



MAPPING THE VALUES OF ABBOTSFORD
AND DEVELOPING A PROTOTYPE FOR AN
INTEGRAL VITAL SIGNS MONITOR
OF CITY WELLBEING

By

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Food For Thought™
Cooking Up cultural harmony

Knowledge Development and Exchange

Report for

WELCOMING AND INCLUSIVE COMMUNITIES AND WORK PLACES

In

ABBOTSFORD

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ABSTRACT

This study contributed Knowledge and Development Exchange (KDE) for a Welcoming and Inclusive Communities and Work Places project located in Abbotsford BC. The objective of the KDE project was to map the values of Abbotsford, using an integral framework based on the models of integral perspectives (Wilber, 1995, 1996, 2007), values evolution (Beck & Cowan, 1996) and Integral City intelligences (Hamilton, 2008). The design of the methodology was a sequential mixed methods approach, using aspects of Action Research and Appreciative Inquiry. Quantitative and qualitative data was collected from a random population sample of 250 residents using a telephone survey; a set of purposive samples, totalling 217 people using in person surveys, and 12 in-depth interviews. The purposive samples targeted both youth aged 13 to 34 and residents whose first language was Punjabi, Korean and Mandarin. Analysis showed that Abbotsford adults prefer collective-based values of family, order and caring; while youth and Punjabi and Korean language groups have stronger individual-based values, particularly in the personal expression values systems. Overall the data showed that Abbotsford was experiencing a deficit of values related to results, planning and strategy. Most respondents from all the data samples agreed that what was not working well in Abbotsford related to unhealthy personal expression, showing up as drugs, gangs and violence. Recommendations proposed that Abbotsford develop strategies to enable capacity development for healthy personal expression and planning and results-based values and develop policies that enabled delivery of services adapted to values-based cultural differences. The KDE project was completed by the prototyping of an Integral Vital Signs Monitor identifying indicators to track the wellbeing of individuals, families, work places, education, health care, recreation, faith community, city hall and the environment.

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CHAPTER ONE – WHY RESEARCH VALUES AND WHAT IS AN INTEGRAL VITAL SIGNS MONITOR?

Introduction

“May you feel safe, may you feel strong, may you feel happy, may you live a life of ease.”

This Buddhist blessing captures what a welcoming and inclusive community and workplace might aspire to. It is in stark contrast to the headline of May 2009, which named Abbotsford the “murder capital of Canada” because of the occurrence of nine murders of youth in rapid succession. Community developers and activists who came together for this project were shocked by these circumstances and committed their time, attention and resources to draw on the strong cross-cultural economic roots of Abbotsford’s food-based agricultural sector to “cook up cultural harmony”. In service to renewing opportunities for the city’s youth that were linked to the food chain, and its trajectory of career options from the farm gate to the food plate, this research sought data that would contribute to understanding how to create a community that is welcoming and inclusive for all.

Background

The purpose of this Knowledge Development and Exchange (KDE) project was to develop and present knowledge about Abbotsford’s values base and develop a related vital signs monitor for tracking city wellbeing. KDE was a key element of a larger project (Demonstration Project (DP)) and a peer project (Public Education (PE)), all of which were approved under an umbrella project name that became known as “Food for Thought”, described in Appendix A.

The KDE project conducted two surveys of Abbotsford’s values base across a random sample of the population plus targeted sub-populations and conducted interviews with city Thought Leaders. Key questions asked: what provides quality of life in this place; what is working; what is not working; and what do people aspire to? This was done so that differences

can be understood and addressed to assist newcomers and current residents, with a special focus on youth, to create welcoming and inclusive life conditions for all.

From the results of the values survey, a sophisticated and integrated Vital Signs of Well Being Asset Map (IVSM) of community wellbeing was prototyped. With special focus on youth and visible minorities, the values survey provided the background to select the values based indicators necessary to create a prototype IVSM that can track our progress in creating a welcoming and inclusive Abbotsford community. The values-based vital signs indicators included Individual biological and psychological dimensions, and Collective cultural and social dimensions.

The intention of the 2010 values survey was to fill important immigrant-related information gaps left by a previous asset mapping exercise conducted seven years ago (Hamilton, 2003), and also provide an important foundation for work to be done in the “Food for Thought” Public Education (PE) and Demonstration Project (DP).

The values data measure the unfolding capacity of all people and is developmental in nature. It assumes that each person has the potential for changing and growing ever more complex sets of values over time given flourishing life conditions. The resulting values are a product of the interactions between internal and external conditions. A single word description of the values sets is summarized in the first column in Table 1: Basics of Life, Family/Belonging, Personal Expression, Order, Results, Caring, Wisdom/Flex-flow and World Connectedness.

In order to provide for neutrality and easy understanding of the values sets they are often named by colour and can be thought of as elevation as well. The higher elevation one has, the more one can see and appreciate multiple perspectives and our connection to the globe. From the research of Graves (Graves, 1971, 1974, 1981, 2003, 2005) and Beck (Beck & Cowan, 1996), it appears that the human system emerges in a developmental sequence, alternating odd numbers

value sets that focus on “I – Me-Mine” (designated by the “warm” colours beige, red, orange, yellow) with the even numbered values sets that focus on “We-Us-Ours” (designated by the “cool” colours, purple, blue, green, turquoise). The values and colours are described below in Table 1. (It should be noted that these values are described positively. Negative versions of these values occur when life conditions block the natural flow of development.)

Table 1: Summary of Positive Values Descriptions

Value Sequence & Short Form	Orientation	Description	Colour Symbol
1. Basics	I	Basic needs of life and personal safety	1. beige
2. Family	We	Family traditions, belonging and kinship	2. purple
3. Express	I	Personal expression, optimal energy and pleasure expressed in healthy ways	3. red
4. Order	We	Order, respect for peace, and rules at home and play; working for stability, healthy routines and direction for a greater good	4. blue
5. Results	I	Results, plans and, strategic tools, technology and science that works	5. orange
6. Caring	We	Caring and sensitivity to others, embracing diversity (visible and some aspects of invisible), egalitarian fairness, partnering	6. green
7. Wisdom	I	Wise knowledge and integration of approaches, flexibility and spontaneity	7. yellow
8. World	We	World / global connectedness, balanced health, and wholeness	8. turquoise

Another way to frame this is to define the value sets into three levels of increasing complexity:

- 1. Selfcentric** – focuses on “I”; also known as egocentric; care and concern for self. This generally spans from Level 1. Basics of Life /Beige to Level 3. Personal Expression/Red.
- 2. Sociocentric** – focuses on “We”; eg. Ethnic group, religion, nation; also known as ethnocentric; care and concern for people like me. This generally spans from Level 4. Order/Blue to Level 5. Results/Orange and early Level 6. Caring/Green.
- 3. Worldcentric** – focuses on “all of us”; ability to take into account multiple perspectives; care and concern of all people and the environment. This generally spans from Level 6. Caring /Green to Level 8. World Connectedness/Turquoise.

The graph in Figure 1 demonstrates and likens the value sets to altitude. The higher one climbs in the value sets, the more one can see multiple realities and perspectives.

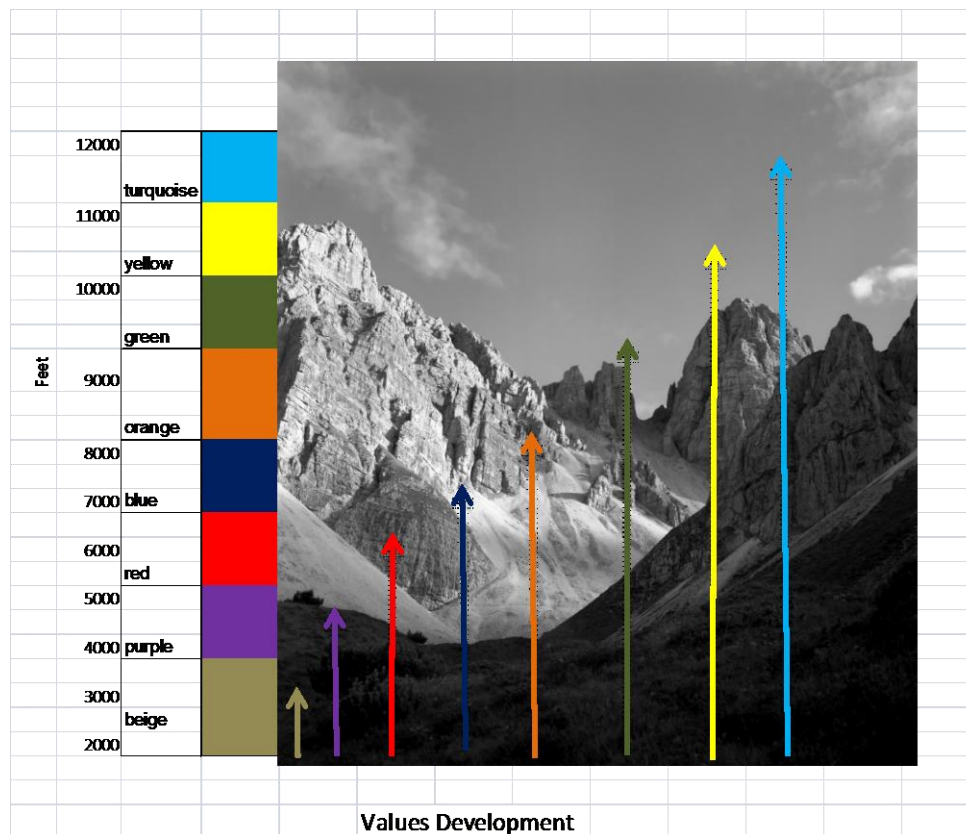


Figure 1: Demonstrating Values Development as “Altitude of Perspectives”

Project Objectives

The objectives of this KDE project were:

1. Values mapping to identify the location of differences: cultural sources of misunderstandings, conflicts and differing expectations. This was to contribute directly to effective decision making in the Demonstration Project (DP) (Kras, 2007).
2. Mapping values of newcomers and immigrants to Abbotsford, identifying, languages and age (with a special focus on youth), to help locate the geographic clustering or distribution of newcomers and immigrants. This was to help identify where and when to involve them in the DP (and reveal the systemic interconnections or disconnections of people).
3. Creating a framework for a values based capacity and asset map of Abbotsford, using the integral model that embraces Place Caring and Place Making capacities.
4. Developing a framework for vital signs of wellbeing monitor for Abbotsford based on the values and asset maps, in order to contribute to the strategic planning process that the City of Abbotsford is currently undertaking.

The Opportunity and Its Significance

The opportunity for this research was significant because of its timing in relation to the occurrence of the murders in Abbotsford. This was a serious cause of dissonance and unease in the city. The “Food for Thought” project addressed this situation directly, in designing project outcomes and involving youth in their implementation. The KDE provided systematic collection of data that could provide for the context of the DP and PE projects. It also offered an

opportunity to update similar research on city values done in 2003 for the Abbotsford Community Foundation (a stakeholder in the WICWP project).

The DP and PE projects are described in Appendix A.

Community Context

In 2010, the population of Abbotsford was estimated at 130,000. In the Canadian census data 2001, Abbotsford BC, was identified as a small new city (created in 1996 from the merger of two smaller municipalities) with a population less than 120,000 (and the researcher's place of residence), and was named as the Canadian city with the third "highest proportion of visible minorities of Canada's urban centres" (Census 2001, as quoted in Abbotsford News, 2002). This was reaffirmed in the interim census in 2005.

Abbotsford is the fifth largest city in British Columbia. Situated between Chilliwack and Langley the city's geographic footprint is 25% urban and 75% rural. It is the home of 25 significant agricultural industry associations and the location where the BC Ministry of Agriculture and Lands has major offices and research facilities (anon, 2009b, p. 5).

With the linkage of this project to the "Food for Thought" theme of the DP project it is instructive to understand the role of agriculture in Abbotsford's economy. In 2008, the Abbotsford Chamber of Commerce undertook a study to learn about the significance of the economic impact of agriculture in Abbotsford (anon, 2009b). Abbotsford's 1200 farms create three times the farm gate sales of the next highest municipality in Canada (\$8275 per acre vs. Niagara at \$2195) (anon, 2009c). This translates into over 11,300 jobs in Abbotsford (3958 at the farm gate, 2470 in value added businesses and 4884 secondary jobs). The total economic activity arising from farm gate sales (\$557 million), agribusiness (\$355 million) and expenditures in the community (\$912 million) is \$1.8 billion per annum. Moreover, farm

employees' average hourly wages are more than twice the minimum wage at \$16.75 with annual salaries averaging \$50,000. Thus the agricultural sector is a rich source of Abbotsford's economic success and stability (p.9).

In preparing for this research, the language groupings by population were identified in Abbotsford according to the most recent Census data (2001) as in Table 2. From these statistics the languages were selected in which to conduct the surveys (as highlighted in yellow).

Table 2: Summary of First Spoken Languages in Abbotsford, 2001

Language		
English	80,955	72%
Punjabi	14,550	13%
German	6,600	6%
Korean	630	1%
Chinese	535	1%
Dutch	1,865	2%
Spanish	795	1%
Other	6,166	6%
	112,096	100%

It is also helpful to understand an overview of Abbotsford's cultural context. It is described below in Chapter 4's Findings.

CHAPTER TWO –REVIEW OF INTEGRAL VALUES FRAMEWORKS AND RESEARCH

Introduction

This review of studies examining values frameworks applied to communities and cities is focused primarily around the Integral Model and its pioneering practitioners (of whom the researcher is considered one). The topics covered below include: All Quadrants, All Levels; 2003 Values Research in Abbotsford; Meaning of Values; Abbotsford School District #34's Student Asset Survey; Generational Differences; Imagine Abbotsford's Findings 2006-2009; Barrett's 2009 National Values Survey of Canada; and Integral Framework for Sustainability Planning.

These studies were selected because of their combination of integral research design, related local data on youth, community aspirations and recent national research that includes immigrant populations and finally a prototype case study of an Integral Vital Signs Monitor, using the same online platform as proposed in the Recommendations section of this report.

All Quadrants, All Levels

The basic framework that this study is based on is described as Integral. An Integral Framework enables an integrated map of values that encompasses subjective/objective and intersubjective/interobjective values. The map is based on the Ken Wilber's (1996) AQAL (all quadrants, all levels) model of reality (see Table 3). Wilber (2003, Part 1, p.13) has further identified the values related to each quadrant as the values relating to I, We, It and Its, which as he notes are reflected by the pronouns that universally arise in all languages to describe the lens of every voice in a social/cultural collective.

Table 3: The Integral Model of Values (adapted from Brown, B. (2005))

	Interior/Invisible	Exterior/ Visible
Individual	<p>"I" subjective realities Intention Consciousness <u>What I experience</u> self consciousness, states of mind, psychological development, mental models, emotions, will</p>	<p>"IT" objective realities Bio-Physical Behaviour <u>What I do</u> visible individual actions, bio-physical features (eg. race, age, gender), bodily health and activity</p>
Collective	<p>"WE", intersubjective realities Cultural Relationships <u>What we experience</u> shared values, culture, worldview, communication, relationships, norms, customs</p>	<p>"ITS", interobjective realities Systems Structures <u>What we do</u> social systems, built environment/artefacts, structures/infrastructures, economic systems, political orders, resource management</p>

The four quadrant map also includes an all levels dimension of development that spirals outward in four directions from the centre of the map. The outward flowing spiral represents the stages or waves of development that emerged in Graves' and Beck's research and that Wilber, Wade and others have traced through research of the literature. Therefore, in effect, the Integral Model and the Spiral Dynamics Model embrace the same realities, from different vantage points.

As noted in Chapter 1, Graves in fact, specifically identified the values that emerged from his research into individual development as belonging to a model that he described as an "Emergent, Cyclical, Double-Helix model of bio-psycho-social development" (Beck et al, 1996, p. 48). Stevenson and Hamilton (Stevenson & Hamilton, 2001) have listed how these values (v-

memes) of community correspond to Wilber's Integral Model and proposed how they correlate with multiple definitions of community. They proposed that the data seems to support the view that an individual's view of community will be influenced both by their individual developmental level and the "life space" in which they (and their experience of community) exist. Beck suggests, that "One of the basic assumptions within Spiral Dynamics is that complex, adaptive human intelligences form in response to the stress and strain forged by life conditions. ... [values] codes emerge whenever the older thinking patterns can no longer handle the new complexity that they have helped create."

Wight (2003) explores how the left hand quadrants in this model provide the capacities for Place Caring and the right hand quadrants provide the capacities for Place Making.

2003 Values Research in Abbotsford

In 2003, the researcher made these assumptions about the study of communities and cities (Hamilton, 2003b). At that time I proposed that the community is a living system, and subsequently I adapted the same argument that a city is a living system (Hamilton, 2008). In developing the kind of methodology that is applied here, it is useful to review the assumptions underlying the design as I described below (Hamilton, 2003b).

- “1. Our first assumption is that community develops as a result of individuals and groups organizing in the context of our Life Conditions. (Hamilton, 1999, 2002).
2. The context of Life Conditions is another way of describing the fact that our communities exist in contexts and/or environments.
3. Life Conditions contribute to core values of organization, community, city, culture, *bio-region, province and country* (at all levels of scale) (Beck et al 1996).
4. Core values emerge in a bio-psycho-social-cultural (integral) evolutionary spiral of ever increasing complexity, as the success of one set of values co-emerges new life conditions

that require a new set of values in order to solve the difficulties caused by the success of the previous set (Graves, as cited by Beck et al 1996; Wilber, 2000).

