

**Working Together to Put Living First: A Culture Change Process in a  
Long-Term Care and Retirement Living Organization Guided by Critical  
Participatory Action Research**

by

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## **Author's Declaration**

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

## Abstract

My research begins with the premise that the dilemmas of long-term care homes are rooted in the dilemmas of modernity. Habermas (1984; 1987) contends that modern societies are comprised of two basic spheres of social life – the lifeworld and the system. The communicatively-produced lifeworld represents the social interactions of individuals and groups in everyday life. The system, by contrast, is the realm of formal, functional and instrumental rationality. According to Habermas, certain social pathologies result when the structures and patterns of the system encroach upon, displace and even destroy the social life of the lifeworld. I argue the lifeworlds of long-term care homes have become colonized by bureaucratic, disciplinary and scientific discourses – products of the system – that both control and exclude the experiences and forms of knowledge held by those who live and work on the front lines of struggle. Today, it is widely agreed that deep changes are desperately needed to help long-term care homes progress from dehumanizing, institutional approaches to care and services toward approaches that are more humane and life-affirming. This evolution is known as the ‘culture change movement’.

Some proponents of culture change say that long-term care is a broken system, but I argue the chief problem is that long-term care is treated *as* a system and that systems-thinking and instrumental rationalities have invaded the lifeworld of long-term care like a parasite. Increasingly, we have applied systems-thinking to places of everyday living where people are often treated as either inanimate objects or robots, which must follow predetermined schedules, routines and practices. The task of healing and renewing the lifeworld of long-term care calls for a turn *away* from the system and toward human action and discourse, where meaningful decisions are made by people, individually and collectively, within a real community. The decolonization of long-term care requires us to break free of the expert discourses that structure and perpetuate it, and to seek, instead, alternative sources of knowledge, those which have been excluded or subordinated. Culture change calls for a revitalization of the public sphere (Kemmis & McTaggart, 2005); that is, a returning of inclusive networks of communication among actual participants who share their life experiences as they work together toward a better tomorrow.

My dissertation describes one long-term care and retirement living organization’s journey to decolonize its culture of service delivery, moving from an institutional model of care to approaches that are more relational and life-affirming. This culture change, guided by critical participatory action research (CPAR) (Kemmis & McTaggart, 1988; 2005), engaged residents, family members and team member as my research partners. *Our* research is about the personal and organizational transformations experienced as Schlegel Villages, a long-term care and retirement living organization located in southern Ontario, embarked upon a culture change process guided by CPAR within its 12 communities. The **purpose** of my research is to partner with members of Schlegel Villages in the collaborative planning, facilitation, documentation, and critique of a culture change process guided by CPAR. Describing our journey, which spanned 4 ½ years, my dissertation is divided into four parts: Part I: Setting the Stage; Part II: Reconnaissance; Part III: Continued CPAR; and Part IV: Critical Reflections.

**Part I** builds a bridge from my theoretical perspective to my methodology and substantive area of research, illuminating connections between critical social theory, CPAR and culture change in long-term care. I also introduce my research partners from Schlegel Villages and share the story (based on my interpretation) of how I initially partnered with a small group of senior leaders within the organization to explore the possibilities of embarking on a collaborative culture change journey.

In **Part II**, I describe two initial CPAR cycles of critical self-reflection. First, I weave my narrative as a long-term care professional with the culture change literature as I conduct a reconnaissance into my researcher-self (Cycle 1, 2009). Then, I describe Schlegel Villages' collaborative reconnaissance (Cycle 2, 2009), conducted at an employee retreat in which 140 team members engaged in collaborative learning, discussion, consciousness-raising, and critique regarding the realities of the organizational culture at that time. With the strong support garnered through this reconnaissance, I describe how my partners and I decided to adopt a strengths-based action research methodology and organizational development strategy known as Appreciative Inquiry (AI) (Cooperrider & Whitney, & Stavros, 2008) to guide us in developing shared aspirations for the future.

Following this reconnaissance, **Part III** describes our continued CPAR process. Each chapter describes a CPAR cycle representing approximately one year of Schlegel Villages' culture change journey, from Cycle 3 in 2010 to Cycle 6 in 2013. In each cycle, as my partners and I worked to strengthen Schlegel Villages' collective communicative power, the Villages worked to promote a set of eight aspirations.

While reflection played an important role in each CPAR cycle, in **Part IV**, I offer a series of summative critical reflections on our journey, ranging from practical to methodological to theoretical. First, I describe our final CPAR cycle (Cycle 7, 2014); a cycle of collaborative reflection and critique regarding the process and impacts of Schlegel Villages' culture change journey, which concluded at a Research Reflection Retreat. At this retreat, my partners and I drew upon our own experiences as well as data from in-depth, individual interviews and other sources. Overall, we concluded that through our CPAR culture change process, we opened a space for communicative action, strengthened Schlegel Villages' collective communicative capacity, made strides in achieving our shared aspirations, and contributed to broader social action by sharing our culture change stories and engaging with people beyond Schlegel Villages.

Part IV continues with two final chapters of a more theoretical nature in which I share my researcher-reflections on the overall CPAR process alongside those of my partners in a multi-vocal style aimed at the continued democratization of the research endeavor. First, using the processual requirements of Habermas' communicative action as a framework (i.e., discourse ethics), I offer reflections on culture change guided by CPAR from a practical perspective by exploring key differences between communicatively-driven and expert-driven culture change, while offering clear and compelling support for the former. Secondly, I offer critical reflections on a culture change process guided by CPAR from a methodological and theoretical perspective, concluding that CPAR is indeed a powerful strategy for the aims of culture change. However, I describe how CPAR could be strengthened through a few post-

structural modifications based on Foucault's (1995; 2000) power/knowledge theme. Reflecting on Schlegel Villages' CPAR culture change discourse, I describe how organizations can better harness the positive and productive features of power to co-produce new knowledge, which in turn produces even greater power and promotes the greatest prospect for change and transformation.

## Acknowledgements

In the early days of my doctoral research, I read a number of articles about the perils of participatory action research for graduate student researchers, namely: longer completion times, higher attrition and increased failure rates. As either a naive optimist or bold risk-taker, such warnings did not deter me and with great passion, I leapt into the collaborative and emergent unknown. But soon thereafter, perhaps intensified by my part-time student status, the reality of such perils came into focus. Nearly five years later, I can attest: this was a journey of grit. But not just my own grit, for I am not a solo traveller. Working shoulder to shoulder with a remarkable and inspiring community of critical friends; bolstered by the wisdom, guidance and dedication of my mentors; and restored and enlivened by the love of my supportive family, my dissertation is the result of our *collective grit*. As such, I would like to thank my community.

