the aggravation of (3) *contradictions*, gaps, oppositions, or counteractions to resolution in (4) an *organic whole*, which is found to have been (5) *implicit* in the fragments, and to (6) *transcend* the previous contradictions by means of a coherent totality, which (7) *economizes*, saves, preserves all the original fragments of experience without any loss. (Author's emphasis, p. 283)

This is the root metaphor that I have attempted to express in the final chapter of "The Search". The fragments of experience that appear throughout the story

are finally connected through nexuses which lead to the contradictions of human separateness in the whole of a family and community which transcend the contradictions of such separateness in a total whole of human interactions and the possibility of individual and group actions that preserve the fragments of the experience in the vision of a community.

Pepper "takes pains to exhibit the theory of truth which each theory generates" (p. 150). For the organicism theory he explains that the

> ...peculiarities of the coherence theory of truth are: (1) Truth is not primarily a relation between symbols and fact or between one fact (such as an image) and another fact. It is not primarily a matter of relation in that sense at all. It is primarily a matter of fact attained. (2) It follows that there are degrees of truth depending upon the amount of fact attained. (3) It follows that the totality of the fact, or the absolute, is true, and is the limit of truth, and the ultimate standard of truth. (p. 311)

The truth that I have searched for in this study and in "The Search" is one that is ongoing. It is a truth that is to be discovered gradually as each new fragment of it is nexused into the next level of totality. The fragments of this thesis provide me with the impetus to seek the next level of totality which I now believe is one expressed through a vision of community.

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# APPENDIX

Appendix 1

Spradley's (Spradley, 1980, p.93) semantic relationship table

| RELATIONSHIP | FORM | EXAMPLE |
|---|---|---|
| 1. Strict inclusion | X is a kind of Y | An expert witness (is a kind of) witness. |
| 2. Spatial | X is a place in Y<br><br><br>X is a part of Y | The grand jury room (is a place in) the county courthouse.<br>The jury box (is a part of) the criminal courtroom. |
| 3. Cause-effect | X is a result of Y | Serving on the grand jury (is a result of) being selected. |
| 4. Rationale | X is a reason for doing Y | A large number of cases (is a reason for) going rapidly |
| 5. Location-for-action | X is a place for doing Y | The grand jury room (is a place for) hearing cases. |
| 6. Function | X is used for Y | Witnesses (are used for) bringing evidence |
| 7. Means-end | X is a way to do Y | Taking an oath (is a way to) symbolize the sacredness of jury duty. |
| 8. Sequence | X is a step (stage) in Y | Making jail visits (is a stage in) grand jury activities. |
| 9. Attribution | X is an attribution (characteristic) of Y | Authority (is an attribute of) the attorney. |

Appendix 2

Spradley's (Spradley, 1980, p.94) domain analysis worksheet.

1. Semantic Relationship: _____

2. Form: _____

3. Example: _____

| Included terms | Semantic Relationship | Cover Term |
|---|---|---|
| _____ _____<br>_____ _____<br>_____ _____<br>_____ _____<br>_____ _____ |  | _____ |

Structural Questions: _____

| Included terms | Semantic Relationship | Cover Term |
|---|---|---|
| _____ _____<br>_____ _____<br>_____ _____<br>_____ _____<br>_____ _____ |  | _____ |

Structural Questions: _____

Appendix 3
A complete list of cultural domains and included terms from Spradley's domain analysis worksheet.

Semantic relationship: Strict inclusion
Form: X is a kind of Y
Cover term: Rituals/traditions
Example: Halloween is a kind of ritual/tradition
Included terms:

- Halloween
- Champagne Breakfast
- Caravan
- Pomegranate/Shagadelic lounge
- Fantasy Hockey Draft
- Sagittarius Bash
- Orphink's Dinner
- Singing
- Combat Clean-up
- Dancing
- Rites of Spring
- Love camp

Semantic relationship: Strict inclusion
Form: X is a kind of Y
Cover term: Feelings.
Example: Grounded is a kind of feeling
Included terms:

- Grounded
- Feeling like crying
- Connectedness
- Deeper cosmic experience
- Primal connectedness
- Deep contact

Semantic relationship: Strict inclusion
Form: X is a kind of Y
Cover term: sub plots
Example: Rich in character is a kind of sub plot
Included terms:

- Rich in character
- Part of a bigger story
- Thick

Appendix 3 (continued)
Semantic relationship: Strict inclusion
Form: X is a kind of Y
Cover term: Ideology
Example: I get what I want without stepping on another's toes is a kind of ideology.