5. The study of complexity informs the study of community (and vice versa) (Stevenson & Hamilton, 2001).

“Communities of the future require more complex values than communities of the past (Smyre, 2002), including:

1. Balance action, thinking, productivity and relationship values
2. Be open to new ideas
3. Integrate multiple ideas with non-linear thinking
4. Embrace connected individuality
5. Emphasize dynamic sustainability
6. Community development that expands capacities for change & opportunity.

“Most Life Condition indicators have focused on bio-physical, observable properties (eg. factors tracked by census data; and land use planning). (Wight, 2000)

“Most social development indicators of community have not been mapped in ways that can easily be linked to the bio-physical (often land-based) indicators of community. (Wight, 2002)

“Therefore (possible) correlations between social and infrastructure conditions have not been linked, causing disconnects between the different conditions (eg. population explosion, pollution, and ecological degradation) and capacities and/or barriers (eg. political decisions and belief systems (Wilber, 1998, 2002).”

In the same 2003 study we defined the term values as it applied in multiple quadrants and at multiple human scales. The key points we made are repeated below (with permission. Note all citations from this section can be found in Hamilton, 2003b).

Meaning of Values

Implicit in the question “What do “welcoming and inclusive” mean in this community?” are assumptions about what we value about our community. In effect, we might be asking “What does our community value that makes it welcoming and inclusive?” So in learning about our community, a place to start is to examine what we mean with the word value. The dictionary defines values in several ways:

“Value: 1. the relative worth, merit, or importance; ... 9. liking or affection, favour or regard; 10. values (sociological) the ideals, customs, institutions etc. of a society toward which the people of the group have an affective regard. These values may be positive, as cleanliness, freedom, education, etc. or negative, as cruelty, crime, or blasphemy; 11. (ethics) any object or quality desirable as a means or as an end in itself.
“

The Random House Dictionary, English Usage, Unabridged Edition, 1967, p.
1578

Thus the multiple definitions of the word “value” indicate that it has personal, cultural, biological and social meanings. Value also seems to arise both from inside the person (“liking or affection”) and outside the person (“people of the group” and “society”).

By extension, value seems to emerge at different levels of scale and complexity (individual, group, society, globe).

Personal Values

With a particular focus on connecting values to what we know about our community, it is important to ground the origin of values naturally in our everyday living.

Values arise from our very consciousness; in particular, our awareness of:

observations (through our senses)

thoughts (through our cognitive capacities)

feelings (through our emotional capacities)

wants (Bushe, 2001).

In other words, the connection of our stimulus driven observations to thoughts and feelings, results in wants; i.e. values. What we come to value, thus becomes the basic process which drives our consciousness and the infinite feedback loops that reinforce our capacities.

Family & Group Values

In conjunction with our biological realities as human beings, we share our observations, thoughts, feelings and wants with others – first in our families and then in other groups. This is the basic process of learning in relationship, a process where the sharing of our observations, thoughts, feelings and wants become our stories (Short, 1996). And these stories in turn become exchanges that develop into shared wants, and shared values.

When values become not only shared in close groups, but replicated by sharing, in wider and wider circles of families and groups, we encounter the phenomenon of values as carriers of instructions about how we want to behave together. Eventually, these instructions for shared values act like the genes on a DNA molecule. Csikszentmihalyi

(1993) gave these instructions the name “meme” to signify their similarity to genes. He observed, that like genes, memes had the propensity to cluster together into groups, and replicate themselves not just individually, but in clusters.

Clare Graves (1971, 1981) made it his life study to understand the sequence of values that seem to emerge over the lifetime of an individual. He charted waves of value clusters, making careful note that values were inextricably linked to observations, thoughts, feelings and wants that arose because of given life conditions. Graves’s research affirmed the complex, adaptive quality of values – that people’s wants/values arose in tandem with the life conditions, about which people observed, thought and felt. These life conditions spanned personal/intentional development systems; biological/ecological habitat; cultural worldview systems; and social/civil/workplace systems. Graves’s research into psychological behavior corroborated the view that humans are in fact Complex Adaptive Systems (Kelly et al, 1998).

Foundational to Short’s view of learning in relationship, is the theory of Family Systems. A number of family systems theorists (Friedman, (1985), Bowen (Centre for the Study of Natural Systems. Bowen Theory , 2002), Hellinger (Beck, 2002)) explore the relationships that arise from the early and dynamic social environment of the family. For the purposes of this review, the key points they make are that:

- learning is a social experience (as much as an individual experience)
- family is generally the first environment where learning occurs
- family is where values are first experienced, learned and reinforced
- family is an ecosystem of self-other reinforcing values.

These family systems theorists recognize the systemic nature of values and the self-organizing capacity of family systems. These are powerful human system examples

of the basic qualities of self-organization observed at many other scales and in many other natural systems (Wheatley (1999), Wheatley & Kellner-Rogers 1996), Eoyang (1997).

Group and Organization Values

Building on Graves work on values, Beck (Beck & Cowan, 1996) co-developed the spiral dynamics model of values that was applicable at multiple levels of scale:

- personal
- group
- organization
- society

Beck and Cowan, extrapolated the clusters of values across time at comparable time scales, thus identifying value (or v-meme) clusters that developed across:

- individual lifetimes
- organizational life cycles
- community stories
- social histories.

The spiral dynamics model, founded on Graves research that connected life conditions and personal development observed that waves of values alternated between:

- individual (express self)
- collective (sacrifice self).

The parallel work of Wilber (1996, 2000a, 2000b, 2002), Wade (1996) and others, based on a reading of the psychology and philosophy literature, developed meta-models of similar wave patterns of development.

Community and Social Values

The evolution of values at the community level, represents an aggregation of wants at a level of complexity that is evident in the primary lenses that are mentioned above.

Hamilton (1999) examines the natural emergence of capacities from even a self-organizing online community system, where much of the “sense making” sensors from sound, sight and body language that are taken for granted in most community exchange are not available. Nevertheless distinct patterns, structures and processes emerge from the interaction of the agents in the system. The defining characteristics of a living system become evident in a container that spans the globe – a community system that survives, connects with its environment and re-generates. A community with a distinct identity, relationships and information exchange.

Stevenson and Hamilton (2001) chart the apparent connections between community and complexity. Similar to the interconnecting feedback loops noted by Bushe (2001) on the individual level, they describe community as a complex adaptive system with these characteristics noting:

“elements of complex human group behavior, such as values, processes and strategies, as ways to describe how human CAS achieve both competitive fitness and collaborative partnership. In a way, human CAS are well equipped to respond to their environments, adapt and co-evolve with other CAS. We see the emergence of this behavior over and over again, in teams, organizations and in communities. ...

“What we “see” in this interplay between [CAS] “A” and “B” are the emergent patterns of behavior that result from their interaction. When we add more CAS (e.g. “C”,

“D”, “E”) to the mix, more complex, non-linear, unpredictable and emergent behavior arises. Complexity science suggests that these behaviors are ... based on simple rules of perception and selective memory which results in a specific pattern of behavior. ...

“It is suggested by the authors that CAS are holonic in nature, as individuals (human CAS), or as groups of human CAS such as families, clans, organizations and communities. This notion of a holonic world [i.e. a world made up of whole systems] suggests that human CAS are always “in relationship”. While human CAS are engaged in their self-organizing activities and encouraged to be so in a world that is built on trust, it is evident that the worlds we live in are not always trustworthy and our ability as human CAS to survive requires different behaviors to be displayed. When trust is present, however, risk-taking, innovation, creativity and adaptation to change are promoted and encouraged. Critical self-reflection also becomes a norm in this environment where holons meet and interact with other holons.”

Hamilton and Stevenson note that community systems as complex adaptive systems appear to be:

- scalable
- quasi-fractal
- dynamic
- unpredictable
- interconnected
- nested
- users of simple rules
- subject to phase shifts
- potentially affected by weak signals

- field sensitive

Abbotsford School District #34 Student Asset Survey

In 2009 Abbotsford School District #34 undertook a survey of student developmental assets. The survey was designed and administered by Search Institute Survey Services. (SearchInstituteSurveyServices, 2009). Search Institute (anon, 2006) has identified 40 positive experiences and qualities that all students have the power to bring into their youth. They call them Developmental Assets™. Four assets are external in nature: support from people who care, appreciate and accept youth; empowerment to feel valued and valuable by feeling safe and respected; boundaries and expectations including rules, consequences and encouragement to do one's best; constructive use of time so youth can learn skills with other youth and adults. Four assets are internal in nature: commitment to learning; positive values for making healthy life choices; social competencies to enable effective interaction with others, making difficult decisions and coping with new situations; and positive identity relating to self-worth and self-control.

Search Institute's research has found that the more assets that students report having, the more likely they are to demonstrate patterns of thriving behaviour especially: exhibiting leadership, maintaining good health, valuing diversity and succeeding in school.

By contrast students with low asset counts demonstrate high risk behaviours correlating to problems with alcohol use, violence, illicit drug abuse and sexual activity.

Search Institute's research shows that " young people from all racial/ethnic groups, regardless of socioeconomic status, benefit from experiencing more of the 40 Developmental Assets" (p. 4).

Principles that guide the way to building more assets include:

- Everyone can build assets
- All young people need assets
- Relationships are key
- Asset building is an ongoing process
- Consistent messages are important
- Intentional repetition is important (p. 8)

The results of Abbotsford's 2009 Survey (anon, 2009a) show that, students report low external assets for: parent involvement in schooling (18%); low valuing of youth by adults in community (16%); few adult role models in community (25%); low creative activity involvement (music, theatre, arts) (19%); and high time at home (64%). (p.1)

For internal assets they report low planning and decision making assets (30%). (p.1)

This report revealed that assets that promote thriving in youth included: experiencing school success, helping others informally, valuing diversity, maintaining good personal health, exhibiting leadership, resisting danger, controlling impulsive behaviour, and overcoming adversity (p. 3)

In stark contrast, the report showed that the high-risk behaviours linked to low numbers of assets included: alcohol use, binge drinking, marijuana use, smokeless tobacco, illegal drug use, driving while drinking, early sex, vandalism, inhalant use, smoking, shoplifting, using a weapon, eating disorders, skipping school, gambling, depression, getting in trouble with police, hitting another person, hurting another person, fighting in groups, carrying a protective weapon, threatening physical harm, attempting suicide, and riding with an impaired driver. (p.3)

The survey had a number of conclusions, but most pertinent to this study were the following:

- Youths' perspectives differ from adults' perspectives
- Youth perceive that:
 - their community does not value them or see them as a resource for the community

- their neighbourhoods and schools are not caring places
- there are inadequate numbers of positive adult role models in their lives
- active parent involvement in their school success is low (p. 4)

Generational Differences

A growing body of literature examines the characteristics of generations, observing that four to five major generational cohorts are co-existing and creating life conditions for one another (Strauss & Howe, 1997). The largest generational cohort in history, commonly called the Boomers is defined as those born from the mid 1940-s to the early 1960's. They are succeeded by the generation, dubbed as "X" by novelist Douglas Coupland, born from the early 1960's to early 1980's. Following them are generation "Y" (also known as the Millennials), born from the early 1980's to the early 2000's, and they in turn are succeeded by Generation "Z" born since 2000.

The Boomers have forged new ground for the importance of the individual most of their lives, being the post-war generation whose parents raised them on the permissiveness model of Dr. Spock and set the conditions for the Boomers to rebel in their teen years against the world created by their grandparents and parents. The Boomers, now in their early to mid adult years exploited careers of the upwardly mobile and are emerging into their late mid-life as the generation who wields power and projects their views of the world onto all younger generations.

Meanwhile Gen X, are in many ways entrenched free agent individualists themselves, finding their way in a world threatened by AIDS, technology, economic uncertainty and populated by Boomers in all the power positions. Somerville (Somerville, 2010), in examining the qualities of Gen Xers in the work place, notes that the literature describes them as being known for fierce independence, needing little direction and wanting to work on their own terms.

She notes that authority does not intimidate them and they can cope with responsibility. On the other hand some see Gen Xers as poor team players who would prefer do things on their own rather than wait for others on the team.

Gen Y, by contrast have benefited from parents who value them and offered them more guidelines and created opportunities for improving self-esteem. Gen Y have grown up in the world of the technologically interconnected and demonstrate a great facility in relating to peers around the world, cooperating in learning and working in teams. Somerville (2010) describes Gen Yers as highly educated, broadly travelled and globally connected.

Gen Z are just coming into view as a cohort, with the first part of this cohort in their early teens. As youth they are the first generation to be born with instant text messaging as a communication of choice and an I Pod in their ear and to take for granted the immediate interconnections of everyone to everyone else. Strauss and Howe (1997) consider that they will be Artist archetypes who will be inspired by the environmental crises created by the Boomers and natural disasters (eg. New Orleans, Gulf Oil, Global Climate Change) to create new governance systems, protocols and solutions.

Imagine Abbotsford Findings

Imagine Abbotsford was a partnership for envisioning the City of Abbotsford 30 years into the future (Hamilton, Bullock, Corriveau, & Franklin, 2009a). It was a public dialogue process sponsored by three community partners (Abbotsford Community Foundation, Fraser Valley Social Enterprise Centre and United Way of the Fraser Valley) convening nine dialogues with annual focused participation from Thought Leaders, the Public and Policy Makers (with a total of over 400 direct participants over the three years and circulation to 33,000 households through newspaper distribution of the reports 9 times over three years) . In each year the themes

changed, but built on one another, eventually painting a picture of the whole community through the lenses of the economy and the environment, the culture and learning and health and the community.

In the third year, a policy maker from the healthcare sector affirmed that, “Today’s three year olds are tomorrow’s thirty three year olds.... our biggest potential is in kids; and it wouldn’t cost a lot of money to invest in our children. Every dollar invested will save at least four in the future.”

It becomes axiomatic that investment in early childhood should continue throughout youth and early adulthood, if only to reap the benefits of the earlier investment. Likewise if early childhood has not been strongly supported it is doubly necessary to invest in youth development

The dialogues found that the correlation between healthy community neighbourhoods and people’s own sense of mental and spiritual well-being was closed linked. There was recognition that the physical environment of neighbourhoods impacts the ability for people to build social relations amongst neighbours, feel safe, and lead healthy lifestyles. This finding correlates with similar findings from the School District #34 survey of student developmental assets.

The dialogues revealed that participants held mental models that health was a condition determined by the whole community. Preventative health care was considered by many participants to be of utmost importance. They saw this as how the community can focus on proactive, preventative activities, so that lives can be enhanced and a reliance on reactionary health care can be avoided, while wellbeing expands.

Imagine Abbotsford participants supported the research that shows investment in healthy childhood [and youth} development, includes physical fitness, music and arts. Healthcare researchers asserted that research shows that such investment generates healthy adults, who have better academic / social achievement, longitudinal health and life successes.

A summative picture painted by one Imagine Abbotsford participant summed up the future that many were trying to articulate to City Hall (Hamilton, Bullock, Corriveau, & Franklin, 2009b):

“In 30 years ... I want to be able to walk through my city, and not inhale gas fumes. I want my city to be built around people, regardless of background, culture or belief system. I want everyone to feel that they can make a contribution, that they can know their neighbours ... I want to see a community that cares about its youth, and that caring is demonstrated in real interactions with young people.”

Barrett National Values Survey

In 2009, the National Values Assessment for Canada was undertaken by the Todd Thomas Institute for Values-Based Leadership (Royal Roads University). The interpretive framework embedded in the National Values Assessment (NVA), by Richard Barrett, its creator, is a seven level developmental model of consciousness to which values are associated. Barrett considers, the developmental schema to be generally consonant with similar frameworks (eg. Beck and Cowan, 1996, Wilber, 2000, Kegan, 1996). The results direct attention to the dynamics of moving from fear-based and inwardly focused living and leading to a more open, emergent, and values driven approach toward the common good. (p.5)

Barrett's NVA seven stages in the development of personal consciousness are: physical survival and safety, harmonious relationships, building a sense of self-worth/self-esteem, transformation (continuous growth and development), internal cohesion (finding meaning in existence), making a difference in the community, service toward humanity/planet (p. 5)

The NVA for Canada found that Canada is “a nation that is highly aligned in our personal values, most of which are held in common across regions, generations, gender, birthplace and

work sector. This alignment, combined with the concentration in social relationship value domains, suggests a strong foundation for social cohesion through purposeful collaborative engagement. Canadian personal values do not emphasize making a difference in action by converting personal meaning into action and impacting the global context. We seem poised for action; leadership action for sustainability may be the next step.” (p.14)

The report goes on to say that, “effective health care and affordable housing are unanimous across all sectors. Accountability, caring for the elderly, caring for the disadvantaged and employment opportunities were selected by all regions but Quebec where social justice may be seen as a comparable value that was selected. All generations selected accountability, affordable housing, caring for the disadvantaged, effective health care, concern for future generations and human rights. ...eight of the 10 values for the desired culture are held in common whether born in Canada or not. (p. 17).”

Integral Framework for Sustainability Planning

In 2006, a study was undertaken by the researcher, on Bowen Island, BC for a private developer. (Hamilton, 2006). That study proposed an Integral Vital Signs Monitor (IVSM) as a key element of an island-based wellness centre. The key constructs of the IVSM were proposed at that time as a web-based Integral Scorecard.