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## Table of Contents

<b>List of Figures</b>	xvi
<b>List of Tables</b>	xvii
<b>List of Illustrations</b>	xxi
<b>Prologue</b>	1
The Lifeworld of Long-Term Care	2
Purpose Statement and Overview	12
<b>Part I: Setting the Stage</b>	
<b>Chapter One: Building a Critical Theoretical Foundation for Culture Change</b>	18
Communicative Action and the Return of Human Reason	19
Power is Always Present	29
Culture Change: Language, Work and Power	32
The Institutionalization of Institutionalization	43
<b>Chapter Two: Culture Change Guided by Critical Participatory Action Research</b>	50
The Family of Action Research	51
The Critical Pedagogy of Paulo Freire	55
Critical Participatory Action Research	59
Detailing the Purpose of My Research	63
Beginning a Partnership with Schlegel Villages	66
Emergent Research Design Guided by Principles	68
Principle One: Identification of the Individual and Collective Project	72



Principle Two: Changing and Studying Discourse, Practice, and Social Organization: The Distribution of Power	73
Principle Three: Changing the Culture of Working Groups, Institutions and Society	75
Principle Four: Action and Reflection	76
Principle Five: Unifying the Intellectual Project	79
Principle Six: Knowledge Production	80
Principle Seven: Engaging in the Politics of Research Action	81
Principle Eight: Methodological Resources	82
Principle Nine: Creating the Theory of the Work	84
Quality in Critical Participatory Action Research	85

## **Part II: Reconnaissance**

<b>Chapter Three: My Reconnaissance</b>	97
Storytelling	98
Reflecting on the Origin of the Nursing Home	100
Reflecting on the Identity (Crisis) of the Nursing Home	104
Reflecting on the Adventures of a Culture Change Failure	115
Clarifying My Values and Assumptions	133
<b>Chapter Four: 2009 Schlegel Villages' Reconnaissance</b>	136
Moment 1: Identifying Learning Partners	137
Bob Kallonen	138
Josie d'Avernas	142
Ron Schlegel	143
Moment 2: Gaining Leadership Support	146
Moment 3: Planning a Collective Reconnaissance	149

Moment 4: Facilitating the Collective Reconnaissance	153
Warming Up	154
Collaborative Organizational Assessment	157
People: Building Empowered Teams	165
Process: Engaging All Stakeholders	173
Critical Reflections on Schlegel Villages' Reconnaissance	179
Moment 5: Identifying a Strengths-Based Change Strategy	184
<b>Part III: Continued Critical Participatory Action Research</b>	
<b>Chapter Five: 2010 Appreciative Inquiry Summit</b>	191
Moment 1: Recruiting and Forming an Advisory Team	192
Moment 2: Planning the Appreciative Inquiry Summit	197
Moment 3: Conducting Appreciative Interviews at Each Village	202
The First Step in Our Appreciative Inquiry Process: Appreciative Interviews	202
Preparing for Appreciative Interviews	205
Recruiting and Training Appreciative Interviewers	211
Moment 4: Facilitating the Appreciative Inquiry Summit	215
Day One: Discovery	215
Day Two: Dream and Design	222
Day Three: Design to Destiny	234
Moment 5: Evaluating the Appreciative Inquiry Summit	238
<b>Chapter Six: Working toward Our Aspirations</b>	249
Moment 1: Strengthening the Support Advisory Team	249
Moment 2: Developing Operational Goals Based on Selected Aspirations	256
Moment 3: Sharing Success Stories	265

Moment 4: Broadening Engagement through Culture Change Events	272
The Roadshow	273
Conversation Cafés	276
Topic 1: Culture Change	280
Topic 2: Aspirations	284
Topic 3: Decision Making	288
Pioneer Network Conference Ambassadors	292
Moment 5: Focusing on Authentic Partnerships and Collaboration	295
<b>Chapter Seven: 2012 Building a Collaborative Culture</b>	298
Moment 1: Developing Operational Goals Based on Selected Aspirations	298
Moment 2: Forming a Village Advisory Team at Each Village	301
Moment 3: Broadening Engagement through Culture Change Events	308
The Roadshow	309
Conversation Cafés	310
Pioneer Network Conference Ambassadors	311
Moment 4: Focusing on Quality Improvement and Interdisciplinary Collaboration	313
<b>Chapter Eight: 2013 from Huddles to Neighbourhood Teams</b>	321
Moment 1: Developing Neighbourhood-Specific Goals Based on Quality Indicators	322
Moment 2: Implementing Daily, Neighbourhood, Quality Shift Huddles	326
Moment 3: Broadening Engagement through Culture Change Events	330
The Roadshow	330
Conversation Cafés	331
Pioneer Network Conference Ambassadors	335
Moment 4: Improving Neighbourhood Teams and Dementia Care and Support	337

Moment 5: Planning a Collaborative Reflection on Our Culture Change Journey	346
My Last Support Advisory Team Meeting	346
Planning the Research Reflection Retreat	349
Quality of Life and Team Member Engagement Surveys	354
2013 Conversation Café Summary Report	357

## **Part IV: Reflections**

### **Chapter Nine: 2014 Reflecting on Our Culture Change Journey** 368

Moment 1: Conducting Reflection Interviews	370
Moment 2: Reflecting on Our Journey at a Research Reflection Retreat	376
Reflecting on Our Culture Change Process	380
Appreciating and Deepening Our Roots	382
Strengthening the Support Advisory Team	384
Strengthening the Village Advisory Teams	386
Growing Opportunities for Authentic Participation	387
Advice We Would Give to Other Organizations	390
Reflecting on Our Culture Change Impacts	394

### **Chapter Ten: Practical Reflections** 423

Communicatively-Driven versus Expert-Driven Culture Change	425
Generality	426
Generality versus Generalizability	429
Autonomy	433
Autonomy versus Expert-Knowledge	443
Ideal Role Taking/Empathy	446
Ideal Role Taking/Empathy versus Contingent Thinking/Evidence	449

Power Neutrality	457
Power Neutrality versus Top-Down Power	460
Transparent Negotiation	461
Transparent Negotiation versus Strategic Implementation	466
Unlimited Time	467
Conclusion	470
<b>Chapter Eleven: Methodological and Theoretical Reflections</b>	474
The Role of Power/Knowledge in Critical Participatory Action Research	477
Power Relations: Empowerment, Communicative Power and Power/Knowledge	477
The Power/Knowledge Catalyst	483
New Discourse, New Culture	490
Discourses (Sayings)	490
Practices (Doings)	495
Forms of Organizing (Relatings)	499
The Roles of the Critical Participatory Action Researcher and Collective	504
The Researcher	504
The Collective	507
Additional Myths in Critical Participatory Action Research	508
The Myth of Consensus	508
Parameters for Consensus	509
Power Relations and Consensus	511
The Undesirability of Consensus	515
The Myth of What it Means to Critical	521
The Myth of Segmentation	523

Navigating by Way of Principles	527
Moving Forward in Partnership with Persons Living with Dementia	528
Modernity, Long-Term Care and Communicative Action	533
<b>References</b>	538
<b>Appendices</b>	556
Appendix 4.1. Participant Handout for Schlegel Villages' Collective Reconnaissance	556
Appendix 4.2. Schlegel Villages' 2009 Collective Reconnaissance Participant List	569
Appendix 5.1. Agenda for Advisory Team Recruitment Meeting	570
Appendix 5.2. Facilitation Guide for Appreciative Focus Groups/Interviews (Team Member)	571
Appendix 5.3. Appreciative Inquiry Summit Information Letter and Consent	583
Appendix 5.4. Appreciative Inquiry Summit Day One: Discovery Participant Handout	585
Appendix 5.5. Appreciative Inquiry Summit Day Two: Dream Participant Handout	599
Appendix 5.6. Appreciative Inquiry Summit Day Three: Design Participant Handout	607
Appendix 5.7. Appreciative Inquiry Summit Participant Reflection and Evaluation Information Letter	619
Appendix 5.8. Appreciative Inquiry Summit Participant Reflection and Evaluation Form	620
Appendix 6.1. Support Advisory Team Meeting Agenda (November 3, 2010)	622
Appendix 6.2. Support Advisory Team Meeting Agenda (December 1, 2010)	627
Appendix 6.3. Examples of Goals, Strategies and Anticipated Results Developed for Each Aspiration as Operational Goals for 2011	628
Appendix 6.4. Destiny Retreat Participant Handout	636