Semantic relationship: Strict inclusion
Form: X is a kind of Y
Cover term: Values
Example: The right to play is a kind of value
Included terms:

- The right to play
- Growing
- Natural power
- Doors not slammed in people's faces
- Benefit of the doubt
- Non possessive
- Non materialistic
- Flexible
- Accommodating
- Enthusiastic

Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: Rituals/traditions
Example: Building roots is a reason for rituals/traditions
Included terms:

- Building roots
- Feeding the spirit
- To be refilled

Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: Being proud of the group / community
Example: The Combat Clean Up is a reason for being proud of the group / community
Included terms:

- Combat Clean Up
- Bending our backs together
- Toting the load together
- The whole none yards

Appendix 3 (continued)
Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: Distrust
Example: Mindless rebellion is a reason for distrust
Included terms:

- Mindless rebellion
- Belonging only goes so far

Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: No common ideology
Example: Too fluid a group structure is a reason for no common ideology

Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: Not being a community member
Example: "The Big Chill" is a reason for not being part of a community
Included terms:

- "The Big Chill"
- Intellectuality is a problem
- Overblown to call it a community
- Nothing is hammered out
- Different views on the meaning of life

Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: Being part of a community
Example: We all hang together is a reason for being part of the community
Included terms:

- We all hang together
- Moral guideposts
- Emotionally satisfying
- Opened up my eyes
- Helped loosen me up
- Free thinking
- Love of life
- To define myself
- No real busybodies
- Hub of action
- Focal point
- Connectedness
- Grounding
- Getting a fix
- Depth

Appendix 3 continued

Semantic relationship: Rationale
Form: X is a reason for doing Y
Cover term: Being involved in the future
Example: Being "in" is a reason for being involved in the future
Included terms:

- Being "in"
- It's in my blood
- Tickled to see our children making the connection too
- To rekindle relationships
- Tight friendships

Semantic relationship: Location for action
Form: X is a place for doing Y
Cover term: Rituals/traditions
Example: Ontario Street is a place for doing rituals/ traditions
Included terms:

- Ontario Street
- East Sooke Park
- Denman Island
- Nanaimo
- Nature

Semantic relationship: Means-end
Form: X is a way to do Y
Cover term: Building community
Example: Being open is a way to build community
Included terms:

- Being open
- Passing it back and forth
- Beyond the tie-dye and ponytails
- Not masked
- Being able to step back

Semantic relationship: Means-end
Form: X is a way to do Y
Cover term: Describe our community
Example: Beautiful people is a way to describe community
Included terms:

- Beautiful people
- One with Nature and each other
- We increase the fun quotient of the world
- One bite of a shared sandwich

Appendix 3 (continued)

- "Bring it on home to me."
- Leading edge
- "When you wish upon a star."
- Rich
- Not fair-weather friends
- We have a sense of play
- Grounded
- Under the same elk hide
- The Big Yawn
- Storied lives

Semantic relationship: Means-end
Form: X is a way to do Y
Cover term: Connect with the group/community
Example: Resonating is a way to connect with the group/community
Included terms:

- Resonating
- Mythology
- Rituals
- Gut level
- Cosmic viewpoint
- Love
- Grounding

Semantic relationship: Sequence
Form: X is a step (stage) in Y
Cover term: Building community
Example: Having a light footprint on the planet is a stage in building community
Included terms:

- Having a light footprint on the planet
- Giving support for problems that are off the page
- The kids are like cousins
- Hippies forced by time to grow up

Semantic relationship: Attribution
Form: X is an attribution (characteristic) of Y
Cover term: Rituals/traditions
Example: Lots of space for each other is an attribution (characteristic) of rituals/traditions
Included terms:

- Lots of space for each other
- Clear boundaries between child and adult rituals/traditions

Appendix 3 (continued

Semantic relationship: Attribution
Form: X is an attribution (characteristic) of Y
Cover term: Our community/group

Example: Working through stuff is an attribution (characteristic) of our community/group
Included terms:

- Being casual
- Clear boundaries
- Touchstone
- Harmonization
- Being grounded
- Soulfulness
- Growth
- Core connectedness
- Bonds hold it together
- Convincingly sound
- Not a walled area
- Tight
- Gaia
- Resonance
- Gut level

Semantic relationship: Attribution
Form: X is an attribution (characteristic) of Y
Cover term: Our community/group ideology
Example: Small is beautiful is an attribution (characteristic) of our community/group ideology
Included terms:

- Small is beautiful
- Socialism
- Live and let live
- Brotherhood and sisterhood
- Sixties mentality
- Beyond the tie-dye and pony tail
- Keeping our minds moving

Appendix 4

Apprehension of vision survey #2.

Apprehending Vision Survey #2.
Personal Constructs Survey.

Thank you again for participating in my master's project. The survey that follows was generated from the interviews that we did together this summer. There are seven triads of the cultural domains that came from all of the interviews.

In this survey I would like you to read the triads of cultural domains shown below, and for each triad choose two of the three terms that you feel are linked together in some way. Your terms of reference will probably be related to our group and its history. The information that I am most interested in, from your choice of two out of the three terms, is why you feel that two of the terms are linked or related and why you exclude the third.

The easiest way for me to get this information is if you can write your reasons why and send me them by e-mail. This would entail writing one or several reasons for your choice of the two out of three, and one or several reasons why the third term is excluded. You may give as many reasons why and as many combinations of the two out of three that occur to you, even if they appear to contradict each other. There are no wrong answers, I just want to know what you think. If you cannot express your reasons easily in written form I would be happy to do a personal interview, probably at this year's Sag Bash on November 29th/03.

Thanks again for your input.

Triads:

1. Kinds of
    - Rituals
    - Feelings
    - Ideology
2. Characteristics of
    - Rituals
    - Our community
    - Group ideology
3. Kinds of
    - Sub plots
    - Values
    - Community members
4. Reasons for
    - Being involved in the future
    - Having rituals
    - Being proud of the group (community)
5. Reasons for
    - Not being a community
    - No common ideology
    - Distrust