The Integral Scorecard tracked the achievement of target indicators corresponding to levels of emerging capacity/complexity. A prototype of the Integral Scorecard was created from data in existing databases (eg. Geo-Library, Healthy Community Indicators) and was designed to for users to self-assess against targeted standards and best practices.

The IVSM provides a knowledge base for storing and retrieving measures and interventions for each quadrant that can be used on-the-job, when needed. In the process of

creating an IVSM users select the indicators and the standards they target and measure, across multiple metrics and timelines. (The standards and practices can be related to the four well being frameworks discussed above: Traditional, Modern, Post-modern and Integral.) The IVSM is implemented as a web portal delivered thorough a web browser in an online environment that serves all the contributors and is available to all city stakeholders, including citizens.

Essentially, an IVSM displays a set of salutogenic (health generating) integral (bio-psycho-social-cultural) indicators and metrics. The IVSM serves as a community indices to measure overall health and wellbeing and whether those health indicators are moving towards greater or lesser health. What makes it successful is the premise that community partners distribute the workload of creating and tracking the data because partners contribute the indicators they “own”, and a composite picture of the whole community emerges from the integral map. As a result, each community partner has a stake in the success of the IVSM and together the community of partners gains insights of the interconnections that contribute to the wellbeing of the whole city.

More details of the IVSM can be found in Appendix B and C and the separate document on IVSM Indicators.

Summary of the Literature Review

This review of the literature outlined the meta-frameworks developed by Wilber, Beck and Hamilton of the integral views of individual capacity development, collective engagement at the individual, team, organizational, community and city scales and the meaning of values. It describes the research conducted in Abbotsford in 2002-3, that mapped city values using integral constructs. It summarized the recent research on student developmental assets conducted by the Abbotsford School District #34, generational differences and the survey of National Values for

Canada, conducted by the Todd Thomas Institute of Values-Based Leadership at Royal Roads University. Finally the literature review identifies the previous prototype designed for the Integral Vital Signs Monitor that has been designed for use in Abbotsford as a result of this current study.

This review provides a foundation for the research Methodological Design, the interpretation of the Findings and Conclusions and the Recommendations made in the following chapters.

CHAPTER THREE – METHODOLOGY

Introduction

The methodology for this study was based on two predecessor studies completed by the researcher. One was the mapping of Abbotsford Values completed for the Abbotsford Community Foundation in 2003 (Hamilton, 2003). This research developed the framework for mapping values using an Integral Framework, based on the researcher's doctoral work (1999) and the Wilber (1996, etc.) and Beck and Cowan (1996) integral and spiral models.

The second predecessor study, was the Integral Framework for Sustainable Planning completed for a private developer on Bowen Island and presented at the World Planners Association Conference in 2006 (Hamilton, 2007). This documented a prototype for developing an Integral Vital Signs Monitor based on the Case Study of Bowen Island and the data it had gathered through a Healthy Community Project and a geo-library.

The WICWP KDE project applies both the methodologies for values mapping and the framework for developing an integral vital signs monitor.

Research Approach

The methodological design for this WICWP KDE research was a sequential mixed method, using aspects of Action Research and Appreciative Inquiry.

Three methods were used in sequence as described below in Research Methods and Study Conduct. Aspects of Action Research that were applied included:

1. Input from peer WICWP team members from both DPE and PE projects
2. Engagement of youth student interns drawn directly from the community in the translation and collection of data face to face.

3. Review of initial data analysis with WICWP team members from both DPE and PE projects and student interns to receive their feedback, comments and recommendations.
4. Focus group of WICWP team members from both DPE and PE projects, WICWP stakeholders and student interns to identify possible indicators to use for the IVSM.
5. Sharing of raw data open ended commentary from Telephone Survey and Thought Leaders and the themed data from Interns, with WICWP team members from both DPE and PE projects, to inform the design and implementation of their projects.
6. Circulating the Interim Report (March 31, 2010 preliminary version) with WICWP team members from both DPE and PE projects.
7. Circulating the Interim Report (April 30, 2010 version) with WICWP team members from both DPE and PE projects.
8. Requesting input on the draft IVSM from Circulating the Interim Report (March 31, 2010 version) with WICWP team members from both DPE and PE projects.
9. Designing research so that triangulation could occur from random population sample (Telephone Survey), Interns (face to face survey) and Thought Leaders (in-depth interviews).
10. Validating quantitative data categories with open ended qualitative data collection.
11. Sharing general approach to community engagement with SUCCESS Tomorrow's Work Place project team (April 23, 2010).

Project Participants

Project participants were drawn from the City of Abbotsford, using three different data collection methods.

1. Random Population Sample - telephone survey (total 250)

Of the 250 respondents their gender and age distribution was as follows:

Gender: Male 115; Female 135.

Ages	
18-34	41
35-54	92
55-74	72
75+	40
DK	5
Total	250

2. Interns Survey – in person survey (total 217)

The gender and age distribution of the Interns respondents were as follows.

Gender: Male 113, Female 100, Declined 4

Age	
13-18	69
19-28	70
29-34	8
35-55	58
55+	7
DK	5
Total	217

3. Thought Leaders – in-depth interviews

Three Thought Leaders each were chosen from Integral quadrants as UL/Education; UR/Healthcare; LL/Faith Community; LR/ Business Community (total 12). They are indicated as TLn when data is referenced.

The gender and age distribution of the Thought Leaders were as follows.

Gender: Male 5, Female 7

Age: 35-55 = 7 ; 55-75 = 3

Project Team

For each of these methods, project team members acted as managers of their method, translators and/or data collectors as follows.

Telephone Survey: Manage by Concerto Research Company; Project Manager, Clay Olsen; professional telephone surveyors

Interns Survey: Managed by Project Manager, Researcher; four Intern Survey and Data Translators for Punjabi, Mandarin, Korean, German; four SUCCESS professional translators; four Intern Data Gatherers, Transcribers and Data Enterers for English Punjabi, Mandarin, Korean.

Thought Leaders – in-depth interview: Managed by Project Manager Project Manager, Researcher.

Methods

Tools

Telephone Survey

The Telephone Survey was based on the survey used by the Interns, described below. It was adjusted to enable ease of use on the telephone. The survey tool is reproduced in Appendix D.

To ensure validity of the survey results, key demographics were analysed and compared against known population data, such as the 2006 Census. Age and Gender were two such characteristics, due to their impact on respondent views and experiences. In cases where the sample was found to deviate noticeably from the population, data weights were used to balance the sample and ensure it closely mirrors the underlying population. Analysis revealed the age of

respondents skewed older (see “Unweighted Sample”) and as a result the data was weighted to restore the correct balance (see Appendix E “Telephone Survey Participant Weightings”).

A total of 250 respondents were included in the Telephone Survey.

Interns Survey

The Interns Survey was designed in two editions. One version was produced for the purposes of ease and consistency of translation (see Appendix F). The second was produced in the English and translated versions (Punjabi, Korean and Mandarin) for ease of data collection and consistency of responses to the random order sequence of the online data collection and analysis platform. This also prevented the Interns from inadvertently biasing the responses based on the multiple choices answer sequence when they were collecting data face to face. (See Appendix G.)

A total of 217 respondents were included in the Interns Survey.

Interviews, Long Survey

The Thought Leaders were either given in-depth face to face interviews by the researcher or a long form survey to complete. A sample of the form used with the Healthcare providers is located in Appendix H.

A total of 12 respondents were included in the Interviews or Long Survey.

Procedures/Study Conduct

Telephone Survey

This survey of the City of Abbotsford residents was conducted by telephone from Thursday January 28 to Monday, February 8, 2010. Calling was conducted from a random selection of all publicly listed telephone numbers within the City of Abbotsford borders. Respondents were further screened to ensure they were at least 18 years of age and had resided within the City of Abbotsford for the past 12 months or longer. A total of 2,189 numbers were dialled, resulting in a total of 250 qualified surveys, including 12 that completed the extended form of the questionnaire. Calling was conducted over day and evening hours from a central facility where calls were subject to monitoring and supervision. All information collected in the survey, including names and mailing address, was handled in strict accordance with Concerto Research's privacy policy, which may be viewed at www.concertoresearch.com/legal.htm.

Sampling Accuracy

This survey collected a total sample of 250 surveys, which allowed the interpretation of most overall results as being accurate to within plus or minus 6.2 percentage points of the stated value with a high level of confidence (we are 95% certain that the results are accurate). (For nearly all questions, the actual sample size is somewhat less than the total number of respondents due to some answering don't know, not applicable, or failing to provide a response. In these cases the confidence interval or margin of error will be larger than for the entire sample.)

Weightings, which were applied to data to correct for over or under-sampling certain members of the underlying population and ensure the data is proportionately representative, inflate the margin of error. For this survey, the margin of error on weighted data is considered accurate to within plus or minus 8.2 percentage points of the stated value, 19 times out of 20.

Interns Survey

The project team decided on translation for different languages based on the latest population scan of most prominent languages in Abbotsford (based on the Profile of Diversity in BC Communities 2006). We began by hiring student interns who could translate in the following languages – Punjabi, Korean, Mandarin and German -- and were successful in getting translators for all four languages. The translations completed by the student Interns, were edited and finalized by the professional translators at SUCCESS.

After the final edited translations were completed, community conversations indicated that it was likely that German was an older generation language and many of the people still speaking German were outside the realm of our demographic data. We were not successful in finding any students who could deliver the survey in German to other German speaking students (as neither appeared to be available in either the public or private high schools systems). Therefore we abandoned that sample set and focused on the three noted languages (Punjabi, Korean, and Mandarin).

Student surveyors were hired as it was felt they would more ably reach the age demographic sub-set we desired for the research and in fact they collected and entered into the database 217 surveys from newcomers and immigrants. They also were effective at both the initial survey translations and the verbal interviews that needed translation back into English for the transcription of the qualitative comments. A number of the Interns' interviewees did not choose the translation option as they were comfortable answering the survey in English. The student interns set out to gather purposive data from youth in three age groups:

13-18 (high school age)

19-28 (college age)

29-34 (college and career age).

The Interns collected data that identified values of the population they surveyed as set out in the Data Methods/Tools above. The Interns then entered the data collected into the online data collection and analysis platform, OnlinePeopleSCAN MeshSCANLite and transcribed the qualitative comments.

Interviews, Long Survey

As, the primary researcher, I conducted 12 in-depth responses (9 in person, in depth interviews and 3 long, in depth surveys), from community leaders in Abbotsford. These interviews were conducted between early February, 2010 and the last week of March, 2010.

The interviews were recorded on paper-based survey forms (See Appendix H). Subsequently the researcher entered the sub-set of the interviews into the online data collection and analysis platform, OnlinePeopleSCAN MeshSCANLite and transcribed the qualitative comments.

Integral Vital Signs Monitor

After the data had been analysed on a preliminary basis, on March 17, 2010, I conducted a brainstorming session with members of the DP and PE teams, 2 student interns, and 2 stakeholders. The purpose of the session was to identify key indicators that could be used on an Integral Vital Signs Monitor (IVSM), including their metrics and potential owners. (See Appendix I).

Research Journal

Throughout the research period the researcher maintained a Research Journal, which identified the sequence of tasks to undertake and also recorded key data, like the Focus Groups for the indicators for the IVSM.

Data Analysis

I applied Glesne's (2006), Kirby and McKenna's (1989), and Stringer's (2007) methodologies in interpreting and analyzing the data from the research. The quantitative data from all three methods was downloaded into Excel reports. The qualitative data was transcribed into Word Tables.

The first step was to review the coding and labelling of the quantitative data. I repeated this process for each of my research methods, the telephone survey, intern survey and interviews / long surveys. Then I translated key data sets into charts in Excel that allowed for pattern recognition within like data sets and comparison between different sources of the data.

It should be noted that not all data could be used for each section of analysis because some respondents declined response in some fields. In all cases the number analysed is indicated on the chart or table.

After the process of checking the coding, categorizing and charting for the quantitative data, I examined the qualitative data, where I considered the patterns that emerged from repetition, juxtaposition, association, and mirroring. From this process I identified themes and summarized them into tables. I then compared the results to the studies outlined in the Literature Review, particularly the Abbotsford Values Map (Hamilton, 2003a), School District #34 Student Developmental Assets (anon, 2009a), and the National Values Survey (Taylor, 2009).

The data analysis and summaries in each section of the surveys requires specific understanding as to how the results were obtained. Three different methods were used to obtain the quantitative results as follows:

Q1 - Quadrant analysis: The responses to the four questions were scored on a 10 point likert scale. Responses from all participants were totalled and an average, min/max and standard deviation were calculated.

Q2,3,4 – Strengths/Difficulties/Improvements: For each questions, the responses were single selections from eight multiple choice options. The results are NOT averages but weightings expressed as percentages of the total number of responses selected for each question. Therefore there are NO average, min/max or standard deviation calculated.

Q5 – Self Description: for the Random Population Sample Respondents were asked to select the one best description of themselves seven multiple choice options. . The results are NOT averages but weightings expressed as percentages of the total number of responses selected for each question. Therefore there are NO average, min/max or standard deviation calculated.

For the Interns Survey, respondents were asked to rank order seven descriptions from first to last choice as appropriate descriptions of themselves. The resulting graph shows the rankings in order of the most votes for first choice, second choice, etc. Therefore there are NO average, min/max or standard deviation calculated.

For the Thought Leaders, a minor skew occurs in the dashboard. Thought Leaders were asked only to choose the top three descriptions. The votes for the 4th to 7th place choices were inferred by the researcher.)

In all cases the Centre of Gravity COG of the choices is determined by the top three rankings.

Integral Vital Signs Monitor

When data was first tabulated in March 17, 2010, I shared my initial data analysis in a PowerPoint format and engaged the DP and PE team members to review the initial data and identify possible categories and indicators for the Integral Vital Signs Monitor (IVSM). Kirby and McKenna call this *intersubjectivity*: what the data say, the questions raised by the data, and the feedback and collaboration that emerge from the research participants and others who are “familiar with the research focus” (p. 129).

Subsequently I drafted a version of the IVSM and circulated it to my peers on the WICWP DP and PE teams, for their review and suggestions. After receiving their input, I proposed a first version of the IVSM. With their further suggestions, I refined the IVSM into a second version as set out in Chapter 5.

The indicators from this IVSM contained both a larger set to chart the wellbeing of the entire City (based on the values data) and a sub-set with a special focus on youth wellbeing in the City. The indicators, their descriptions, metrics and proposed Owners were uploaded by the researcher to the Gaiasoft, Integral Vital Signs Scorecard platform which can be accessed at http://216.68.81.190/Host2/IS_IVSM.nsf//Web+Frameset?ReadForm .

Trustworthiness and Reliability

Throughout my research I checked the trustworthiness and validity of the data, the methods that used by the team to collect the information, the data-management systems, and the data analysis and interpretation. “The research process is collaborative and inclusive of all major stakeholders with researcher acting as a facilitator who keeps the research cycles moving” (Glesne, 2006, p. 17).

Validity was developed in the survey collection processes and through the interviews with the Thought Leaders in their observations of the City from four quadrant perspectives, which included comparing their qualitative data with their quantitative data and across the three Methods. A final validity check involved a check with two predecessor research projects and recent literature.

Lincoln and Guba (1985; as cited in Stringer, 2007) identify credibility, transferability, dependability, and confirmability as procedural assessments to be performed throughout the study (p. 57). Throughout the research process I ensured the applications of trustworthiness and validity and recorded in my research journal each step I took to implement these principles.

Ethical Issues

In conducting this research I adhered to the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans ([TCPS] Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2005) (which forms the foundation for the Royal Roads University's (2004) Research Ethics Policy – the institution where I teach graduate research). The TCPS provides a framework of guiding ethical principles: “respect for human dignity; respect for free and informed consent; respect for vulnerable persons; respect for privacy and confidentiality; respect for justice and inclusiveness; balancing harms and benefits; minimizing harm; maximizing benefits” (p. i.4 – i.6).

Respect for Human Dignity

The TCPS (Canadian Institutes of Health Research et al., 2005) states that respect for human dignity is “the cardinal principle of modern research ethics. . . . This principle forms the basis of the ethical obligation in research” (p. i.5). The principle of respect for human dignity created the back for my actions and summations throughout the project. I ensured that the sub-

contractors, Concerto and the Research Interns followed these guidelines in conducting their work. I also complied with this principle as the interviewer.

Respect for Free and Informed Consent

The TCPS (Canadian Institutes of Health Research et al., 2005) upholds the rights of individuals to be fully apprised of the research action through informed consent. “Respect for persons thus means respecting the exercise of individual consent” (p. i.5). Respect for free and informed consent and respect for privacy and confidentiality was formalized through the use of voluntary consent forms, including for the use of student Interns under the age of 18 (see Appendix J). For data collection in all Methods, data collectors were required to inform the participants that their participation was voluntary and that they were permitted to withdraw from the study at any time without consequence (see Appendix K and L).

Respect for Privacy and Confidentiality

I confirmed in writing through the Informed Consent document, to the participants that I would not reveal any identifying information without their written consent. This ensured, as Stringer (2007) notes I acknowledged that it is “imperative to ensure that all participants know what is going on, that the processes are inherently transparent to all” (p. 55). I also required that the Student Interns sign a Memorandum of Understanding, confirming their agreement to confidentiality (see Appendix M.)