Appendix 6.5.	Destiny Retreat Participant List	648
Appendix 6.6.	Support Materials for Roadshow 2011	649
Appendix 6.7.	Support Materials for Conversation Cafés 2011	659
Appendix 6.8.	Conversation Café 2011 Individual Response Sheets	664
Appendix 6.9.	Conversation Café 2011 Facilitator Summary Forms	669
Appendix 6.10.	Village Advisory Team Terms of Reference	675
Appendix 7.1.	Village Achievements in 2011 and Revised Operational Goals and Strategies for 2012 by Aspiration	681
Appendix 7.2.	Village Advisory Team Recruitment Letter	695
Appendix 7.3.	Village Advisory Team Draft Agendas	696
Appendix 7.4.	Conversation Café 2012 Individual Response Sheet	699
Appendix 7.5.	<i>Village Voice</i> Story: “A Bazaar of Innovation and Creativity”	701
Appendix 8.1.	Schlegel Villages’ <i>Neighbourhood Team Development</i> Program Modules for 2013	702
Appendix 8.2.	Support Advisory Team Meeting Minutes for December 3, 2013	704
Appendix 8.3.	Schlegel Villages’ Team Member Engagement Survey 2013 – Organization-Level Findings	721
Appendix 9.1.	Possible Questions for Reflection Interviews	725
Appendix 9.2.	Reflection Interview Information Letter	733
Appendix 9.3.	Reflection Interview Consent Form	742
Appendix 9.4.	Research Reflection Retreat Information Letter	746
Appendix 9.5.	Research Reflection Retreat Consent Form	754
Appendix 9.6.	Research Reflection Retreat Agenda	756
Appendix 11.1.	Schlegel Villages’ Resident-Centred Philosophy Statement	759

## List of Figures

Figure 1.1.	Interdependent Domains of Individual and Cultural Action	41
Figure 1.2.	Interdependent Domains of Individual and Cultural Action Moderated by Power/Knowledge	49
Figure 2.1.	The Action Research Spiral	52
Figure 4.1.	Schlegel Villages' Values and Strengths (September 2009)	153
Figure 4.2.	Team Members Engaged in a Collaborative Organizational Assessment (World Café)	161
Figure 5.1.	Resident Panellists at the Appreciative Inquiry Summit	219
Figure 5.2.	Family Member Panellists at the Appreciative Inquiry Summit	219
Figure 5.3.	Discovery Data from the Appreciative Inquiry Summit	220
Figure 5.4.	Dream Enactments at the Appreciative Inquiry Summit	224
Figure 5.5.	Designing Aspiration Statements at the Appreciative Inquiry Summit	229
Figure 5.6.	Teamwork at the Appreciative Inquiry Summit	230
Figure 6.1.	Multiple Success Story Posters	267
Figure 6.2.	Success Story Posters from the Village of Aspen Lake	267
Figure 6.3.	The 2011 Pioneer Network Ambassadors	294
Figure 7.1.	The 2012 Pioneer Network Ambassadors, with (then) Pioneer Network Chief Executive Officer, Dr. Peter Reed	312
Figure 8.1.	2013 Conversation Café Question Placemat	333
Figure 8.2.	The 2013 Pioneer Network Ambassadors	336
Figure 9.1.	Words to Describe Schlegel Villages' Culture Change Journey	380
Figure 9.2.	"Mapping Our Growth" Diagram	388
Figure 11.1.	Ambush of Tigers	537



## **List of Tables**

Table 0.1.	The Seven Cycles of Schlegel Villages' Culture Change Journey Guided by Critical Participatory Action Research	16
Table 1.1.	Lifeworld Processes, Components and Experiences	21
Table 1.2.	Lifeworld Pathologies	24
Table 1.3	Pioneer Vision, Mission, Values, and Principles	34
Table 1.4	Long-Term Care Models	38
Table 2.1.	Summary of Authentic Partnerships	88
Table 2.2.	Reflection Questions for Enablers of Authentic Partnerships	89
Table 2.3.	Authenticity Criteria for Constructivist Research	94
Table 2.4.	Relationship between Authenticity and Quality Criteria for Action Research	95
Table 3.1.	Reflecting on My Career, Lessons Learned and Personal Values	133
Table 4.1.	Collaborative Organizational Assessment	158
Table 4.2.	Schlegel Villages' Collaborative Organizational Assessment (October 2009)	164
Table 4.3.	Things that Disturb Us Responses (October 2009)	166
Table 4.4.	Reflections on Schlegel Villages' Reconnaissance	179
Table 5.1.	Schlegel Villages' Support Advisory Team Members by Role	194
Table 5.2.	Schlegel Villages' Support Advisory Team Members by Village (August 2009)	201
Table 5.3.	Traditional Problem Solving vs. Appreciative Inquiry	208
Table 5.4 .	Appreciative Interview Lead-In	208
Table 5.5.	Organizational Summary of Appreciative Interview Discoveries (Team Members)	215

Table 5.6.	Appreciative Inquiry Summit Organizational Discoveries	221
Table 5.7.	Aspiration Statements Generated at the Appreciative Inquiry Summit	232
Table 5.8.	Appreciative Inquiry Post-Summit Reflection Participants	239
Table 5.9.	Appreciative Inquiry Post-Summit Survey Results	239
Table 5.10.	Summary of Appreciative Inquiry Summit Experiences – Key Themes and Selected Quotes	240
Table 5.11.	Schlegel Villages’ Identified Strengths, Challenges and Aspirations	248
Table 6.1.	Schlegel Villages’ Support Advisory Team Meetings (2010-2013)	253
Table 6.2.	Support Advisory Team Guiding Principles	255
Table 6.3.	Operational Goals for 2011 by Village and Aspiration	258
Table 6.4.	Schlegel Villages’ Collaborative Organizational Assessment (October 2009 and May 2011)	271
Table 6.5.	Example of Support Advisory Team Revisions to Draft Conversation Café Questions Regarding Aspirations	278
Table 6.6.	Village Strengths and Associated Factors (2011 Conversation Cafés)	282
Table 6.7.	Village Challenges, Associated Factors and Ideas for Addressing Challenges (2011 Conversation Cafés)	282
Table 6.8.	Observed Progress toward Village Aspirations in 2011	285
Table 6.9.	Village Members’ Ideas to Advance their Village’s Aspirations	286
Table 6.10.	Village Members’ Ideas to Enhance Decision-Making	290
Table 8.1.	Schlegel Villages’ Operational Planning Process for 2013	323
Table 8.2.	Schlegel Villages’ Collaborative Organizational Assessment (2009, 2011 and 2013)	329
Table 8.3.	Number of Conversation Café Responses by Village (2013)	334
Table 8.4.	Description of <i>LIVING in My Today</i>	339

Table 8.5.	Story about <i>LIVING in My Today</i>	340
Table 8.6.	Story about <i>Neighbourhood Team Development</i>	345
Table 8.7.	Quality of Life Survey Domain-Specific and Aggregate Scores	356
Table 8.8.	Summary for Favourite/Least Favourite Time of Day Question (Conversation Café 2013)	358
Table 8.9.	Summary for Advice for New Village Members Question (Conversation Café 2013)	359
Table 8.10.	Summary for Things to Create an Ideal Future Question (Conversation Café 2013)	360
Table 8.11.	Summary for What Makes You Happy Question (Conversation Café 2013)	360
Table 8.12.	All ‘A-ha!’ Moments Reported by Facilitators	361
Table 9.1.	Final Reflection Interview List of Participants	372
Table 9.2.	Research Reflection Retreat List of Participants	378
Table 9.3.	“What about the Support Advisory Team is Working Well?” Responses	385
Table 9.4.	“What are Some Ideas for Improving the Support Advisory Team?” Responses	385
Table 9.5.	“What about Village Advisory Teams is Working Well?” Responses	386
Table 9.6.	“What are Some Ideas for Improving Village Advisory Teams?” Responses	386
Table 9.7.	Next Steps and Strategies to Increase Participation in Our Culture Change Process	389
Table 9.8.	“Have We Reached a ‘Tipping Point’ on Our Culture Change Journey?” Responses	390
Table 9.9.	Culture Change Advice for Other Organizations	391
Table 9.10.	Complete Results of Small-Group Reflections regarding the Impacts of Schlegel Villages’ Culture Change Journey	396