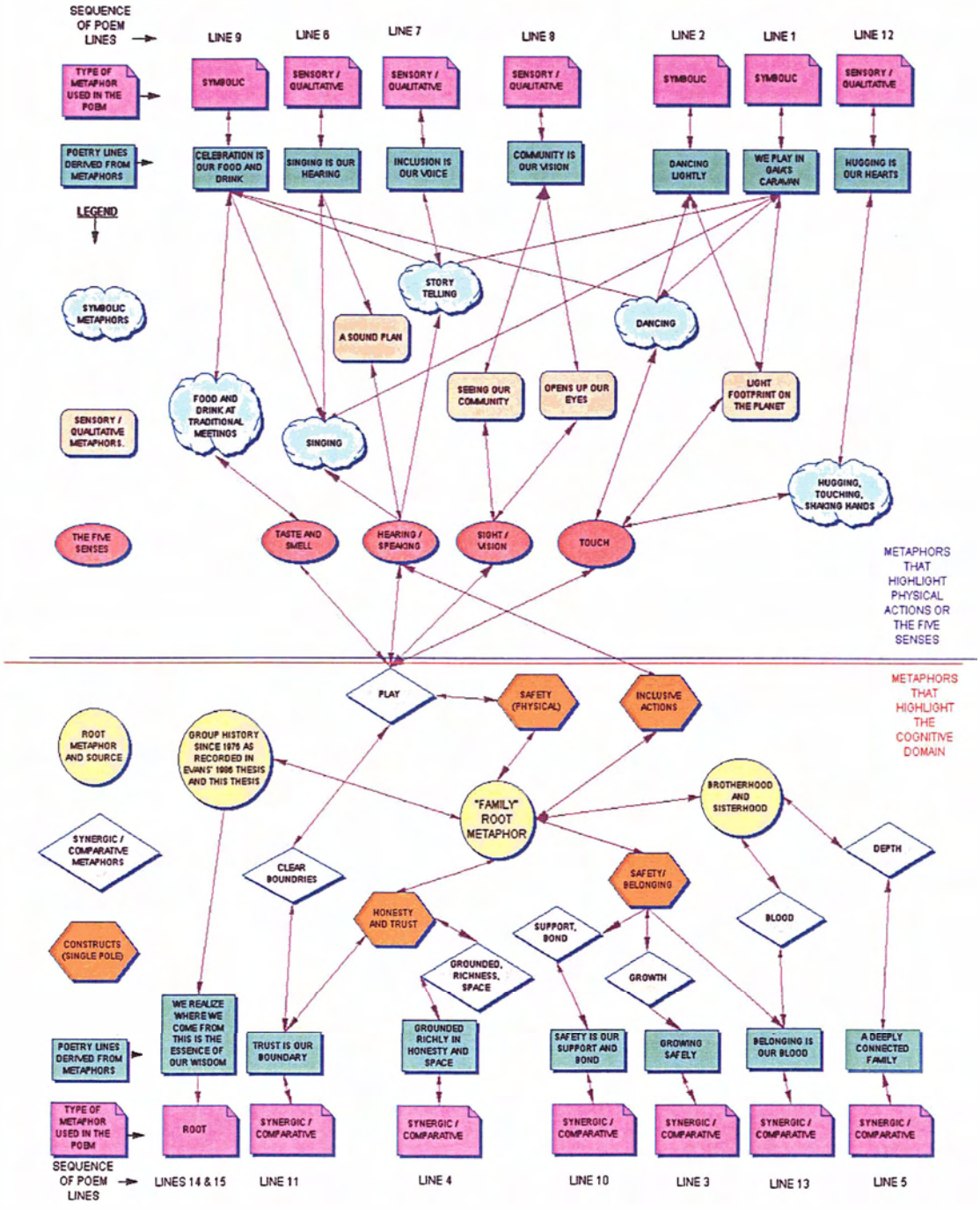
Appendix 4 continued

6. Ways to
    - Build a community
    - Describe our community
    - Connect with a community
7.
    - Places for rituals
    - Stages in community building
    - Reasons for being part of a community

## Appendix 5

Mind map.

**A MIND MAP SHOWING THE CONNECTIONS BETWEEN SYMBOLIC METAPHORS, SENSORY / QUALITATIVE METAPHORS, THE FIVE HUMAN SENSES, ROOT METAPHORS, SYNERGIC / COMPARATIVE METAPHORS, SINGLE POLE CONSTRUCTS, AND THE LINES OF A POETIC VISION STATEMENT.**



Appendix 6
Metaphors and family referents table

| Metaphors | Family referent |
|---|---|
| • the kids are like cousins | • Children and relatives |
| • guiding kids to a better place | • Children and parenting |
| • trying to fix those emotional things that we didn't get in our childhood | • Participant's family of origin |
| • this bond that we have is a huge, huge timeline plus children | • Children and commitment |
| • raising compassionate children, exploring the nature of service - to the planet, to troubled kids | • Children and their futures |
| • bound by similar lifestyle choices | • Family lifestyle choices |
| • boundaries between our adult and our children's rituals | • Children and families as a safe place |
| • everyone was here to help take care of my kids too and that I trust this group of adults the community supports me as being a good parent | • Children and the family based community<br>• Community members as parents |
| • this community values my kids | • Family values |
| • I look forward to holding your daughter's babies and dancing at their weddings | • Children and their futures |
| • this community provides moral guideposts | • Family values |
| • families blend together | • Family connections |
| • it's in my blood now | • Family history |
| • I feel like I really belong in a deeper way, I'm "in" and I hope my kids are "in" too | • Families and the future |
| • I'm tickled to see our children making the connection too | • Children and their futures |
| • under the same elk hide together | • Sharing (values) |
| • this community has love. | • Love (values) |