Respect for Vulnerable Persons

Vulnerable persons include “those whose diminished competence and/or decision making capacity make them vulnerable” (Canadian Institutes of Health Research et al., 2005, p. i.5). This principle was particularly addressed by obtaining informed consent from the Parents of my Youth Interns who were under the age of eighteen (see Appendix J). In addition, as they were the only data collectors who obtained data from youth between the ages of 13 and 18, they were

given a script to confirm to their peers, the responsibility they had to secure the data. They also obtained written Informed Consent from all their participants, who were essentially their age peers (16-18).

Respect for Justice and Inclusiveness

Respect for justice and inclusiveness placed an obligation on me to respect the principle of distributed justice: “No segment of the population should be unfairly burdened with the harms of research. . . . [It] also imposes duties to neither neglect nor discriminate against individuals and groups who may benefit from advances in research” (Canadian Institutes of Health Research et al., 2005, p. i.6). The design of my research and my commitment as outlined in my proposal indicated that I intended to gather data from purposive samples so that I could compare results between genders, age cohorts, and cultural cohorts (defined by language). The purpose of these targeted samples was to gather data that could be compared to the 2003 results, and the general random population sample.

Balancing Harms and Benefits

The TCPS (Canadian Institutes of Health Research et al., 2005) states that

The foreseeable harms should not outweigh anticipated benefits. . . . Research subjects must not be subjected to unnecessary risks of harm, and their participation in research must be essential to achieving scientifically and societally important aims that cannot be realized without the participation of human subjects. . . . And the primary benefits produced are for society and for the advancement of knowledge. (p. i.6)

As an “individual social scientist” (Palys and Atchison (2008. p. 89), throughout this research project, I made judgements and determinations that ensured that the benefits that accrue from this exploration are not at the expense of the contributors, but are for the purpose of understanding the characteristics of both the general population and particular populations for the greater good of all.

Minimizing Harm

Palys and Atchison (2008) note that as a researcher, “You have an essentially fiduciary obligation to consider things from research participants’ perspective and to ensure participants’ rights are safeguarded” (p. 71). The research was designed to minimize, if not completely prevent harm, as outlined in the TCPS (Canadian Institutes of Health Research et al., 2005).

Maximizing Benefits

The TCPS (Canadian Institutes of Health Research et al., 2005) states, “Human research is intended to produce benefits for subjects themselves. . . . In most research, the primary benefits produced are for society and for the advancement of knowledge” (p. i.6). As a researcher, I proposed to maximize the benefits that accrue from the research for understanding the cultural background to welcoming and inclusive communities.

All research subjects had detailed information to allow them to make an informed decision about participating; they were able to withdraw at any time without penalty or punitive action; I considered all risks and benefits and eliminated potential risks to the subjects; my research advisory team and I maintained confidentiality of participants; we ensured all confidential information was securely stored; and we obtained permission from participants to share information with others.

CHAPTER FOUR – KDE PROJECT

RESULTS AND CONCLUSIONS

Introduction

This chapter sets out the substantive Findings of this research – the key results of “What did the data collection discover?” The Findings of this research project are presented below in the following sub-headings:

1. City Culture
2. Individual Values
3. Ratings of Wellbeing by Quadrants
4. Telephone Survey, Random Population Sample
5. Interns Survey – Purposive Population Samples
6. Thought Leaders - In Depth Interviews or Long Surveys
7. Comparing 2003, Random Survey, Interns Survey and Thought Leaders
8. Sub-Population Groups
9. Language Populations and Postal Codes

Following the Findings, Conclusions are drawn from the Findings – offering an interpretation of the Findings and proposing the “So What is the Meaning of the Findings?” This section provides the foundation for making the Recommendations (or “Now What Can We Do as a Result of these Conclusions?”) that are set out in Chapter 5.

Study Findings

City Culture

The culture of Abbotsford was described by the 12 Thought Leaders during their interviews when they were asked to share their experience of Abbotsford across fourteen sets of

polarities, rated as 9 being favourable and 1 being unfavourable. The polarities (in decreasing order of positive cultural impression) were:

Strong Positive Cultural Impressions

1. People are respectful, polite vs. People are disrespectful, Impolite
2. High energy vs. Low energy
3. Immigration (in) is high vs. Emigration (out) is high

Moderate Cultural Impressions

4. People engage and participate widely in community vs. People are cut off; participation is discouraged
5. Knowledge and learning are available by/for all vs. Knowledge and learning is hoarded by/for a few
6. Daily life is stable and predictable vs. Daily life is unstable and unpredictable
7. Resilient in the face of change vs. Resistant in the face of change
8. Work and commercial life is a creative flow vs. Work and commercial life is turbulent
9. Our natural environment supports us vs. Our natural environment is depleted
10. The greater good is important vs. Individual rights are important
11. Mobility is easy [if you have a car] vs. Movement is restricted

Neutral Cultural Impressions

12. Elders trust young people vs. Elders fear young people
13. Growing global connections grows wealth vs. Local issues are the main focus

Negative Cultural Impression

14. Population is stable or declining vs. Population is exploding

Thought Leaders rated Abbotsford's cultural strengths to be **politeness and stability**, (rating 6 /9 by ten of twelve thought leaders (TL)). The next highest ratings were for **high energy and immigration** (6/9 by eight TL). The mid-range of characteristics included **participation, knowledge sharing, resilience, workflow, environment supporting us, the greater good is important, and mobility is easy (if you have a car)** (6/9 by six or seven TL). The qualities that received neutral ratings were: **elders trust youth and growing global connections grows wealth**. The most negative rating related to **population is exploding** (eight TL's rated this 4 or less/9). Appendix N tabulates the results for this assessment.

Individual Values Rankings

Individuals, in all three of the data sources were requested to describe themselves in terms of the values profile. They were asked to rank the options provided in terms of "how they would describe themselves". The purpose of this question was to identify the filter that respondents were using in order to provide the answers to the other questions. The rankings of the Individual Values profiles are shown in Figure 2 (and Appendix O).

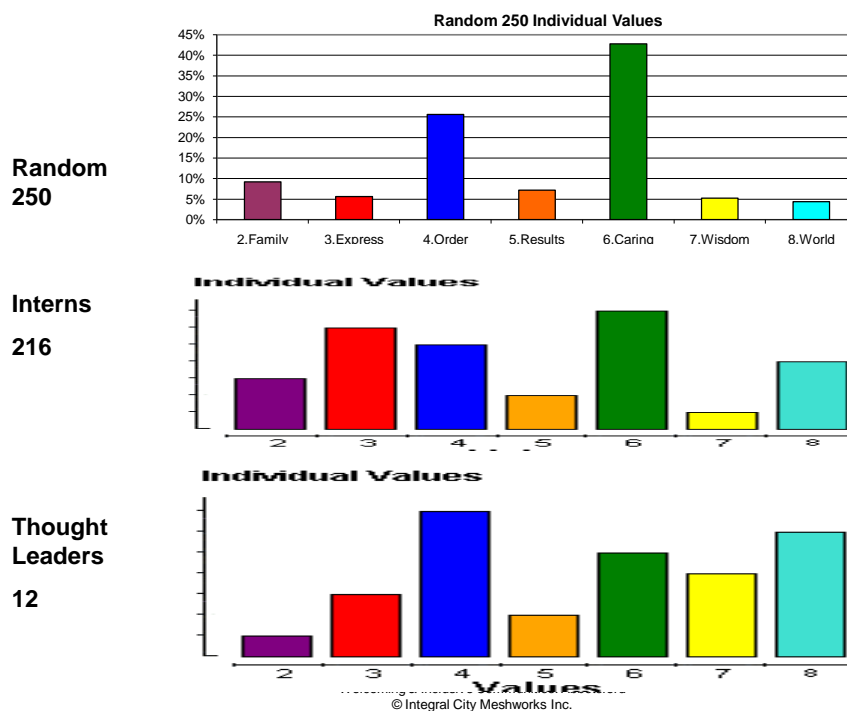


Figure 2: Rankings of Individual Values

The profiles show a strong resonance with the “We” based values of Family, Order, and Caring. The random population sample Centre of Gravity (COG) is Caring/Order/Family, while the Interns’ sample shows COG of Caring/Expression/Order. This is in contrast to the Thought Leaders who show rankings of Order/World Connectedness/Caring. In both the Random Population and Thought Leader samples the top values are all “We” based values. Only the Interns Survey includes an “I” based value of Personal Expression in the top three selections. This group had the largest group of under 24 year olds ranked the Expression value (lively, sometimes rebellious) as its second choice.

Also of note, is that respondents from both the Interns and Thought Leaders showed a stronger Worldcentric ranking (2nd choice for Thought Leaders and 4th choice for Interns sample).

Ratings of Wellbeing by Quadrants

The respondents in both the Telephone Survey and the Interns Survey were asked to respond to four questions that relate to their source of wellbeing from four perspectives: psychological (UR or Upper Right), biological (UL or Upper Left), cultural (LL or Lower Left) and social (LR or Lower Right). Respondents were asked to rank their views on a scale of 1 to 10. The results of these surveys can be seen in Figure 3 (and Appendix P and Q).

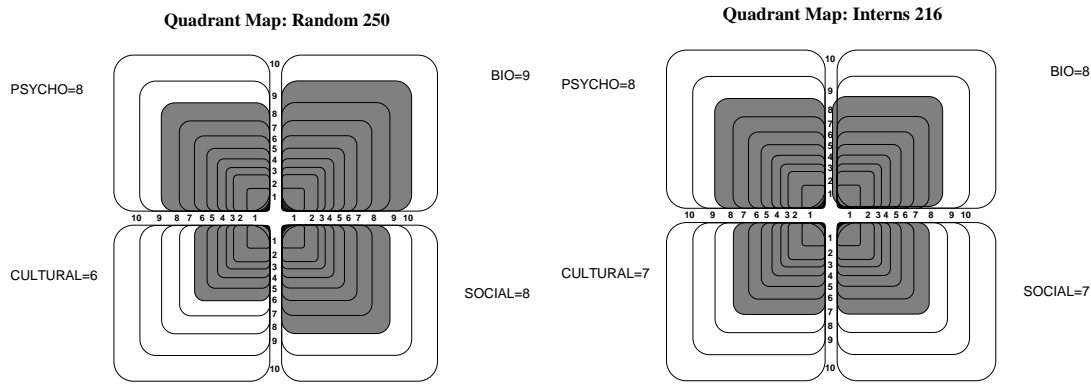


Figure 3: Quadrant Analysis of Telephone Survey and Interns Survey

While the actual values differ for individual quadrants, comparatively speaking, both these groups of respondents considered the quadrant that was lowest ranked was the Lower Left (Cultural, Family, Friends, Relationships).

The Thought Leaders echoed this Finding with an equally low rating on the Upper Left quadrant (Intentions, Learning). The Thought Leaders also ranked all quadrants lower than the other two groups as can be seen in Figure 4 (Appendix R). (It should be noted that the Thought Leaders were asked to respond to this question as observers of all four quadrants in the city, and not in relation to their own lives.) They also had distinctly different patterns to their views of depending on what sector they came from (UL Education, UR Health Care, LL Faith Community, LR Business Community) as can be seen in Appendix S.

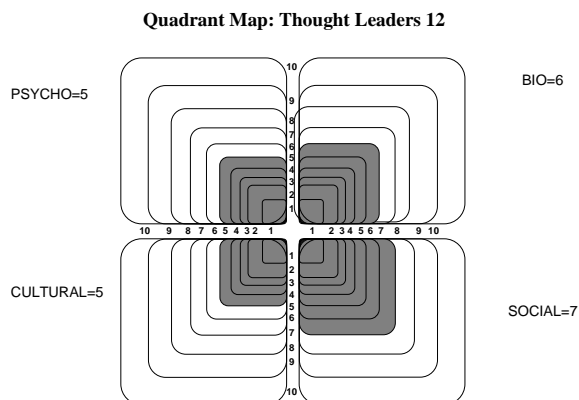


Figure 4: Thought Leaders Rating of Quadrant Strength as Source of Wellbeing.

Random Sample, Telephone Survey

Quantitative Data

The random sample of 250 telephone respondents were asked to identify what was working well, not working well, and what they could do to make things work better in Abbotsford. Their responses are summarized in Figure 5 (Appendix T). This group of people identified that what was working well were values related to **Family, Order** and **Caring**. This group of people saw that what was not working well related to the shadow side of **Personal Expression** and **Order** value systems. In analysing the data based on age, these value sets were very similar throughout the age range from 18 to 75+ (See Appendices U, V, W, X, Y, Z, AA). **Caring** was identified by both the 18-34 year olds and the 54-75, and 75+ year olds as something that respondents would like to see more of. However, across all age ranges what was a glaring omission from any of the views of what works well, does not work well or could work better was the fifth set of values, those related to **Results/ Planning/ Strategies/ Innovation**.

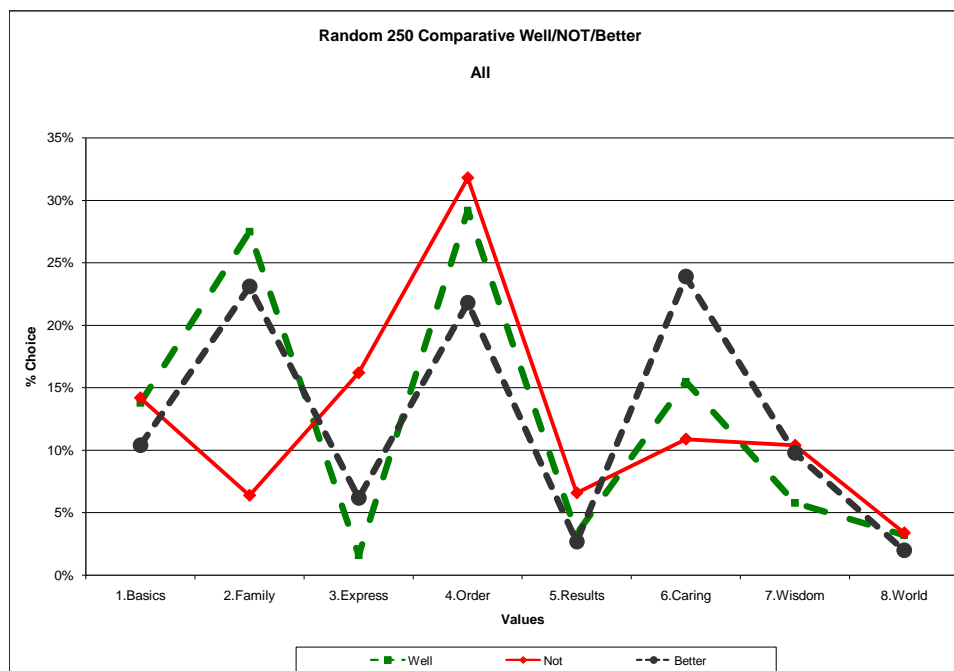


Figure 5: Telephone Survey Comparing What Works Well/Not Well/Better

Qualitative Data

The comments that the 250 Telephone Survey respondents made echoed their concerns and recommendations as can be seen in the summary of themes in Appendix AB.

Respondents identified their six top themes of what works well as: **helping others, community, church, diversity and diverse cultures, sports facilities/activities and respect.**

They identified what does not work well as: **gangs, drugs, homelessness, crime and policing.** Finally their descriptions of what would make things work better were topped off by **volunteering** (which received 72 - more than twice the next choice), then **providing family services, homeless services, helping those on low incomes and more youth activities.**

Interns Purposive Samples, Survey

Quantitative Data

The purposive sample of 217 respondents surveyed by the Interns were asked to identify what was working well, not working well, and what they could do to make things work better in Abbotsford. Their responses are summarized in Figure 6 (Appendix AC). Like the Telephone Survey, this group of people saw that what was not working well related to the **Personal Expression** values set – but they rated those challenges even higher than the Telephone Survey respondents. Challenges also related to **Order** value systems and a third peak at **Wisdom (lack of seeing the community as a whole).**

In looking at the age cohorts in this population (Appendices AD to AF), the youth from 13-18 and 19-24 both identified unhealthy examples of **Personal Expression** and **Order** as what is not working well. However they also identified healthy **Order** backed up by **Caring** (and

Wisdom for the 19-24's) as being the values set that was needed to make life work better. The older cohort of 35-55's, however proposed healthier **Personal Expression** as what would work better.