Table 10.1.	Communicatively-Driven vs. Expert-Driven Culture Change	424
Table 11.1.	Transformations in Sayings, Doings and Relatings at Schlegel Villages	501
Table 11.2.	Transformations in Recreation Sayings, Doings and Relatings at Schlegel Villages	503

## **List of Illustrations**

Illustration 9.1.	Reflecting on Schlegel Villages' Culture Change Process: A Graphic Recording of Our Collaborative Reflections	393
Illustration 9.2.	Reflecting on Schlegel Villages' Culture Change Impacts: A Graphic Recording of Our Collaborative Reflections	419
Illustration 9.3.	Reflecting on Schlegel Villages' Culture Change Overall Journey: A Graphic Recording of Our Collaborative Reflections	422

## Prologue

In his book, *Community: The Structure of Belonging*, Peter Block (2008) offers guidance on how to foster conversations that open communities to alternative futures. He suggests, “Traditional conversations that seek to explain, study, analyze, define tools, and express the desire to change others are interesting but not powerful. They are actually forms of wanting to maintain control” (p. 101). I suspect many doctoral research projects exemplify such conversations, but, as Block warns, such an approach becomes “a limitation to the future, not a pathway” (p. 101). Questions, he urges, are more transformative than answers: “Questions open the door to the future and are more powerful than answers in that they demand engagement” (p. 101). Well-crafted questions, not suppositions of fact or statements of hypotheses, lead to conversations that are more generative and hold greater potential for social transformation. In their book, *Getting to Maybe: How the World is Changed*, Westley, Zimmerman and Patton (2006) offer similar advice: “Questions are key. In complex situations there are no final answers. But certain key questions illuminate the issues of social innovation” (p. 21). The central challenge inherent in all research and inquiry is one of asking powerful questions.

My dissertation uses critical participatory action research, as outlined by Kemmis and McTaggart (2005), to facilitate, document and critique the culture change journey of a long-term care and retirement living organization in southern Ontario. My research begins with two powerful questions that shine a critical light on the current culture of long-term care in Ontario and across North America. Deep engagement with these questions may also point us toward a path of transformation. The first question comes from Kemmis and McTaggart (2005):

People not only are hemmed in by material institutional conditions, they frequently are trapped in institutional discourses that channel, deter, or muffle critique. How do we create (or re-create) new possibilities for what Fals Borda (1988) calls *vivência*, through the revitalization of the public sphere, and also promote the decolonization of lifeworlds that have become saturated with the bureaucratic discourses, routinized practices, and institutionalized forms of social relationships characteristic of social systems that see the world only through the prism of organization and not the human and humane living of social lives? (pp. 571-572)

The second question comes from Barkan (2013):

How could we midwife the cultural paradigm shift from a selfish, mechanistic hierarchical culture to one in which all of humanity functions as one interconnected, generous, living organism within the context of which each person could achieve one's highest potential? (p. 21)

Before offering a road map for my research, and to establish necessary context, I would like to highlight what these questions mean to me and the critical hope each holds for those who live and work in long-term care homes, and across the continuum of aging supports and services.

### **The Lifeworld of Long-Term Care**

There are approximately 18,000 long-term care homes in North America today, including more than 600 in Ontario serving nearly 112,000 older adults (Ontario Long-Term Care Association, Long-Term Care Innovation Panel, 2012). Drawing on Kemmis and McTaggart's (2005) question about modern society, I argue the living, breathing lifeworlds of long-term care homes have also become colonized by bureaucratic, disciplinary and scientific discourses that both control and exclude the experiences and forms of knowledge held by those who live and work on the front lines of struggle. Commonly supervised through top-down power hierarchies, many long-term care homes are structured around a set of routinized practices and functional rationalities aimed at the efficient fulfillment of technical and instrumental goals (Diamond, 1992; Wiersma & Dupuis, 2010). In my

experience as a long-term care worker, these dominant discourses, top-down hierarchies, and routinized practices have made it easy for me to get up and move from one long-term care home to another in my 27-year career without skipping a beat. I know how they operate and where I fit into the overall scheme of things depending on my rank and position. I am not unusual or particularly insightful in this knowledge. Most experienced long-term care workers know the task-centred drill (Diamond, 1986; Gubrium, 1975), as do the experienced and institutionalized people who live in these settings (Wiersma & Dupuis, 2010).

Describing the current culture of long-term care homes, Barkan (2013) uses the words selfish, mechanistic, and hierarchical. Sharing such features with hospitals, prisons, army barracks, and asylums, long-term care homes have been described as total institutions (Goffman, 1961; Savishinsky, 1991; Vladeck, 1980; Voelkl, Battisto, Carson, & McGuire, 2004) and closed environments (Dupuis, Smale, & Wiersma, 2005; Teague & MacNeil, 1992), characterized by a systematic way of organizing social life that is dominated by the modernist ethos of instrumental rationality as a small number of people aim to meet the needs of a large group of others in the most cost- and time-efficient manner. In Chapter One of my dissertation, drawing on Habermas' (1984, 1987) theory of communicative action and Foucault's (1995, 2000) power/knowledge theme, I argue the dilemmas of long-term care homes are rooted in the dilemmas of modernity. But first, by way of introduction, allow me to set the stage with a general overview to better illuminate the meaning and critical potential of my opening quotes.

In his two-part volume *Theory of Communicative Action*, critical social theorist Jurgen Habermas (1984, 1987) contends that modern societies are comprised of two basic spheres of social life – the lifeworld and the system – each with its own distinctive rules,



institutions and patterns of behaviour. The communicatively-produced lifeworld represents the social interactions of individuals and groups in everyday life. Its structural components include culture, society and personality. Long-term care homes are one example of a lifeworld institution. Ideally, within this lifeworld, people interact to negotiate decisions, express emotions, occupy moral positions, form and sustain identities and roles, practice various rituals, create meaning, and work to maintain traditions, autonomy and relationships. Each long-term care home has its own unique culture which is tied to a broader culture of aging and the society in which we live. The system, by contrast, is the realm of formal, functional and instrumental rationality. Its structural components include the capitalist economic system and legal-rational political system, or the economy and state, for short. The system is driven by money and power “in a coercive, anticomunicative way” (Alexander, 1985, p. 410). It operates with a privileged discourse produced and reproduced by disciplinary experts.