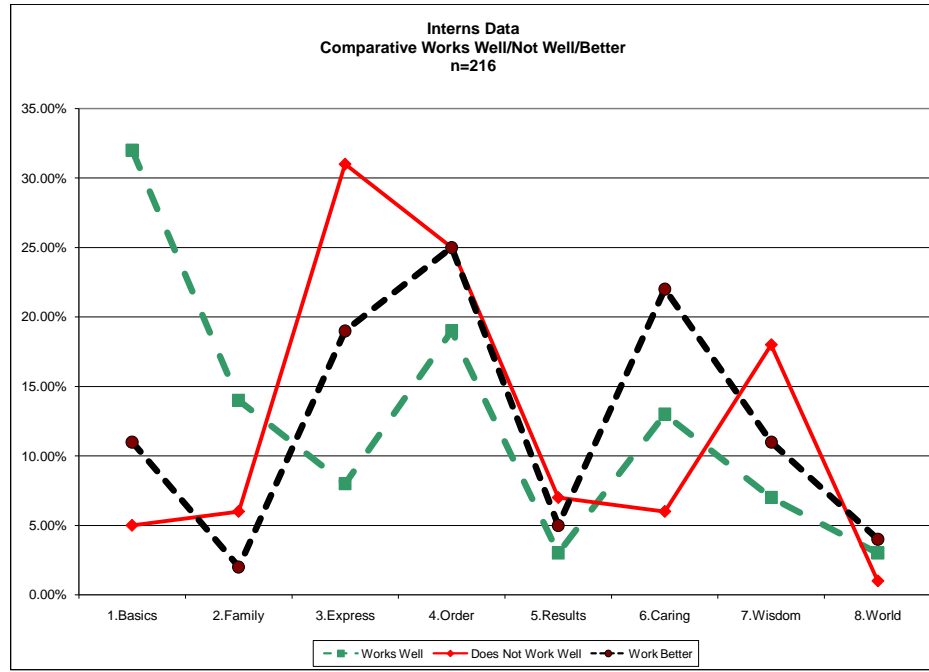


Figure 6: Interns Survey Comparing What Works Well/Not Well/Better

Qualitative Data

The comments that the Interns Survey respondents made echoed the ratings in Figure 6, and help explain them as can be seen in the summary of themes in Appendix AG. They suggested that what works well is: **helping others, community spirit, meeting basic needs, respecting others and recreations centers**. They pointed at the elements that were not working well as: **crime/corruption, gangs, drugs, violence, and last of respect for elders, parents and rules**. This group suggested for things to work better what was needed was: **improving healthy activities, more community events, reducing crime and more events to bring people together**.

Thought Leaders, Interviews or Long Survey

Quantitative Data

The Thought Leader respondents were asked to identify what was working well, not working well, and what they could do to make things work better in Abbotsford. Their responses are summarized in Figure 7 (Appendix AH). Like the two previous groups of Survey respondents, this group of people saw that what was not working well related to unhealthy **Personal Expression** – but they also identified lack of **Caring** (community, diversity) and **Wisdom** (lack of seeing the community as a whole) as areas that are not working well. They identified **Order, Results** (alone amongst the three population groups), **Caring** and **Wisdom** as what was needed for things to work better.

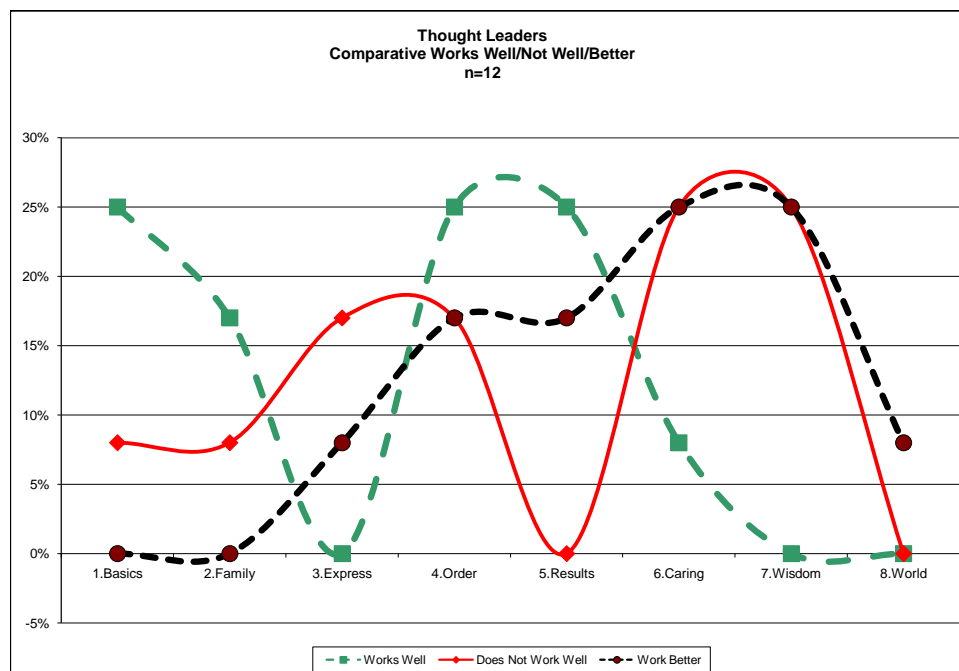


Figure 7: Interns Survey Comparing What Works Well/Not Well/Better

Qualitative Data

The comments that the Thought Leaders made echoed their ratings of what was not working well, as can be seen in Table 4.

Table 4: Summary of Thought Leader Comments Related to “What Is Not Working Well?”

Thought Leaders: Themes Related to “What Is Not Working Well?” n=12
<ul style="list-style-type: none"> • Bullying in the public school system where students don’t fit into “norms”, especially sports-culture norms. • Implied bullying occurs from teachers who preference kids in sports programs and thereby marginalize others who are different. • Because of commitment and investment in sports, girls are often overlooked for providing role models, or activities that would appeal more to them. • Cultures tend to stay in separate groups in schools. • Youth who are 2nd generation (or more) Canadians from non-Eurocentric cultures feel that they do not belong to either culture. This can be particularly hard on girls/women who live in between the tensions of the expectations of both cultures. • The borders in the community that separate difference (race, culture, language, gender) are “thick” and resistant enough to change that even when opened on particular occasions (eg. Playing a sport together) they revert to strong boundaries of separation after the activity is finished.

Comparing 2003, Random Survey, Interns Survey & Thought Leaders

It is possible to compare the three results from 2010 to each other and to the results from 2003. Appendices AI through AK show these comparisons for each of the key questions. (It should be noted that in 2003 no data was collected relating to the Basics of Life values (so these show as 0 values on these Appendices).

What Works Well

It appears from all four sets of data that what works well is strongly clustered around the We value sets of **Family (belonging)** and **Order**. Both the Thought Leaders and Interns considered that **Basics of life** were also strong. One rating that varied significantly from 2003 was the low rating given to **Results (planning)** by the majority of 2010 survey respondents from both the Telephone Survey and Interns Survey. By contrast, the Thought Leaders were the only group in 2010 that saw some strength in **Results (planning)** which they rated even higher than what was registered in 2003.

What Does Not Work Well

What is not working well in Abbotsford clusters between the **Personal Expression** and **Order** values systems. The Interns Survey respondents gave the strongest emphasis to **Personal Expression** and the Telephone Survey respondents gave the strongest to **Order**. The Thought Leaders also identified strong difficulties at **Caring (sensitivity)**. They also identified problems with **Wisdom (integration, flex flow)**, which was moderately supported by the Interns Survey respondents.

What Would Work Better

The comparisons of what would work better (Figure 8 and Appendix AK) produce some striking similarities between the two large groups of 2010 Survey Respondents, regarding more **5.Order** and **6.Caring** values. However these two groups differ in **2.Family (belonging)** where the Telephone Survey group would like to see more of this value set, while the Interns Survey respondents give it a negligible rating. However, both groups concur around giving **5.Results (planning)** a very low rating. In contrast both the Thought Leaders and the 2003 respondents proposed much higher ratings for **5.Results (planning)**.

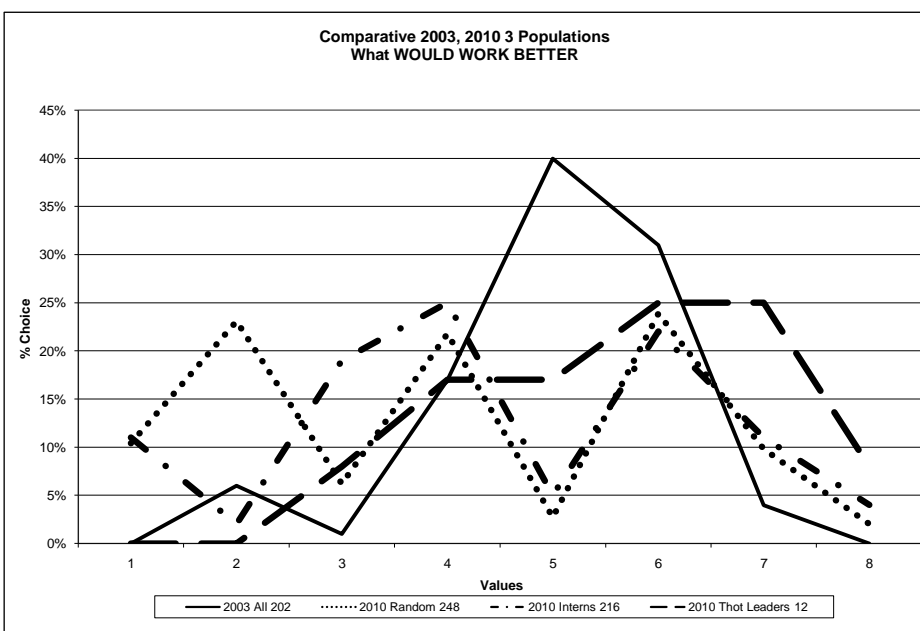


Figure 8: Comparing What Would Work Better

Sub-population Groups

When sub-population groups are examined, it is possible to see the particular values profiles of age cohorts and cultural (language groups).

Age Cohorts

In general in the Random Sample all Age Groups tended to cluster around the same patterns of responses for the Well/ Not Well / Better questions as can be seen in Appendices T through X. However, it is still possible to see, from Appendix Y through AA that what particular age cohorts would prefer for improvements, varies in strength.

To start with it is relevant to see how the Random Sample viewed itself (according to self-descriptors) by age clusters, as can be seen in Appendix AL. Here it can be seen that the age cohorts tend to cluster so that **Family (belonging), Order (purpose) and Caring (and diversity)** are the strongest values.

Because this study has particular interests in youth and it is relevant to extract the data for the youngest age cohort (18-34) -- which is a combination of Gen Y and Gen Z -- in order to compare this with the data presented below gathered by the Interns,. Appendix AM shows the descriptors for the age cohort, 18-34 in the Random Sample, showing that their self descriptors are **Caring, Order, Results** and **Family** in that sequence. These results seem to match well with the literature on Gen Y and Gen Z, that these respondents belong to. The **Caring** and **Family** values align with their generations' experience of family closeness. And the **Order** and **Results** values might connect to a projection (in the literature) that Gen Z will respond to environmental challenges by developing new protocols for governance and solutions for challenges.

The Interns Survey respondent data analysis, illustrates a different way of looking at the implications of age cohort values. In the following graphs, each age cohorts ranking of What Works Well/ Not/ Better for the youngest age cohort (age 13-18) (Appendix AD) shows that the youth consider the strengths in the community are from **Family, Caring and Order**. This maps well with the Gen Y and Z qualities noted above of family embeddedness and order emerging from the current global chaos. Comparing this to the next youth age cohort (age 19-28 in Appendix AE), which would be Gen Y, there appears to be little difference. However the adult

cohort (35-54) (Appendix AF), which is mostly representative of Gen X, sees reduced tensions amongst the three questions (of What Works Well/ Not/ Better) compared to the younger age cohorts and a softening of differences across the three questions ; i.e. there is little differentiation in the responses to what works well/ not / better. It may be that Gen X is demonstrating less affinity to community and therefore less expressed differentiation in their awareness or preference of the differences of what works/ does not/ could work better.

Overall, then these comparisons of personal values sets seem to illustrate, the different life experiences of living in Abbotsford, depending on your age cohort or generation.

Culture / Language Populations

A significant Finding of this research is that populations differentiated by language, experience the values of Abbotsford differently. The Interns were principally charged with obtaining data from youth in the community – whose results were reported in the previous section, and also to obtain data from significant populations whose language was different than English – principally Punjabi, Korean and Mandarin. (See Chapter 1 for language distribution in Abbotsford).

Figure 9 shows the results of the total Interns Survey group of 217 respondents. The results differ from the random population survey principally in the Personal Values graph, which shows an increased weighting of **Personal Expression** values. One of the sources of this higher weightings appears to be the purposeful inclusion of youth in this sample, who naturally have a higher level of Express values at their stage of development. An additional source of this weighting also appears to come from the purposeful inclusion of two cultural groups (Punjabi and Korean speakers) who also demonstrates a higher weighting in this value (see Figure 10 below and Appendices AP and AQ).

Another difference from the Random Survey is a higher weighting on Personal Values related to **World Connectedness**. This may be because the purposive sampling draws from people who have had real multiple country life experiences and embrace this knowledge as a natural part of their values.

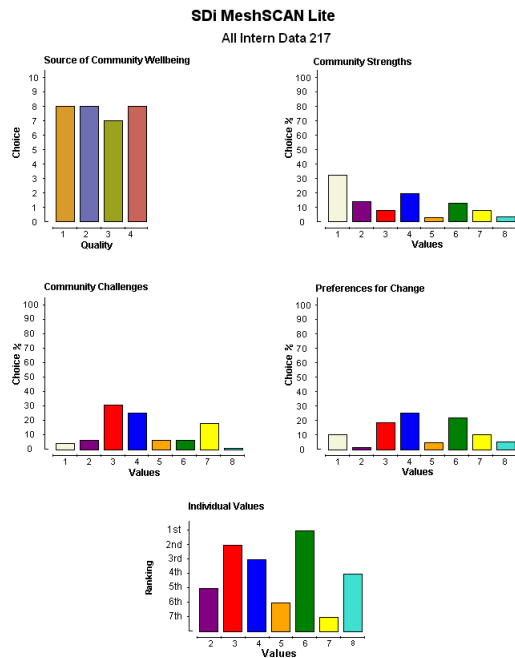


Figure 9: Interns All Languages Dashboard

For each of the four language groups a separate dashboard was produced that shows their ratings on the 4 quadrants of the sources of wellbeing; what works well, what does not work well, what would work better, and rankings of individual values. The results are presented in Appendices AN to AR. These results clearly show that different cultures experience Abbotsford differently from one another; for example a strong contrast can be seen in the English speaking respondents (Figure 10) and the Punjabi speaking respondents (Figure 11). Furthermore the differences amongst the three Asian cultures contrast as much from one another as any of them do with the English/Eurocentric cultures.

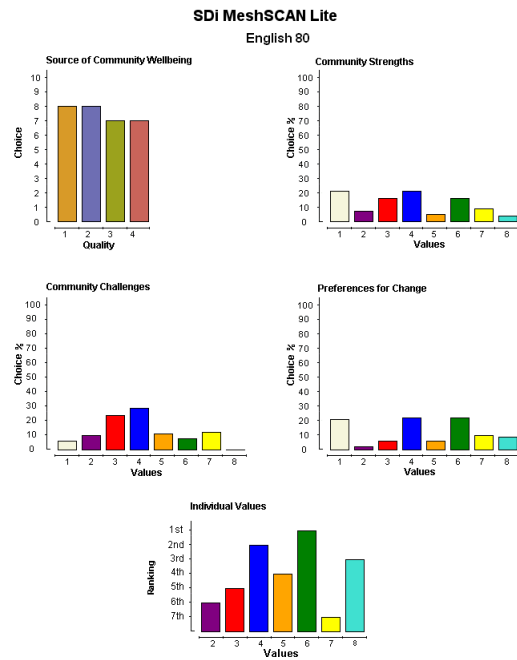


Figure 10: English Dashboard

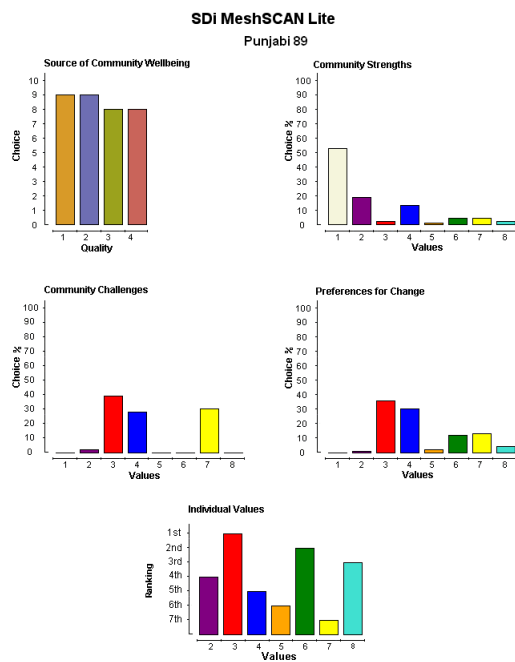


Figure 11: Punjabi Dashboard

Language Populations and Postal Codes

A final difference that related to language groupings appeared in the analysis of the Interns respondents by language grouping and postal code. The results of this analysis are displayed in Figure 12 (Appendix AS). This shows the allocation of the four language groups across the four postal codes with a strong weighting of Punjabi speakers to the western location of V2T and the English speakers to the eastern location of V2S (see Figure 13 for FSA Postal Map of Abbotsford).

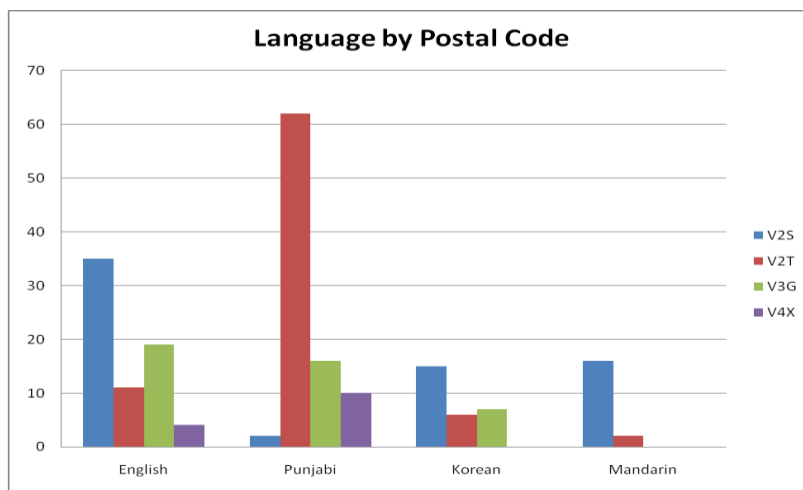


Figure 12: Interns Language Groupings by Postal Code



Figure 13: FSA Postal Map of Abbotsford

Study Conclusions

When the predecessor study was completed in 2003, the research was limited to collecting the data in English, and no analysis was done by age cohorts. This effectively prevented the analysis and interpretation of the data from a cultural/language perspective or for gaining insights related to youth. In 2010, with the opportunity to collect data in languages other than English (and significant to Abbotsford per Census returns), it became possible to see below the visible differences to how the values were expressed in Abbotsford as they relate to culture. It is also possible to see how age cohorts differ in their life experience.

The advantage of being able to make these differentiations is that it creates the possibility to approach these groups differently, with respect and discernment for their differing perspectives, needs, wants and aspirations.

Conclusion 1: The meaning of “welcoming and inclusive” can be grounded in what is perceived as strengths and improvements for the community

From the integral and developmental framework definitions used in this report, it is appropriate to look at three perspectives of the Values analysis to identify the meaning of “welcoming and inclusive”:

1. The source of wellbeing from the four quadrants (bio, psycho, cultural, social).
2. The Strengths identified by respondents as to what is working well now.
3. The Improvements identified by respondents as what they would like to see happen in the future.

Analysis of these three views contributes to understanding the differences in the community from the different language and age groups.

It appears that all groups rate the cultural quadrants as contributing least to their sense of wellbeing.

Paradoxically, the quantitative and qualitative analysis of the Random and Interns respondents' values relating to What Works Well, indicate that Abbotsford's welcoming and inclusive strengths are primarily "We" based values – **Family, Order, Caring** -- and that all groups want more **Caring** values operational in the city (and ensuring the **Basics** of life are available to all).

There is also wide agreement that What Does Not Work Well relates to unhealthy **Personal Expression** (drugs, gangs, violence).

Conclusion 2: City has preference for Collective "We"-based Values and Worldviews

It would appear that the respondents in both the Telephone Survey and Interns Survey rate the values of the collective We-based systems (**Family, Order, Caring**) significantly higher than those of the individual I-based systems (**Express, Results, Wisdom**). This may indicate that the influence of cultural systems – both from countries of origin and/or faith based beliefs – influence the majority of people to privilege collective approaches at the expense of individual approaches to solving problems, overcoming challenges or designing futures. This can lock in conformity enforcement at the expense of healthy innovation and creative invention that individual intelligences can bring to a community. Such life conditions would be especially constraining (even oppressing) to youth who are by definition, naturally going through the lifecycle passage of self discovery. It would also be constraining to individuals who have natural traits that predispose them to prefer individuality.

In either case, Abbotsford appears to have created life conditions that are not supportive of individual expression, and may cause people with those intelligences to leave or act out in unhealthy ways.

Conclusion 3: Differences in ages seem to cause convergence of what works well, does not work well, and what could work better

In both the Random Sample and the Interns Surveys it is possible to see that as people age, their assessment of what works well, does not work well and what would work better, seems to change by becoming less differentiated. The youngest age cohort in the Interns Survey respondents tended to have the greatest differentiation between the three questions (see Appendix AD). On the other hand, the oldest cohort only had strong differentiations around the **Basics** of life and personal **Expression** values. Once again this finding seems to differ from the findings of the National Values Assessment (Taylor, 2009), noted above (where there were no appreciable differences in values for Canada across age groups).

The questions that arise from this observation include:

1. Do the qualities of the different generations create lenses where what is seen as working well for the Boomers (age 55+) is enforced by their allegiance to the status quo? These might be reinforced by the questions: As people age do they want to change less? Do people care less as they age?
2. Are we seeing more Gen X, Y and Z qualities (that arise from wider cultural/social influences than just Abbotsford) express their values in the younger age cohorts?
3. When people are younger do they have stronger views of what is working well (perhaps because they are more active in the community) and stronger aspirations

(perhaps because they are more ideal)? And are these qualities reinforced by the generational cohort to which they belong in the larger culture?

Conclusion 4: Thought Leaders “read” the city as having lower quality of life (less wellbeing) than the survey respondents

Both the Random and Interns Survey respondents gave the city higher ratings on the four sources of its wellbeing than did the Thought Leaders. These were the ratings measured in terms of quadrants relating to Upper Left (**Individual Psychological**), Upper Right (**Individual Bio-Physical**), Lower Left (**Collective Cultural**) and Lower Right (**Collective Social/Structural**) (see Figures 3 and 4).

One difference in how the questions were posed to the Thought Leaders might have contributed to this. For the Upper Left and Upper Right Questions the Telephone and Intern Survey Respondents were asked to respond in the first person and rate the degree to which “I am happy” and “I behave in a healthy way”. The Thought Leaders, by contrast, were asked to observe the city in the third person and rate the degree to which “People are happy” and “People behave in a healthy way”.

However all respondents from all three sources were posed the questions relating to Lower Left and Lower Right quadrants in the third person “People care ...” and “People ... work” .

Those differences aside, it appears that all respondents rated the wellbeing of the city lowest in the Lower Left quadrant. The Thought Leaders gave this the lowest of all quadrant ratings and close to only half the rating of the other respondents (see Figure 4).

Conclusion 5: All is not one size

The data on age cohorts and language groups suggests strongly that Abbotsford cannot be considered a homogenous culture. Anecdotal evidence, Census Canada and lived experience tell us that multiple cultures exist here based on country or language of origin; faith affiliation; or geographic (and by association socio-economic) status. Moreover within each of those demographics live a spectrum of values and worldviews that preclude the assumption that any demographic is defined in only one way. This finding appears to be contrary to the National Values Assessment Survey (Taylor, 2009) that examined values for Canada.

In contrast, this study shows that below the surface of each of these demographic classifications, values systems are at play that contribute to the dynamics of all demographic clusters. Any visible or surface homogeneity must be complemented by the understanding of the invisible differences of values expressed in self-descriptors and worldviews. See Appendices AD to AF for the graphs of the values preferences by age groups and Appendices AN to AR for the graphs of the values preferences by language grouping .

Conclusion 6: Policy makers cannot “one size” any given approach, solution, intervention related to welcoming and inclusiveness

The significant Finding that values diversity exists in Abbotsford is that policy development and/or application cannot be effectively designed on the assumption that “one size fits all”. Particular cases in point can be seen from the comparisons of the dashboards, produced by the Intern Data, where one can see the differences in self-descriptors by language groups, English, Punjabi, Korean and Mandarin (see Appendices AN to AR).

One can also see the comparison of the Telephone Survey Random Sample data gathered only in English and how that is most similar in profile to the Interns Survey sub-group of English speakers (see Figures 5 and 10).

Therefore it stands to reason that how one defines “welcoming and inclusive” is going to be affected by the self-descriptions one uses as filters to see the world. Thus policy makers designing approaches for welcoming and inclusiveness need to design solutions with a multiplicity of approaches, that respond to different worldviews and value sets.

Policy makers who know the values and worldviews of particular groups and design values-based delivery of their services and programs can improve the perception of what is welcoming and what is inclusive. This can improve the receptivity and outcomes of those programs and services.

Two of the cultural groups (Punjabi and Korean speakers) use self-descriptors with higher weightings of personal **Expression** (lively, risky, bold, daring, a rebel) than the general population. As a result they may not feel welcomed or included if all opportunities for personal **Expression** are neglected or prevented, even if they are healthy. Doing so may cause attraction and/or pursuit of unhealthy **Expression**.

Conclusion 7: What’s not working – drugs, gangs, cultural silos – how are they related?

Both groups of survey respondents backed up their identification of what is not working -
- **personal Expression**) and **Order** (commitment)-- with their qualitative comments.
Appendices AB and AG summarize the themes from these comments and can be further clustered into **drugs, gangs** and **cultural silos**.

These findings seem to be strongly corroborated by the School District #34 Developmental Assets Survey (anon, 2009a), which identified all of the gang, drug and violence

behaviours with students who have fewer developmental assets. They identified high risk behaviours that linked to low numbers of assets as: alcohol use, binge drinking, marijuana use, smokeless tobacco, illegal drug use, driving while drinking, early sex, vandalism, inhalant use, smoking, shoplifting, using a weapon, eating disorders, skipping school, gambling, depression, getting in trouble with police, hitting another person, hurting another person, fighting in groups, carrying a protective weapon, threatening physical harm, attempting suicide, riding with an impaired driver. (p.3)

A question that arises from the triangulation and intensity of these observations, is to what, if any degree, they are connected to one another? There is enough evidence from violent crime reports to strongly link the connection of drugs and gangs. And certainly, some Lower Mainland police strategies are aimed at gangs connected to particular cultures. However, it could be generative to explore how the values of particular cultures might influence individual and collective choices relating to respondents perceptions of what does not work well in the city.

Conclusion 8: Distinct cultures make distinct neighbourhoods

As has been studied and promoted elsewhere, it is obvious that Abbotsford has distinct neighbourhoods that are characterized by significant language groupings, particularly English and Punjabi in different postal codes.

Trying to implement the same policy decisions into culturally different neighbourhoods may meet with resistance and reduce the sense of welcoming and inclusiveness everywhere. It may be a challenge to draw on the strengths of the cultures and design policies and practices that are culturally sensitive while not creating islands that are isolated.

Conclusion 9: Church youth are “engaged” but even they want secular youth activities

Some respondent comments and the Thought Leaders from the Faith Community (each from a different expression of Faith) expressed concerns that youth who are engaged within their Faith communities still want other opportunities for activities outside the Faith community. The lack of youth activities outside the Faith communities also repeatedly surfaced in Youth Focus Groups conducted by other WICWP projects. Moreover, the research from the School District #34 Student Developmental Assets Survey (anon, 2009a), seems to back up these findings.

Youth perceive that:

- their community does not value them or see them as a resource for the community
- their neighbourhoods and schools are not caring places
- there are inadequate numbers of positive adult role models in their lives
- active parent involvement in their school success is low (p. 4)

These lack of opportunities, activities and engagement effectively block the natural energy of youth and may create the conditions for their diversion into less healthy choices and activities.

Conclusion 10: We don't want or trust personal expression outside the sports or Faith communities

The natural value system and worldview of personal **Expression** is viewed primarily in its “shadow” or pathological or criminal manifestation by the general community (see Figure 5, and Appendices AB and AC) and English, Mandarin and Korean speaking community (Interns surveys in Appendices AO, AQ, AP) and so is resented and feared. This is evidenced in the consistent rating of personal **Expression** as a source of “What does not work well” in these Dashboards.

However there is significant preference for personal **Expression** by the youth surveyed by the Interns and by particular age cohorts (youth age 13-18) and cultural/language groups, especially, the Punjabi speakers. This creates a lot of tension with little recognition that healthy ways to **Express** (including but not limited to sports) could relieve such tension.

Conclusion 11: A consistent rating of low Results (planning, strategy) values indicates a downshift from the 2003 ratings and indicates a lack of support for strategic, results orientation in developing capacity for change

One of the most surprising and consistent Findings in this study is that **Results** (planning, strategy) is consistently rated as low on What Works, What is Not Working and What Would Work Better. This result contrasts sharply with 2003 and the 2010 Thought Leaders and indicates a shift of values/worldview preferences both downward to **Order** (commitment) and upward to **Caring** (sensitivity, diversity).

Combined with respondents' problematic relationship to personal **Expression** and predisposition to the "We" values of **Family**, **Order** and **Caring**, this appears to indicate that people undervalue the capacities of individual "I" centered values. This may be the root of youth unrest and the lack of support for strategic planning, results-based approaches to solving problems (i.e. What does not work well).

Why would such a result occur in 2010 as compared to 2003? This data was collected just before and during the Olympics' generated huge swell of national "own the podium" pride. The data from the Random Sample survey was collected prior to the Olympics and the Interns collected data both before and during the Olympics. However, in respect of the "no show" of the **Results** values both Findings were very similar. The researcher speculates three possible sources of this result, all based on the life conditions that have occurred in Abbotsford since 2003.

1. The experience of the avian flu in Abbotsford in 2005 halted (by federal and provincial legislated culls) an entire agricultural commodity and its related producer, processor, secondary and tertiary businesses, for 18 plus months. This action undermined a major agricultural revenue source that was ameliorated on the surface by the federal financial support response to producers, but created a number of unnamed, unrecognized and undiscussable ripple effects in the entrepreneurial fabric of the city.
2. The experience of the Plan A referendum in 2008 – the fact that post-election it was revealed that not all information was made available to the voters (eg. Comparing the building plan for the sports and entertainment centre to Langley’s similar plan); the resentment of voters to being offered a vote that tied all three facilities into one referendum, preventing them from voting separately on the sports centre, the art gallery/museum and the recreation centre; the subsequent commitment of to the Heat hockey team to ensure use of the sports centre and its related increased taxes; and the city’s financial indebtedness because of Plan A. As a result of all this the word “ plan” is associated with the current experiences and publicity of Plan A.
3. The general economic downturn from the global financial meltdown in late 2008 and 2009, resulting in widespread economic losses to most investment portfolios.

In support of the final speculation, the National Values Assessment of Canada (Taylor, 2009) states that “ Canadian personal values do not emphasize making a difference in action by converting personal meaning into action and impacting the global context... (p.14).” The author of this national survey also pondered the effects of the BC provincial election and the international economic downturn as external effects on the results of their survey, taken in the

last quarter of 2009. These influences may have carried over to early 2010, when the Abbotsford Values assessment was completed.

Conclusion 12: In order to convert the values related to welcoming and inclusiveness into long term realities a monitoring system is necessary to track the interconnected aspects of the city

The foregoing Findings and Conclusions paint a picture of the city that clearly indicates that the cultures, values and demographics of the city are interconnected. A change in one will have ripple effects on the status of the others. With this study's interest in the wellbeing of youth and immigrants it seems apparent that the city should establish a set of values-based indicators of wellbeing so that a "meshwork" (a lattice of city structures and capacities) can organize to monitor and adjust resources and capacities as needed to work towards a stable state of wellbeing.

Conclusions Summary

In summary the Conclusions indicate that the Abbotsford population has continued to exist in cultural silos that were first identified in 2003; people have a preference for collective We-based values (**Family, Order, Caring**) and very low ratings in I-based values (**Expression, Results, Wisdom**); a significant number of people have a resistance to the expression of healthy personal **Expression** values; and most people have omitted the consideration of strategic **Results** values in their assessment of Abbotsford's strengths, difficulties and opportunities for the future. These results may have been the complex adaptive response to the economic impacts that have affected the community through the incidence of avian flu, Plan A and the global economic downturn of 2008-9.

Scope and Limitations of the Research

The purpose of this research was to map the values of Abbotsford residents, with stratifications that allowed the comparison of sub-groups based on age cohorts and cultural/language differences. The map was also compared the one produced in 2003 by a similar research methodology. The purpose of the values maps was to understand the context of life conditions in Abbotsford for its newcomers, immigrants and youth as defined by values and worldviews. These results were reported to the related projects under the Abbotsford WICWP “Food for Thought” umbrella.

A secondary purpose of the research was to provide the context for developing an Integral Vital Signs Monitor (IVSM) of City Wellbeing, based on indicators suggested by the values research. The IVSM is proposed in Chapter 5.

Glesne (2006) cautions:

Part of demonstrating the trustworthiness of your data is to realize the limitations of your study. ... Approach the description of your study’s limitations as part of setting the context. Limitations are consistent with the always partial state of knowing in social research, and elucidating your limitations helps readers know how they should read and interpret your work. (p. 169)

In that spirit, I conducted much of this research during a period of continued public anxiety about the general economic wellbeing of the province, the country and the world. Such anxiety may have impacted people’s responses.

The design of the surveys depends on the understanding and application of the Integral paradigm as interpreted by the researcher (Hamilton (1999, 2003, 2008), Beck (1996), Wilber (1995, 2000, 2007)). Nevertheless this is largely consistent with the application of this framework by BC Healthy Communities a stakeholder and community signatory to the WICWP agreement. Other paradigms might interpret the data differently using different frameworks.

The Findings and Conclusions for Abbotsford are based on data collected from Abbotsford and are unique to it. They may not be generalized to another location (although the Findings may raise questions or cast light on values-based research in other locations).

The data was triangulated using the constant comparison method of the results from three different sources: the Telephone Survey Random Population Sample, the Interns Purposive Sampling, and the Thought Leaders Interviews. All of these methods collected quantitative and qualitative data, allowing for the comparison of results through these mixed methods. A rigorous approach was designed to gather data consistently from these three methods, despite the use of multiple surveyors and interviewers. However, there is a small possibility that using different surveyors to gather the data might have produced different results.

The Interns Survey was translated into three other languages. The results gathered in those languages were translated back into English to analyse the Findings and publish an English report. It is possible that nuances in the translations and responses (in both directions of translation) might have biased certain results and/or unintentionally produced results that are not completely consistent with one translation to another.