Increasingly within modern societies, according to Habermas, the system slinks its way into the lifeworld in many different ways. For examples, within long-term care homes, products of the system which impinge upon the lifeworld include government and corporate funding structures, government and institutional regulations, and sanctioned professional practices and discourses. For example, a recent study (Kontos, Miller, Mitchell, & Cott, 2010) regarding care decisions on dementia support units identified three themes which highlight the nature and consequences of structural impingements of the system on the lifeworlds of two Ontario-based long-term care homes:

[1] *Supervisory surveillance and the interpretation/enforcement of legislation...* including provincial policies and administrative regulations that enforce standardized practice. [2] *The internal conversation and violation of rules...* [describes the] discordance [experienced] between care practices driven by personal versus structural

emergent properties. Resistance, rule breaking, and the individualizing of care resulted from PSWs' internal conversations. [3] *Complicity of supervisors* highlights how rule breaking involved the complicity of supervisors as they struggled to mediate between provincial regulations and best practices for dementia care. (p. 4)

According to Habermas (1987), certain social pathologies result when the structures and established patterns of the system encroach upon, displace and even destroy the social life of the lifeworld. Based on my experience as long-term care worker over the past 27 years, and based on the work and research of others, I believe the current culture of long-term care is a breeding ground for the pathologies described by Habermas – experienced by residents, family members and staff alike – including: the loss of meaning (*anomie*) (Barkan, 2003; Fagan, 2003; Thomas, 1996); the feeling that existing policies, practices, or situations are irrational, inauthentic or unjust (*legitimation deficits*) (Armstrong & Banergee, 2009; DeForge, van Wyk, Hall, & Salmoni, 2011; Kontos, et al., 2010; Kontos, Miller, & Mitchell, 2011; Sharkey, 2008); the loss of collective identity (*social instability*) (Barkan, 2003; Kane, Kane, & Ladd, 1998); the steady erosion of social bonds (*social disintegration*) (Barkan, 2003; Thomas, 1996; Voelkl et al., 2004); increased feelings of helplessness (Langer & Rodin, 1976; Shura, Siders, & Dannefer, 2011; Thomas, 1996) and a lack of belonging (*alienation*) (Barkan, 2003); the *breakdown of rituals and traditions* (Barkan, 2003; Thomas, 1996); and increased feelings of discouragement, disengagement and devaluation (*demoralization*) (Armstrong & Banergee, 2009; Coughlan & Ward, 2007; Wiersma & Dupuis, 2010). These social pathologies experienced at an individual level result in various negative physical and psychological conditions. Habermas refers to these conditions as *psychopathologies*. In the long-term care literature, these psychopathologies are often referred to as *iatrogenic illnesses*, meaning physical, mental or psychosocial illnesses or

alteration resulting from receiving poor treatment or care from health care professionals, including general institutionalization (Permpongkosol, 2011).

In the late 1960s, sitting under an oak tree in Berkley, California, Barry Barkan (2013), a long-term care culture change pioneer, identified some similar pathologies as he reflected on his grandmother's experience living in a New York nursing home.

As I thought about it under the oak tree, I understood that there were three major symptoms of this cultural disease related to old age that were exacerbated by institutionalization:

1. Isolation. Grandma was isolated from everyone around her: staff, family members, the lady in the bed next to her whose name she did not even know;
2. Disconnection. Grandma was disconnected from the flow of her life, from the person she had been, and from the person she might become.
3. Lack of Meaning. Each day disappeared into the next without meaningful rituals, hope or expectation, goals or purpose. (p. 22)

Another leader in the long-term care culture change movement, Dr. William (Bill) Thomas, founder of the Eden Alternative (Thomas, 1994) and The GREEN HOUSE Project (Rabig, Thomas, Kane, Cutler, & McAlilly, 2006), and a self-proclaimed nursing home abolitionist (Thomas, 2015a), identifies similar symptoms, what he refers to as the *plagues* of long-term care: loneliness, helplessness, and boredom (Thomas, 1996). Today, after decades of reforms, quality improvement strategies, increased oversight, tighter regulations, and a multitude of pioneering efforts to change the culture of long-term care homes, Barkan (2013), Thomas (2012, 2015a) and others (Fagan, 2013) agree these plagues, pathologies, symptoms – whatever you want to call them – persist. [Note: Interestingly, Habermas, Barkan and Thomas all invoke medical concepts to analogize their cultural critiques demonstrating the insidiousness of the dominant medical paradigm as a universal point of reference.]

When the structures and patterns of the system colonize the lifeworld, Habermas describes it as a process of “cultural impoverishment” (1987, p. 330). Microcosms of contemporary society, the overwhelming majority of North American long-term care homes are, indeed, culturally impoverished places (Barkan, 2013; Fagan, 2013) rife with objectifying logic, the decline of meaning, and the fragmentation and compartmentalization of daily life. For example, a recent study (Wiersma, 2010) conducted in an Ontario-based long-term care home which examined the staff’s perceptions of residents’ experiences concludes that residents live life around losses, the institution, and the body. *Life around losses* describes “(a) the loss of identity, (b) the loss of possessions, and (c) the loss of relationships” (p. 428); *life around the institution* describes a life governed by “rules and regulations, and rigid routines” (p. 429); and *life round the body* describes being a body and being a number. Wiersma explains:

Being a ‘body’ focussed on the pre-eminence of the body as a daily part of life. The loss of bodily functions and independence, as well as the increasing dependence on staff, often created situations in which residents felt they were defined only by their bodies. . . . Being a number was closely related to being a body. Residents often had to wait for staff and were at the mercy of staff. Staff seemed cognizant of residents’ experiences of being a number, but many felt helpless to change the situation. (pp. 430-431)

Today, there is widespread agreement that deep changes are desperately needed across the continuum of aging services, but more specifically within long-term care homes, as we progress from dehumanizing, institutional approaches to care and services toward approaches that are more humane and life-affirming (Dupuis, McAiney, Fortune, Ploeg, & deWitt, 2014; Fagan, 2003; Koren, 2010a; White-Chu, Graves, Godfrey, Bonner, & Sloane, 2009). This evolution is known as the ‘culture change movement’ (Fagan, 2003, 2013).

Some proponents of culture change say that long-term care is a broken system (e.g., Berta, 2010; Eden Alternative, 2012; Minnix, 2014; National Academy on an Aging Society, 2010), but drawing on Habermas' (1987) theory of communicative action, I argue one of the chief problems with long-term care is that it is treated as a system and that systems-thinking and instrumental rationalities, driven by the steering media of money and power, have invaded the living, breathing lifeworld of long-term care like a parasite. Increasingly, we have applied systems-thinking to places of everyday living where people are often treated as either inanimate objects or robots which must follow predetermined schedules, routines and practices. We do not need a better system. The task of healing and renewing the lifeworld of long-term care calls for a turn *away* from the system and toward human action and discourse, as Barkan (2013) explains:

The solution was a real community in which people knew each other and had role and identity; where their daily life in the present was connected to who they had been and who they were becoming; and where individually and collectively people had a voice and a choice in the small and large decisions that impact their lives. (p. 22)

Barkan (2013) points us away from systems thinking and toward human engagement where meaningful decisions are made not by or because of a system, but by people, individually and collectively, within a real community. This is an achievable reality. The social pathologies within long-term care homes are not inevitable. Rather, they reside on a base of human practice and human history, and if we come to understand *why they exist* and *how they were created*, we may undo, repair or move beyond them (Foucault, 2000).

According to Habermas (1987), social pathologies are the result of an "elitist splitting off of expert cultures from the contexts of everyday practice" (p. 330). Extending this logic, I argue *expert cultures* are the primary culprit of the human suffering within long-term care homes. The rapid emergence of a multitude of differentiated expert cultures or disciplines,

since the dawning of the Enlightenment, has led to much advancement in knowledge and practices. However, these expert cultures (*elites*) are distinguished from ordinary citizens, who in turn find themselves removed from certain authoritative deliberations and decision making about subject matter that falls under the supposed jurisdictions of the various disciplines. Expert cultures rob ordinary citizens of their critical potential, breeding a culture of passivity (Thomassen, 2010). The dominance of expert cultures has also led to the increase of silos between disciplines as each discipline tries to protect a certain turf. Rather than bringing people together, the disciplines are increasingly divided. This assertion prompts a broader and more critical understanding of how culture is socially created and the role expert and bureaucratic discourses play within this scenario, as suggested in the quote by Kemmis and McTaggart (2005) at the beginning of my dissertation. For greater clarification about this connection between culture, experts and discourses, I turn to the work of Michel Foucault, a post-structural theorist and French philosopher.