The purposive samples from the Interns Survey were not all gathered in quantities to be statistically significant, in particular the Korean and Mandarin data samples. However, they were gathered to represent the language populations in the city of Abbotsford. Caution should be taken in drawing conclusions from this data set.

The Conclusion 11 is based on speculation of the researcher and may arise from other reasons.

CHAPTER FIVE – RECOMMENDATIONS AND RESEARCH IMPLICATIONS

Introduction

The objectives of this project were:

1. Values mapping to identify the location of differences: cultural sources of misunderstandings, conflicts and differing expectations. This was intended to contribute directly to effective decision making in the Demonstration Project (DP) .
2. Mapping values of newcomers and immigrants to Abbotsford, identifying postal code locations, languages (and thereby culture and ethnic backgrounds) and age (with a special focus on youth), to help locate the geographic clustering or distribution of newcomers and immigrants. This was to help identify where and when to involve them in the DP (and reveal the systemic interconnections or disconnections of people).
3. Creating a framework for a capacity and asset map of Abbotsford, using the integral model that embraces Place Caring and Place Making capacities.
4. Developing a framework for vital signs of wellbeing monitor for Abbotsford based on the values and asset maps, contributing to the strategic planning process that the City of Abbotsford is currently undertaking.

This chapter addresses the Recommendations and Implications arising from the Findings and Conclusions outlined in the previous chapter.

Stringer (2007) states:

Rigor in action research is based on checks to ensure that the outcomes of research are trustworthy—that they do not merely reflect the particular perspectives, biases, of

worldview of the researcher and that they are not based solely on superficial or simplistic analyses of the issues investigated. (p. 57)

The triangulation and sub-population sampling design of the research was designed to mitigate bias and provide multiple sources on which to base the Findings. The previous discussion of Findings and Conclusions confirms that the design achieved these objectives of trustworthiness.

In considering the study Findings and Conclusions, I present the following recommendations:

1. Model healthy **Expression** behaviours – find heroes and give them public profile
2. Churches should invest in youth activities outside the church – i.e. Secular activities – to protect and keep youth safe
3. Provide youth opportunities and activities that are not just sports related – keep the sports but offer alternatives that build leadership capacity and cultural bridges
4. Grow **Results** (planning) values capacity at all ages
5. Engage the agriculture sector to promote the whole trajectory of jobs from the farm gate to the food plate to young people in an annual agriculture career fair.
6. Create opportunities for youth to interact with adults about things that matter to them.
7. Make health a whole systems, all quadrant, all levels, cross cultural, all faiths experience.
8. Inform policy makers from across the city the results of this research so they can implement values-based designs in their programs and services.
9. Design and implement an Integral Vital Signs Monitor (IVSM) to track effective changes to Abbotsford capacity development

10. Create a Community of Practice to administer the Integral Vital Signs Monitor (IVSM) and meshwork community organizations so that their services are aligned.
11. Obtain commitments from the Community Newspapers to seek and feature stories of local heroes for youth and include youth on their editorial teams.

Study Recommendations

Recommendation 1: Model healthy Expression behaviours – find heroes and give them public profile

I would arrange something where all faith communities – where they are very proud of something; eg. Singing or cooperative programs and show this to a venue where many could see this through displays – or even tour – so everyone could have access to it. TL4

With the focus on unhealthy **Expression** behaviours as being undesirable (Random and Interns surveys), while the youth in the study (Interns 13-18) value healthy behaviours, a need to model healthy individual **Expression** behaviours appears to be a vital need in Abbotsford. Identifying healthy **Expression** behaviours would support not only youth, who naturally express these behaviours in their stage of life development, but such **Expression** behaviours would supply the needed energy to “power” the values at Level 5 **Results** which have disappeared from the Abbotsford values map. One way to accomplish this would be to identify local heroes who embody healthy **Expression** behaviours, and support them to be role models to youth especially. These heroes could come from any sector, but are especially valued if they embody expressiveness from sports, music, entertainment, arts and outdoor activities. They can be heroes if they have moved on to Level 4 **Order** or Level 5 **Results** capacities. They can also be heroes if they have been successful because of healthy Level 3 **Expression** lifestyles that are

transcended but included at more complex stages of life. We are looking for heroes who are able and willing to talk about their dynamic adventures through the Level 3 to Level 4 and 5 passages.

Another complementary approach would be to locate adults, seniors or elders in the community who are willing to tell the stories of their Level 3 **Expression** adventures (which might include war, trauma, travel, dragon slaying of all kinds) and be curious about the adventures of today's youth. This could build a bridge between current youth and the wisdom of elders.

A variation on this approach would be to engage youth around the challenges of today's environmental battles – one of which was emphatically won in Abbotsford by a whole community “war” against the SE2 gas plant (and is being re-fought with the MetroVancouver incinerator issue). These kinds of battles model for youth how to focus both personal passions and warrior spirit in a healthy democracy. The eco-warriors are often today's version of the heroes, youth long for.

A fourth strategy could be to create a forum for the showcasing of personal passions and excellence – a link between healthy Level 3 **Expressiveness** and healthy Level 5 **Results** appreciation for quality performance.

Recommendation 2: Churches should invest in youth activities outside church – in the secular community – to protect and keep youth safe

Transitioning youth from high school to young adults [safely is vital]. Youth ministries adapt to kids far faster than our main ministry does. Therefore transition is an issue – youth in church say there is stuff to do (in church) but not in the city (outside of church). TL5

Both youth and Faith leaders recognize the value of engaging youth within the Faith systems. However, it is natural at the youth's stage of life, that youth either want to rebel (and leave or reject) the cultural systems in which they have matured. Youth can also be willing to stay in their Faith systems but long for the adventure and stretch that occurs outside the known boundaries.

Because most of Abbotsford's Faith systems are deeply committed to retaining the engagement of their youth – sometimes to the point of disconnecting or isolating them from the rest of the community – they may be erring on the side of creating the conditions for losing contact with their youth as they seek new experiences outside the Faith systems.

Therefore it is actually in the interests of the Faith communities to support secular activities for youth that are safe and healthy but give them the stretch that they seek. When youth have had the taste of something different than the traditions they are familiar with, often they achieve the confidence to renew their choices within the Faith systems.

Thus Faith communities can create win-win-win situations where youth, the Faith community and the community as a whole can benefit if the Faith communities invest in and support secular activities. They could even build bridges across the Faith systems for the purposes of doing so – which would achieve another objective of bridging the cultural silos in Abbotsford.

Recommendation 3: Provide youth activities that are not just sports related – keep the sports but offer alternatives that build leadership capacity and bridge cultures.

Abbotsford is pleasant and superficial – divided in faith/traditional groups. [I see] soccer players work as a team and then [after the game] break up into ethnic groups. TL2

Processes keep groups apart; eg. In sports program football is everything. If you are part of it you are part of cliquey group and from behaviour point of view, sports programs permit kids to get away with behaviours not accepted by other; eg. Bullying. Is bullying a pervasive problem? Yes [bullying] even shows up in staff. It is mental bullying depending on which group shows up in school. Eg. Gays, lesbians, some races; eg. Indo-Canadians [everyone] bends over backwards so [as] not have problems with gangs; or if Philipino – [you are] not treated with respect. [The same thing happens] with kids who are overweight – if you don't fit society's model you are discriminated against – ignored or neglected – or do not have attention paid to [you]. I've seen it all through my own 3 kids plus 3 foster kids – [I have seen] both sides of favoured/disfavoured kids [I've had football stars and kids of other cultures]. TL1

Abbotsford is well known for the quality of its sports facilities (witness its long history of City/School District agreements around Recreation Facility management and its commitment to Plan A Sports and Entertainment Centre). Such sports facilities and the support of coaches and sports excellence (eg. through the Legacy Centre) offer youth many opportunities for individual sports excellence (eg. Through the Valley Royals Track and Field, Twister Gymnastics) and team sports excellence (eg. Our reputation for basketball championships, hockey and soccer).

All that being said, youth should be engaged in activities that are non-sports related, so that all the capacities that contribute to community wellbeing are nurtured in their individual expressions. Support for alternative activities that include everything from arts, (music, visual, performing) to community contribution, to stream clean up, to science fairs, to trades

demonstrations, should not only be funded but should be designed with youth so that they actively participate in the responsibility of delivery, not just the passive receiving of benefits.

In all youth related activities an ethos of cultural bridging should be designed in so that the cultural mixing that occurs during the activity can transcend relationships in all other aspects of community life.

Recommendation 4: Grow Results (planning) values capacity at all ages.

I have the experience that business in Abbotsford is order driven and success driven. I work in meetings that dilute focus, not sharpen focus. People show up and waste time, investment dollars, resources and efforts. I am frustrated by process for show and not for action. The environment is consumed by inclusion, to the detriment of results – not only Abbotsford but the whole sector of NFP and social enterprise. TL10

The notable loss of **Results** (planning, strategy) capacity from 2003, across all age cohorts, may well be a deficit that resonates with the discouragement of and by **Expression**. The capacities that **Results** values can bring to the community are a commitment to quality, working together to achieve worthy goals and a willingness to apply effectiveness and efficiency to creating compelling visions of the future.

In order to grow the **Results** capacity demands a shift from the collective capacities of **Family** (belonging) and **Order** (authority), without losing the values of those collective approaches to life. **Results** values mix the best of **Expressive** passion with the **Ordering** skills of commitment and loyalty and adds in the **Creativeness** of strategic thinking and the can-do attitude of a rational, scientific way of accomplishing tasks.

The Results values are vital to add back into the values stack so that it can support the long term capacity and resources that are needed for Caring and Wisdom. Without Results (planning, strategies) the solutions needed to maintain Order and align Caring across the community will not emerge.

This should be the natural territory of the Chamber of Commerce, UFV, SD#34, Agricultural Processing and Marketing Sector and the City Economic Development Officer. It requires an outreach that goes beyond the normal ways of doing business with business and developing **Results** oriented skills early with youth – offering them entrepreneurship as a career choice, rewarding entrepreneurial career choices and recognizing success. Many of these activities are done on an annual basis, but given the research Finding, the engagement of **Results** oriented strategies needs to be accelerated, downloaded to youth cohorts and expanded into all organizational sectors.

This might be accomplished through the sponsorship of key support services to **Results** (planning related) businesses; eg. Through the Credit Unions, Banks, Accounting Firms, IT Services and all their associated professional associations. Sharing the results and recommendations of this study with service clubs, where many of the most successful business leaders are members, would be a first step – with a challenge that they initiate or increase their support for growing this capacity in youth and their associates, peers and clients.

The outreach from Level 5 **Results** can be supported from some strength in the more complex capacity at Level 7 **Wisdom**, with its systemic thinking and even a growing attraction to Level 8's **World** focused, global thinking and wholistic approaches. The youth who are already expressing these values, because of the life conditions that enable them to engage and connect around the world, will require the strengthening of **Results** strategies to provide the resources and wealth needed to fully develop these capacities.

Recommendation 5: Engage the agriculture sector to promote the whole trajectory of jobs from the farm gate to the food plate to young people in an annual agriculture career fair.

Always people with power have responsibility – this means not always applying power to maintain position – but to give some power away (to empower /enable others.) TL11

With the strong contribution of the agriculture sector to the economy of Abbotsford, and this project's relationship to the cultural bridge building capacity of food, a highly visible offer should be made to the youth in the community to consider the sector as a career path. The agriculture sector should contribute through its producer, processor and marketing associations to an annual career fair that shows youth the 11,000 plus opportunities for jobs that exist in this sector. The fair could profile success stories like the roots of Cascade Aerospace in crop dusting; the Vanderpol bio-tech research and industry campus; and the Accent stainless steel manufacture of equipment for the dairy and micro-brewing industries. Along the whole trajectory from farm gate to food plate, youth should be offered views of entry level, lifelong, sustainable, green work opportunities that inspire and invite them to participate.

This could be scheduled annually through the Chamber of Commerce Agriculture Committee, UFV and perhaps in conjunction with an existing Agriculture-related event like Agrifair or the Berry Festival.

Recommendation 6: Create opportunities for youth to interact with adults about things that matter to them.

I designed a green business workshop (2 hours long) – on climate change, diminishing resources, etc. – why it should matter to you as a business owner. I presented it to the Chamber of Commerce. I was totally shut down – I was told that there would be marginal interest by CoC membership. TL10

According to the research conducted by SD#34 on Youth Assets, youth note a deficit in their lives is having a significant relationship with adults (both inside and outside the home). While adults are focused on the values and objectives that motivate their lives, this recommendation could be accomplished if business organizations like the Chamber of Commerce created opportunities through their regular programming to invite youth into the stream of consciousness, community and systems not just to teach them but to learn from them. This would create a value exchange both for adults and for youth as the former would be paying forward their strengths and capacities to the next generation and the latter would be engaging business stakeholders in the new interests and concerns of their younger stakeholders (who are clients, suppliers, service providers and community influencers).

One such opportunity, created by Thought Leader 10 was rebuffed, without recognition that it could open doors not just to business leaders but to youth.

Recommendation 7: Make health a whole systems, all quadrant, all levels, cross cultural, all faiths experience.

I absolutely feel that our schools, recreation and healthcare are weak (in that order). This is through my own experiences with people at the administrative level. TL9

It appears that, Abbotsford lives in a health paradox. With its new Regional Hospital and Cancer Centre and multiple cultures it has major resources and multiple intelligences about approaches to health, but seems to be blocked by the system in how to use those to improve the health of individuals, families and the whole community.

The three Thought Leaders from the health sector had the least time of all the Thought Leaders to participate in an in-depth interview, like the other Thought Leaders in this study. The only way to gather data that suited their busy schedules was to offer them a long form survey. This condition of health care provider time deficit is an indication of systemic values challenges regarding our whole approach to health, whether it is in the (generally public health care) allopathic delivery system or alternative health care delivery system. (This experience of resource scarcity reiterates a parallel experience during the Imagine Abbotsford Dialogues when no doctors or nurses found time to participate and the Fraser Health Authority (FHA) refused access to any of their meeting room resources to hold one health-related dialogue for policy makers.)

That being said, the observations in this study, of all three Thought Leaders from the health care system, was that the patients they see are generally not well informed about wellness care, including food/nutrition choices, physical activity or options for care for particular health/disease conditions. Of all the Thought Leaders the health-related ones, rated the wellbeing of the Lower Left quadrant (cultural) as being the lowest – as indeed they gave the lowest ratings to all the other quadrants as well.

The recommendation from this study regarding the health system is for citizen engagement, with elected officials at all levels with the FHA to seek and implement ways of meaningful citizen engagement in health care decision making and to create time within FHA staff schedules and expectations to be with community.

Together with FHA and the alternative health care system, Abbotsford needs to find ways to view develop and support health lifestyles sourced and suited to Abbotsford. This needs to be done in conjunction with UFV (and other universities), SD#34 and alternative schools, health care providers from the public and alternative systems, health related Foundations and citizen associations (perhaps the service clubs again?).

Recommendation 8: Inform policy makers from across the city the results of this research so they can implement values-based designs in their programs and services.

Community is lead at the top. TL11

Policy makers across Abbotsford need tools and frameworks to help them see the city as a whole and design policy that not only serves their particular sector or responsibility but the wellbeing of the community. This includes key policy makers at all three levels of government whose decisions impact the wellbeing of the city, as well as the government agencies of Health Care, Education, Social Services. It also includes all the policy makers in Civil Society (Not-for-Profits and Non-Governmental-Organizations), the private sector and its marketing agencies.

The values-based map of Abbotsford would contribute to decisions being made at the police board, the health authority, the hospital executive, the school board, the university management team and every other decision table in the city. It should also influence the policies developed for the different cultural neighbourhoods in Abbotsford so that they are not isolated but celebrated and collaborative bridges are literally built amongst them.

A concise summary of these Findings, Conclusions and Recommendations should be made available on the “Food for Thought” website, presented to all key policy making groups in all quadrants and values levels represented in the city.

Recommendation 9: Design and implement an Integral Vital Signs Monitor (IVSM) to track effective changes to Abbotsford capacity development.

Abbotsford is striving to become something – it is not yet well defined –[it seems to be moving] from groundswell to develop wholeness in community [as Margaret Meade said], “never underestimate the power of a few people -- working together they can accomplish great things”. TL2

A recommendation that embraces all of the foregoing recommendations is to create an Integral Vital Signs Monitor that applies selected indicators within an integral framework to monitor the progress of Abbotsford towards achieving optimal wellbeing.

The indicators should be chosen from the left and right hand sides of the quadrant map at different scales (or fractals) of the city’s human systems plus its environment. This will optimize community participation and commitment to maintaining and monitoring outcomes. The key scales that are proposed are the following:

1. Individual
2. Family
3. Work Place
4. Education
5. Healthcare

6. Neighbourhood
7. Community & Faith
8. City Hall
9. Environment

Each of these scales will have indicators that are already being tracked by existing organizations. This will minimize redundancy (because the data is already available) and maximize interconnections (because data collected by different organizations related to the same city will be reviewed as whole for the first time.

It should be noted that the data will be selected from Left/Internal quadrants and Right/External quadrants. Individual scale will address the upper (individual) quadrants and all others except Environment will address the lower (collective) quadrants. The Environmental indicators provide context for all of the others and will be based on the key sustainability indicators. Figure 14 (Appendix AT) shows the prototype of such an online IVSM embracing all these scales.