Expert cultures produce expert discourses, which can be described as disciplinary systems of thought or bodies of knowledge with “accepted concepts, legitimized subjects, taken-for-granted objects, and preferred strategies, which yield justified truth claims” (Dreyfus & Rabinow, 1983, p. xxiv). For example, based on my education and professional qualifications, I am considered part of an expert culture on therapeutic recreation. The fact that an expert culture of this nature even exists is evidence of the proliferation of disciplinary specializations. As a so-called expert, I contribute (to some extent), along with my colleagues, to the creation of a particular discourse on therapeutic recreation, even though my colleagues and I often challenge this discourse. In turn, this discourse shapes and produces, or reproduces, the expert culture of therapeutic recreation, and through our common

objectifying practices (e.g., viewing recreation as an intervention or therapy; conducting therapeutic recreation assessments often focused on deficits; writing ‘individualized’ care plans; planning and facilitating programs and/or interventions; observing and documenting responses; conducting program evaluations; etc.) we produce therapeutic recreation subjects and, Foucault (2000) would argue, subjectivity, which then in turn shapes and produces new forms of knowledge about individuals and contributes to the production and reproduction of a field of therapeutic recreation knowledge (Peter, 2000).

Now consider how many specialized disciplines work in the context of long-term care: administrators; registered and licensed nurses; social workers; nursing assistants and support workers; therapeutic recreation specialists (*recreation therapists*) and activity professionals (not to mention music, horticulture, humour, art, and pet therapists); dietary and nutrition specialists; clergy and chaplains; physicians; environmental specialists; physical, occupational, massage, and speech therapists; internal compliance and quality improvement professionals; culture change specialists; and don’t forget about regulatory officials and surveyors or inspectors. Each expert discipline corresponds with an expert discourse, which often responds to people living or working in long-term care in terms of what is *wrong* with them. In other words, disciplinary power and knowledge are inextricably linked. This is the essence of Foucault’s (1995) power/knowledge theme: “there is no power relation without the correlative constitution of a field of knowledge, not any knowledge that does not presuppose and constitute at the same time power relations” (p. 27). In summary, the exercise of disciplinary power enables new forms of knowledge. New forms of knowledge are then used as a resource in the exercise of disciplinary power. These new

forms of knowledge transform people into objectified subjects and tie each of us to an identity, often a defective identity (Peter, 2000).

Today's struggles, argues Foucault (2000), are "in opposition to the effects of power linked with knowledge, competence, and qualification – struggles against the privileges of knowledge" (p. 330). Foucault's concern is with the "*regime of knowledge*" (p. 331). If we apply this lens to the culture of long-term care, then the quest for change begins with a refusal "of a scientific or administrative inquisition that determines who one is" (p. 331). The decolonization of long-term care requires us to break free of the expert discourses that structure and perpetuate it, and to seek, instead, alternative sources of knowledge, those which have been excluded or subordinated. Challenging the power-knowledge connection and its rules of exclusion (Foucault, 1995), we must explore and build upon the open qualities of *human discourse*, honouring the experiences and knowledge claims of all individuals involved within the context of long-term care, especially people who live and work there, thereby intervening in the way long-term care knowledge is produced and constituted (Harvey, 1999). All people and "all groups have a right to speak for themselves, in their own voice, and to have that voice accepted as authentic and legitimate" (Harvey, 1999, p. 310). Emancipatory efforts, promoted through communicative action, are those which seek to free us from the regimes of knowledge that presently transform the people who live and work in long-term care homes into objectified subjects. Returning to one of my opening quotes, the decolonization of long-term care calls for a "revitalization of the public sphere"; that is, a returning of inclusive networks of communication among actual participants who share their life experiences (*vivência*) as they work together toward a better tomorrow (Kemmis & McTaggart, 2005, pp. 571-572). Through dialogue and action with



others, we can develop a greater critical consciousness of the conditions in which we find ourselves, and with a range of meanings, instead of a single, authoritative interpretation, address the question, “Where do we go from here?” That is the critical hope for the long-term care culture change movement and the basis for my research.

### **Purpose Statement and Overview**

My research is about the personal and organizational transformations experienced as one long-term care and retirement living organization in southern Ontario, Schlegel Villages, embarked upon a culture change process guided by critical participatory action research (CPAR) within its 12 communities. My research goal, which I describe in full detail in Chapter Two, includes multiple related elements, ranging from the practical to the methodological and theoretical. The purpose of my research is to partner with members of Schlegel Villages in the collaborative planning, facilitation, documentation, and critique of a culture change process guided by CPAR.

My dissertation is unusually long as it describes nearly five years of CPAR within Schlegel Villages. While protracted, the duration of this CPAR process enabled me to more fully explore and critically reflect on important research questions not often afforded in more time-bound doctoral studies. Not only is my dissertation lengthy, but the 12-chapter format is also non-traditional as requires explanation. As such, I offer the following overview.

In contrast to the traditional, formulaic research report structure (i.e., introduction, literature review, methodology, results and discussion), which is historically based on the template of positivism (Davis, 2007), I have organized my dissertation in a manner that is aligned with my chosen methodology of CPAR. First, my dissertation is divided into four parts: Part I: Setting the Stage; Part II: Reconnaissance; Part III: Continued CPAR; and Part

IV: Critical Reflections. Secondly, the chapters within each part are organized in a chronological manner that corresponds with each CPAR cycle (Table 0.1, p. 15).

**Part I** builds a bridge from my theoretical perspective in Chapter One to my methodology in Chapter Two, illuminating the connections between theory, methodology, and my substantive area of research, culture change in long-term care. This order enables me to illuminate my research problem before offering a full description of my research goal in Chapter Two. In Chapter Two, I also introduce my research partners from Schlegel Villages and share the story of how, initially, a small group of senior leaders within the organization and I came together and agreed to explore the possibilities of embarking on a collaborative culture change journey.

In **Part II**, introducing the first of seven CPAR cycles, I describe two initial cycles of critical self-reflection known within the CPAR literature as cycles of ‘reconnaissance’. In lieu of a traditional literature review, in Chapters Three, I weave my narrative as a long-term care professional with the literature regarding culture change in long-term care as I conduct a personal reconnaissance (Cycle 1, 2009) into my researcher-self. Then, in Chapter Four, I describe Schlegel Villages’ collaborative reconnaissance (Cycle 2, 2009), conducted at an employee retreat in September 2009. At this retreat, a group of 140 leadership and direct support team members engaged in collaborative learning, discussion, consciousness-raising, and critique regarding the realities of the organizational culture at that time. This retreat actively drew upon and incorporated a lot of culture change literature. Then, with the strong support garnered through our reconnaissance, I describe how my partners and I decided to adopt a strengths-based action research methodology and organizational development

strategy known as Appreciative Inquiry (AI) (Cooperrider & Srivasta, 1987) to guide us in developing shared aspirations for the future.

Following these two cycles of reconnaissance, **Part III** of my dissertation describes the continued CPAR process. Each chapter describes an additional cycle which represents a calendar year of our culture change journey: Chapter Five (Cycle 3, 2010); Chapter Six (Cycle 4, 2011); Chapter Seven (Cycle 5, 2012); and Chapter Eight (Cycle 6, 2013). These chapters focus mainly on the moments of CPAR, in other words, how my research partners collaboratively planned, acted, observed, and reflected together in their efforts to promote culture change within Schlegel Villages. Due to both my selected unit of analysis (i.e., the organization) and the duration of this research, I offer global descriptions of each CPAR moment, delving into greater detail to describe the actions of, or reflections from specific individuals only when directly influencing or illustrative of changes at the organizational level.

Then, while reflection was an integral component of each CPAR cycle, in **Part IV** of my dissertation, I offer a series of summative critical reflections on our CPAR culture change journey, ranging from practical to methodological to theoretical. First, in Chapter Nine, I describe my final cycle of research with Schlegel Villages (Cycle 7, 2014); a cycle of collaborative reflection on and critique of Schlegel Villages' entire culture change journey, both in terms of its process and impacts, at a Research Reflection Retreat. As I will describe in Chapter Two, this retreat satisfied the practical interests of my research partners, and thus concluded my direct involvement with Schlegel Villages. Part IV then continues with two final chapters of a more theoretical nature in which I share my personal critical reflections on the overall CPAR process. However, in an effort to never position myself above or apart

from my research partners, I offer my reflections alongside those of my partners in a multi-vocal style aimed at the continued democratization of the research endeavor. At times, my reflections are in unison with my partners, and at other times there is clear dissonance; and yet such is a concert reflective of a deeply collaborative and complex process.

In Chapter Ten, using the processual requirements of Habermas' communicative action (i.e., discourse ethics) as a framework for reflection, I offer reflections on culture change guided by CPAR from a practical perspective, and implications for the culture change movement. In brief, building on the lifeworld-system dichotomy, Chapter Ten explores differences between communicatively-driven and expert-driven culture change. In Chapter Eleven, I offer critical reflections on a culture change process guided by CPAR from a methodological and theoretical perspective concluding that CPAR is indeed a powerful strategy for the aims of culture change. However, I describe how CPAR could be strengthened through a few post-structural modifications based on Foucault's (1995; 2000) power/knowledge theme. Reflecting on Schlegel Villages' CPAR culture change discourse, I describe how organizations can better harness the positive and productive features of power to co-produce new knowledge, which in turn produces even greater power and promotes the greatest prospect for change and transformation.

Table 0.1. *The Seven Cycles of Schlegel Villages' Culture Change Journey Guided by Critical Participatory Action Research*

Chapter Three	Chapter Four	Chapter Five	Chapter Six	Chapter Seven	Chapter Eight	Chapter Nine
<b>Cycle 1: 2009 My Reconnaissance</b>	<b>Cycle 2: 2009 Schlegel Villages' Reconnaissance</b>	<b>Cycle 3: 2010 Appreciative Inquiry (AI) Summit</b>	<b>Cycle 4: 2011 Working Toward Our Aspirations</b>	<b>Cycle 5: 2012 Building a Collaborative Culture</b>	<b>Cycle 6: 2013 From Huddles to Neighbourhood Teams</b>	<b>Cycle 7: 2014 Reflecting on Our Culture Change Journey</b>
<p>Reflecting on the Origin of the Nursing Home</p> <p>Reflecting on the Identity (Crisis) of the Nursing Home</p> <p>Reflecting on the Adventures of a Culture Change Failure</p> <p>Clarifying My Values and Assumptions</p>	<p>Moment 1: Identifying Learning Partners</p> <p>Moment 2: Gaining Leadership Support</p> <p>Moment 3: Planning a Collective Reconnaissance</p> <p>Moment 4: Facilitating the Collective Reconnaissance</p> <p>Moment 5: Identifying a Strengths-Based Change Strategy</p>	<p>Moment 1: Recruiting and Forming an Advisory Team</p> <p>Moment 2: Planning the AI Summit</p> <p>Moment 3: Conducting Appreciative Interviews at Each Village</p> <p>Moment 4: Facilitating the AI Summit</p> <p>Moment 5: Evaluating the AI Summit</p>	<p>Moment 1: Strengthening the Support Advisory Team</p> <p>Moment 2: Developing Operational Goals Based on Selected Aspirations</p> <p>Moment 3: Sharing Success Stories</p> <p>Moment 4: Broadening Engagement through Culture Change Events</p> <p>Moment 5: Focusing on Authentic Partnerships and Collaboration</p>	<p>Moment 1: Developing Operational Goals Based on Selected Aspirations</p> <p>Moment 2: Forming a Village Advisory Team at Each Village</p> <p>Moment 3: Broadening Engagement through Culture Change Events</p> <p>Moment 4: Focusing on Quality Improvement and Interdisciplinary Collaboration</p>	<p>Moment 1: Developing Neighbourhood-Specific Goals Based on Quality Indicators</p> <p>Moment 2: Implementing Daily, Neighbourhood, Quality Shift Huddles</p> <p>Moment 3: Broadening Engagement through Culture Change Events</p> <p>Moment 4: Improving Neighbourhood Teams and Dementia Care and Support</p> <p>Moment 5: Planning a Collaborative Reflection on Our Culture Change Journey</p>	<p>Moment 1: Conducting Reflection Interviews</p> <p>Moment 2: Reflecting on Our Culture Change Journey</p>

## **Part I: Setting the Stage**

## Chapter One: Building a Critical Theoretical Foundation for Culture Change

To date, the culture change movement in long-term care appears to have paid relatively little attention to issues of social theory, focusing on transformative action instead, and justifiably so as the urgency for change is now (Barkan, 2013; Fagan, 2013). However, separated from theory, we are limited in our ability to organize and synthesize accumulated knowledge and develop critical insights and ideas about how long-term care homes might be transformed beyond the specifics of particular contexts or situations. As a consequence, instead of transforming the culture of long-term care, we risk simply reproducing existing knowledge and systems.

All political activism, including the culture change movement, should be theoretically informed (Kemmis & McTaggart, 2005). Better yet, from a critical perspective, it should embody a theory-practice dialectic; that is, the relationship between theory and practice (e.g., culture change) is not one of prescribing change on the basis of theory, but an *interrelation* between theoretical ideas and practical needs, an integration of critique and progressive change (Dannefer, Stein, Siders, & Patterson, 2008; Habermas, 1984). My research, which focuses on the planning, facilitation and critique of a collaborative culture change initiative guided by critical participatory action research (CPAR), offers Habermas' (1987) theory of communicative action as a powerful starting point in a theory-practice dialectic.

In this chapter, I aim to illuminate the purpose of my research by considering the current culture of long-term care and the culture change movement in light of Habermasian critical social theory, with a few post-structural modifications, compliments of Foucault.

First, I expand upon my prologue with a more thorough description of Habermas' theory of communicative action and its potential implications for restoring human reason within the context of long-term care. Second, I apply a critical lens to the very notion of culture change in an effort to broaden and deepen understandings of what constitutes culture and how it is socially produced and reproduced. While Habermas is strong in developing ideals for how we can bring about democratic social change through the utopia of communicative action, his work is weak in its understanding of actual political processes and the realities of power relations (Flyvbjerg, 1998). This leads me into the third section of this chapter, where I critique Habermas' theory of communicative action and infuse it with Foucault's power/knowledge theme in order to better understand and explain how certain ideas, discourses, practices, and forms of organizing become institutionalized within the context of long-term care homes. I refer to this as the *institutionalization of institutionalization*. I then consider how those same ideas, discourses, practices, and forms of organizing can be contested and effectively changed or replaced as we strive toward more humane and just language, activities and social relationships in our efforts to shape and produce a better culture. This chapter, theoretical in nature, naturally evolves into a call for critical participatory action research, my selected methodology.