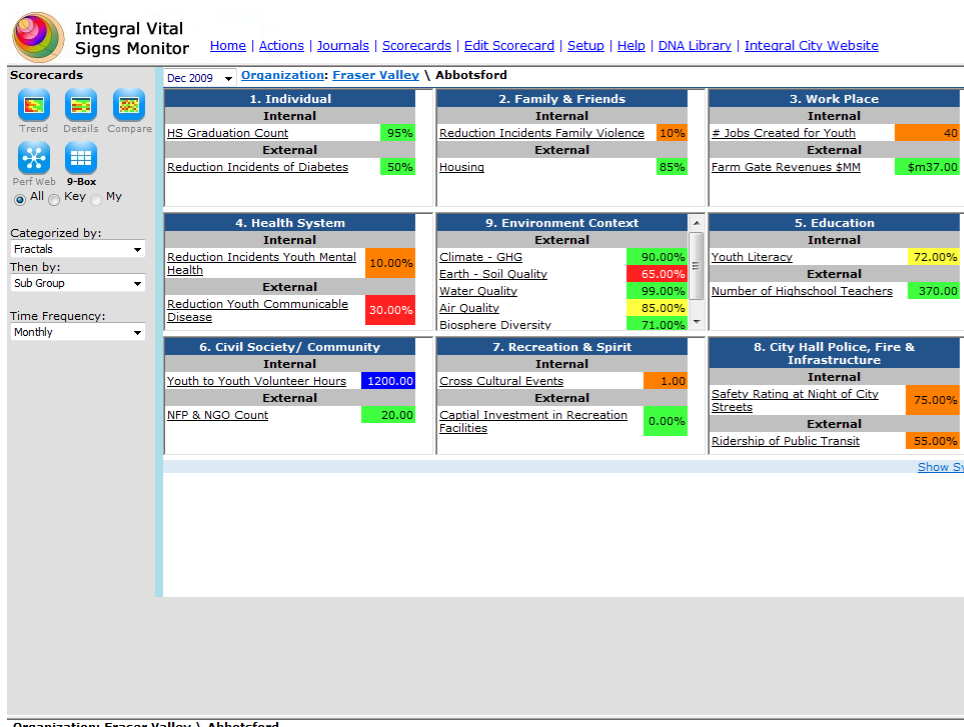


Figure 14: Integral Vital Signs Monitor 9 Scales

This IVSM should be maintained on a web platform, where each of the indicators can be identified by Description, Metric and Owner. A separate document, Abbotsford, Integral Vital Signs Monitor (Hamilton, 2010) outlines the key elements of the web-based platform. This will enable a division of responsibilities and investment of time/effort by the expert owner of each indicator. A prototype of this IVSM is shown in Appendix AU and is also provided in a separate document (Integral Vital Signs Monitor Indicators) and can be viewed at www.gaiaspace.abbotsford.ivsm.

The reporting protocol for this system is to report on targets established by the reporting organization (based on any appropriate metric). It will be displayed as a universal traffic light system, where Green represents targets on track; Yellow as targets off track by a moderate percentage ; Red as targets off track by a major percentage; and Orange as targets off track, requiring immediate attention. Several views of this IVSM demonstrating how it can display trends, detailed graphs, city comparisons and the web of interconnections are shown in Appendices AV to AX. Figure 15 shows the Web of Interconnections view.

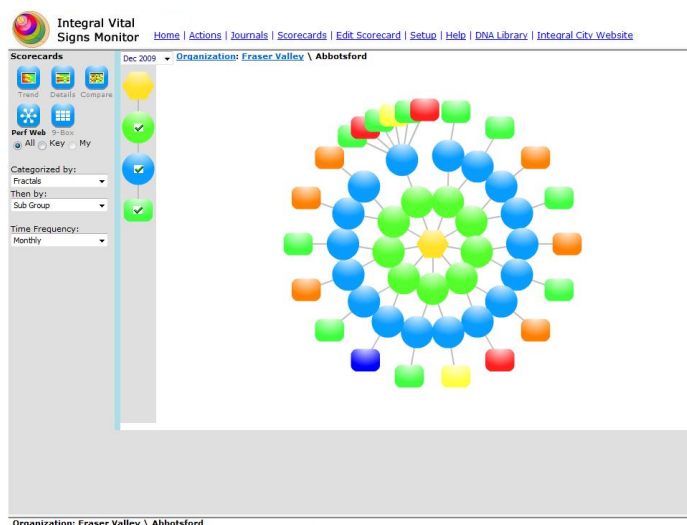


Figure 15: IVSM Web of Interconnections

Beyond the scope of this study is the confirmation by the Owners of the specified indicators that they will commit to their maintenance. But in establishing the prototype, the next step is to make presentations to the proposed Owners many of whom are stakeholders to this study and gain their interest and commitment to participate.

Recommendation 10: Create a Community of Practice to administer the Integral Vital Signs Monitor and meshwork community organizations so that their services are aligned.

For all of the above [prior questions on the survey D1, 1-4] I strongly believe that we have a lot of work to do in order to keep moving towards achieving the statements [of values implementation]. As our community continues to become more aware of diversity, I believe we will be in a better place of accepting all cultures. TL6

Assuming the community chooses to implement an Integral Vital Signs Monitor it would make sense to create a Community of Research Practitioners (CORP) who represent the stakeholders and Owners of the Monitor. They could meet monthly in virtual mode and quarterly in face to face mode to: review the status of the IVSM, report to the Owners and Public, select and apply the indicators and recommend whether changes should be made. This could be funded through a collaboration of stakeholder and Owner agencies.

An emerging function of this CORP would be to meshwork the delivery of services to the community so that they were aligned in service to the wellbeing of the whole. A special focus

emerging from this WICWP project would be to focus on the wellbeing of youth, so that a foundation was built for the long term wellbeing of the city and its communities.

A place to start the formation of the CORP would be to invite the community stakeholders who signed the community charter for the WICWP to appoint representatives and the Thought Leaders who participated in this study, to meet. The meeting could be facilitated by project leaders from the “Food for Thought” project, with funding being contributed from all stakeholders.

Recommendation 11: Obtain commitments from the Community Newspapers to seek and feature stories of local heroes for youth and include youth on their editorial teams.

[We need to] work for the children of our community – [we need to offer] different role models for boys – help them value education more – find ways for how young boys become better citizens....Young girls need role models to become independent....We need to nurture a sense of citizenship to a greater good locally and beyond. TL2

Abbotsford’s community newspapers serve the community well by reporting stories of local interest. They should go beyond just stories of topical or circumstantial interest and commit to featuring youth oriented sections with stories not only of local wins on the playing fields and ball courts, but also of stories of youth who are making a difference in other ways. What would happen if every Saturday they featured a section with stories of a local youth “heroes” contributing in community service, the arts, on-the-job training, mission work? Even youth who have overcome hardship such as substance abuse, crime and violence who have turned their lives around have stories to tell.

Stories could be told also of youth who have left Abbotsford and returned to create new opportunities here as young adults; eg. in software development, aerospace or agriculture.

In order to not just reflect youth success in the community, the community newspapers (who are actually local multi-media networks) need to invite youth into their editorial teams, so that youth's voice is being shaped and amplified by youth. This would give youth a sense of empowerment and influence that they do not currently have.

Implications for Abbotsford as a Welcoming Community with Welcoming Work Places

This research has resulted in four quadrant eight level assessment of Abbotsford's values as a lens to understand what people value as "welcoming and inclusive". It offers Findings and Conclusions drawn from the data collected. It has also proposed Recommendations that follow from the Findings and Conclusions.

If the Recommendations from this research are not implemented, then Abbotsford will not create a welcoming and inclusive community either for its existing residents or for newcomers and immigrants. In particular the City is well situated to take advantage of its high growth rates and resulting economic opportunities to capitalize on its strong **Family, Ordering** and **Caring** community values by opening up to the values that support healthy **Expression** and excellence of individual **Results** and performance. Not doing so will continue to undermine the life conditions that best support our youth as well as adults who seek individual competition, and organizations that need critical, world-class planning and performance strategies.

Implications for Future Research

As a result of completing this research, opportunities for future research have been identified as follows.

1. Share the results with business leaders, the city and educational institutions, health care and faith communities and use Action Research to integrate their interpretations and promote participation and ownership in the IVSM (and thus develop appropriate recommendations and actions resulting from the Findings and Conclusions).
2. Implement, monitor and adjust the IVSM recommended above to determine its effectiveness in reporting on city wellbeing.
3. Undertake analysis of economic conditions identified in Conclusion 11 to provide evidence for the speculations of loss of strategic capacity related to the Results/Planning/Strategy values set.
4. Study the effectiveness of Communities of Integral Research Practise to determine their developmental stages, results generated and future potentials.
5. Develop a beta test to compare the results of translated surveys to ensure results are consistent from one language to another.
6. Expand the purposive samples of other languages (Korean and Mandarin) to ensure statistically accurate results.
7. Expand the number of languages the purposive surveying is completed in to compare other cultural differences in Abbotsford.
8. Expand the Thought Leaders Interviews to more respondents to gain further in-depth understandings of the city.
9. Share the results with immigrants, newcomers and youth to the City and use Action Research to integrate their interpretations and develop appropriate recommendations and actions resulting from the Findings and Conclusions.

CHAPTER SIX – RESEARCH LESSONS LEARNED FOR OTHER COMMUNITIES

“May you feel safe, may you feel strong, may you feel happy, may you live a life of ease.”

Overview

Much has been learned in completing this project. Mapping the values of Abbotsford residents and immigrants has provided values-based definitions for how different cultures perceive what is “welcoming and inclusive”. The integral map has helped us locate those values in the geography of the city, the four quadrants of action, learning, relationships and systems, as well as across eight levels of complexity that span the Basics of Life to the Connectedness of the World. We have made recommendations that could help Abbotsford achieve the essence of the Buddhist blessing repeated above, which captured the intention of this study at its outset.

Finally the mapping of Abbotsford’s values has helped us to identify key Integral Vital Signs (IVSM) Indicators that can enable the identification and maintenance of key contributors to the wellbeing of the city. The IVSM offers both an overall tracker of city health, with selective indicators that focus on the health and wellbeing of youth and especially link to the Abbotsford’s distinctive food chain from the farm gate to the food plate. We have also created a prototype web-based Integral Vital Signs Monitor that can track city wellbeing as the ultimate outcome of experiencing the qualities of welcoming and inclusiveness in the community. This will contribute to the ongoing success of the DP and PE projects over the months ahead and hopefully affirm Abbotsford’s reputation as the Agricultural Capital of Canada (rather than the Murder Capital of Canada).

Integral Analysis of What We learned

In analysing the outcomes of this study it is useful to apply the four quadrants of the Integral model to both the youth participation and the team member participation as they were involved in contributing to the Conclusions/Recommendations that integrated: what actions

(UR), learnings (UL), relationships (LL) and systems (LR) were involved in the completion of the project.

Youth Participation

Actions (UR)

Youth collected the data, and completed data entry.

Learnings (UL)

Youth practised the survey collection by taking survey themselves.

Youth translated the surveys into four languages.

Youth received feedback on their translations from professional translators, so they could learn how to improve quality.

Relationships (LL)

Youth represented cultures of the languages they spoke.

Youth learned about community through speaking with respondents and collecting data.

Youth learned about research ethics through training and obtaining informed consent from respondents.

Conclusions and Recommendations featured values-based cultural approaches where youth could participate.

Systems (LR)

Youth planned how to locate respondents, managed data collection and completed online data entry.

Youth attended and contributed at research team meetings.

Conclusions and Recommendations featured values-based systems designs where youth could contribute on an ongoing basis.

Team Participation

Actions (UR)

The KDE, DP and PE team leaders practised monthly check-ins at face to face meetings to build bridges for online meetings.

Learnings (UL)

The KDE, DP and PE team leaders used the Integrated Decision Making Process to share understandings of various situations and how to integrate differing perspectives, using dynamic steering to arrive at the best next step. This speeded up meetings and gave ongoing assurance that everyone's contribution mattered.

Relationships (LL)

Participation was invited and obtained from Thought Leaders from the four quadrants of community relationships including: Education (UL), Health Care (UR), Faith (LL) and Business communities (LR). This combination was itself an Integral sample and provided a multi-faceted view of the community that added to the Random and Purposive Population samples in ways that showed how the community could be more effective in moving forward.

Systems (LR)

Selected Community stakeholders were shown the KDE Findings early and responded favourably to the initial results, particularly:

- Fraser Health Authority
- Abbotsford City Sustainability Staff

Further invitations to view the results were offered and will be delivered after the end of the KDE project including (but not limited to):

- Abbotsford City Manager

- Abbotsford Chamber of Commerce
- Country Life Magazine

Eight Levels of Values Complexity

Another way to look at how the research was designed integrally is to see the activities that embrace all eight levels of complexity. It was effective and affirmative to practise these levels of complexity in the research design as well as to use them as frameworks for data analysis, Conclusions and Recommendations.

1. Basics

In exploring the power of food to “cook up cultural harmony” it cross-cultural and inter-generational bonds were built by sharing food with youth at research meetings. They expressed appreciation at the energy snack after school and were rewarded for turning up to do the organizing work.

2. Family

The team leaders of KDE, DP and PE developed a team charter to help learn about each other and resolve conflicts when they arose. This proved useful at touch points throughout the project to keep things moving and the three projects well connected.

The Conclusions and Recommendations that focused on neighbourhood cultures embraced the importance of family cultures and cultures of the family.

3. Expression

Because the KDE was the first of the three projects to start delivering results, the identity of the three projects was not clarified until the KDE was almost finished. As a result, finding ways to create an identity for the KDE project was challenging at the beginning, especially explaining how it connected to DP and PE. When the DP adopted the “Food for Thought”,

Cooking up Cultural Harmony” that is now attached to this document, it became easier to demonstrate an identity that linked to the original purpose of the project.

In the Conclusions and Recommendations significant weight was applied to the values of **Personal Expression** and how to create life conditions that enable its healthy experience.

4. Order

It was challenging to keep all three projects KDE, PE, and DP coordinated initially, because the original project plan had expected that the KDE would finish in advance of the DP and PE starting. In actual fact the KDE, PE, and DP all started together, making the information delivery sequence somewhat out of the intended order. This design challenge was overcome by the KDE reporting out interim results as the analysis was completed. In as much as it was possible the KDE reported to the DP and PE projects so that connections could be made across all three projects and we could learn from one another. If this were done again, some adjustments would be made in how to integrate KDE results more smoothly into the DP delivery stages, by identifying what would be most useful at key DP and PE stages.

In respect to the Conclusions and Recommendations the systematic alignment of practices and protocols represented this **Ordering** value.

5. Results

KDE worked within its own project schedule to produce the proposed deliverables to timelines.

It was important to report into the DP and PE teams KDE status updates and Findings.

The KDE stakeholder and brainstorming event helped us to better understand the community and where there was interest and responsiveness to our Findings. It helped to design DP more consciously relating to youth comments and feedback for Training, Capacity Building and Leadership Development . It helped to inform the PE project for entrepreneurial boot camps.

In respect to Conclusions and Recommendations the strategic engagement of community charter partners and stakeholders represents the **Results** value.

6. Caring

It was important to create a structure to follow up with the youth team members so that they all could perform well and enjoy each others company. This helped them see the value they were contributing as individuals and how all their efforts were contributing to the whole.

It was important for KDE to support peer team leaders in the DP and PE projects so that all three projects could be coordinated and contribute to one another.

In respect to Conclusions and Recommendations the observations and suggestions that focused on cultural bridging and Place Caring addressed these **Caring** values.

7. Wisdom / Flex-Flow

The Team Charter, helped to respond with the flex and flow of the unexpected (like sequencing and timing as noted above and unexpected personal circumstances), while holding on to the vision of the intended finished result.

An unexpected systemic outcome of the Recommendations was that in creating the IVSM, it was relatively easy to identify indicators. By contrast it was much more difficult to find and engage data owners, like the Fraser Health Authority, Police Department, School District, etc. because they all have their own agendas. Nevertheless there are many opportunities to follow up on this and continue to present the results over the next 10 months in the context of the DP project.

In respect to the Conclusions and Recommendations the proposals that embraced the city as a whole addressed this **Wisdom** value set.

8. World Connections

In doing this work, it became apparent that the work done in Abbotsford can have beneficial influences in the city, in other WICWP communities and for years to come in other places in the world.

The overall interconnections of the whole set of Recommendations enact this **World** scale value.

Summary

This study built on predecessor research and was able to address some of the recommended research on values completed in 2003 and on IVSM completed in 2006.

Applying the learnings from Hamilton (2003, 2006) was invaluable to creating an effective design for this study.

This research achieved the objective of identifying key recommendations and indicators related to the wellbeing of Abbotsford and its youth.

It also profiled the differences in values amongst key groups of immigrants and newcomers to the city.

Together with the anecdotal experience, census Canada and the Focus Group data from the DP and PE projects, the KDE described the dynamics of Abbotsford culture in such a way that the cultural background of the DP and PE participants was better understood, contributing to key decisions that improved their project design and delivery.

A final outcome of this study was to identify key indicators that could be tracked to produce an Integral Vital Signs Monitor of Wellbeing – a community-owned and community-administered protocol for attaining and maintaining the qualities of welcoming and inclusiveness.

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