### **Communicative Action and the Return of Human Reason**

In his two-volume *The Theory of Communicative Action*, Habermas (1984, 1987) develops a comprehensive theory of modern society and its pathologies. His general thesis presents as follows: What is missing from modern society, and, I argue, from most long-term care homes, are meaningful interactions between people. Instead, communicative reason has been usurped by instrumental reason, fueling a host of social pathologies that diminish



individual freedom, justice, community, and human progress. But, if we restore communicative reason to its proper place, thus, confining instrumental reason to the realm of the impersonal, then we can improve the human condition, including the culture of long-term care homes. Again, Habermas (1987) contends that modern societies are comprised of two basic spheres of social life – the lifeworld and the system – each with its own distinctive rules, institutions and patterns of behavior. The lifeworld is the everyday world we communicatively share with others through meaningful interactions. It is the sphere of informal social life, including: family and household, culture, traditions, group affiliations, voluntary organizations, and so on. The lifeworld is coordinated through what Habermas terms *communicative action*, involving speech acts in which people draw upon shared meaning as they engage in processes of: 1) intersubjective agreement, 2) mutual understanding, and 3) negotiation or consensus about what to do in any particular situation (Kemmis & McTaggart, 2005). Ideally, this is how we communicate and make decisions in the lifeworld.

Communicative action takes place all the time in ordinary social interaction. Through communicative action, the lifeworld is the place where: 1) culture is transmitted and renewed, 2) social integration and solidarity is achieved, and 3) personal identities are formed through socialization (Thomassen, 2010). “Corresponding to these processes of cultural reproduction, social integration and socialization are the structural components of the lifeworld: culture, society, person” (Habermas, 1987, p. 137).

Under the functional aspect of *mutual understanding*, communicative action serves to transmit and renew cultural knowledge; under the aspect of *coordinating action*, it serves social integration and the establishment of solidarity; finally, under the aspect of *socialization*, communicative interaction serves the formation of personal identities. The symbolic structures of the lifeworld are reproduced by way of the

continuation of valid knowledge, stabilization of group solidarity, and socialization of responsible actors. (Habermas, 1987, p. 137)

The reproduction of the lifeworld through communicative action ensures: the continuity of cultural traditions and the coherence of knowledge for everyday life and work; the coordination of actions through legitimate interpersonal expectations and group identities; and the acquisition of general competencies and the formation of personal identities that are in harmony with social life (Heath, 1995). Through these reproduction processes, we experience meaning, solidarity and ego-strength, which in turn contribute to the maintenance of the three lifeworld structures: culture, society, and person (Table 1.1).

Table 1.1. *Lifeworld Processes, Components and Experiences* (content adapted from Heath, 1995)

<b>Communicative Process:</b>	Mutual understanding	Coordinating action	Socialization
<b>Lifeworld Component:</b>	Culture	Society	Person
<b>Contributes to the Experience of:</b>	Meaning	Solidarity	Ego-strength (Identity)

The task of social integration in the lifeworld became more difficult in the wake of industrialization and modernization. As societies grew in population and complexity, the mechanism of communicatively-achieved consensus fell under increased pressure, and the risk of dissensus dramatically increased (Heath, 1995). Therefore, we (humankind) developed the system to hold capitalist society together, namely the market (economic system) and the state (political system). The chief function of the system is the material reproduction of society; that is, the production of goods and services. The steering media of the system are money and power, though often influencing behaviour in ways unknown.

Both media [money and power] coordinate and ‘behaviorize’ action by ‘steering it’ with imperatives that have all the characteristics of what Durkheim called ‘social facts’ – they coordinate action ‘from the outside in’, with obligatory force, and in a ‘nature-like’ way that is inaccessible to reflection through lived experience recalled and shared in ordinary social interactions. (Pusey, 1987, p. 107)

In contrast to the lifeworld, which is coordinated through communicative action, the system is governed through instrumental action, that is, action based on the logic of instrumental reason. In the place of mutual understanding and consensus, instrumental reason is geared toward success and efficiency, often minimizing the role of communication altogether (Thomassen, 2010). Edgar (2006) defines instrumental reason:

The rational choice of the most appropriate means for the achievement of any given end. Instrumental reason appeals to knowable facts about the world, and in particular to the causal relationships that can be established between means and ends. The most appropriate means are therefore those actions and resources that are judged to realise the desired goals most efficiently (be this in terms of the least use of resources, the lowest cost, or the speed of the achievement). Instrumental reason is fundamental to the development and application of technology, and thus to the control of the natural world. (p. 74)

According to Habermas, challenges arise when the instrumental reason of the system intrudes upon the lifeworld and is applied in the context of human and social relations. As a result, humans are treated as objects to be manipulated and dominated, rather than subjects or citizens of a democratic society. It is not that we (members of society) necessarily intend to treat people as objects, but as social processes become larger and more complex, the communicative resources of society are, in Habermas’ (1987) words, “overburdened” and some form of “relief mechanism” must be found (p. 181). So increasingly, across the lifeworld, including within long-term care homes, we unburden ourselves of the demanding requirements of communicative action and take up, instead, “the less cognitively and motivationally demanding instrumental action” (Heath, 1995, p. 20) for the seductive promise of efficient goal attainment. But this is a slippery slope. Instrumental reason loses its

magic when it is applied inappropriately in the realm of the social. This was a concern of German sociologist Max Weber, who was a major influence on Habermas' thinking about instrumental rationality:

Weber sees [instrumental reason's] dominance as leading, on the one hand, to a 'disenchantment of the world', by which he means that substantive traditional meanings are lost – literally, the world loses its magic – so that human agents increasingly live in a disorienting world that seems to make no sense and that has no grounding or compelling values. On the other hand, it leads to the erosion of freedom, as bureaucracies become an 'iron cage' that constrain human action, forcing it into narrowly instrumental channels and stifling spontaneity. (Edgar, 2006, p. 74)

How is Weber's view reflected within the context of long-term care homes? How often do its inhabitants feel disenchanting by their surroundings, trapped in a bureaucratic *iron cage*, and forced into narrow channels which stifle freedom and expression? The culture of long-term care is dominated by instrumental rationality. Virtually every area of life within a long-term care home is influenced by economic and regulatory structures, standardized assessment and documentation processes, evidence-based practices, an orientation toward clinical outcomes, the use of daily timetables and routine schedules, and so forth. Habermas refers to the domination of instrumental rationality over all aspects of daily life as the *colonization of the lifeworld*:

... the process by which individual freedom is undermined... as large-scale social processes become increasingly autonomous and restrict the actions of those who are subjects to them. (Edgar, 2006, p. 17)

As mentioned in my prologue, the colonization of the lifeworld results in several pathologies (Table 1.2), described within the context of long-term care as the *symptoms* of isolation, disconnection, and lack of meaning (Barkan, 2013) and the *plagues* of loneliness, helplessness, and boredom (Thomas, 1996), each of which can be readily observed within the context of long-term care homes today (please refer to pp. 4-6).

Colonization can, first, lead to a loss of meaning, this is, a breakdown in the cultural reproduction of the lifeworld. Second, it can lead to anomie, that is breakdown of social norms, and, hence, the social integration of society. And, finally, colonization can lead to psychopathologies in the context of the socialization of individuals and their personality. (Thomassen, 2010, p. 76)

The problem is not instrumental reason, per se, but its application to *all* spheres of life. Within long-term care homes and society at-large, our modern condition may be construed as a tug-of-war between the lifeworld and the system. According to Habermas, we need to “erect a democratic dam against the colonizing *encroachment* of system imperatives on areas of the lifeworld” (p. 444 as cited in Thomassen, 2010, p. 53). In other words, we need to work together to communicate and make decisions about daily life and the future, and, in doing so, protect our lives from being managed through bureaucratic and scientific mandates which focus on limiting costs and maximizing efficiencies. While system imperatives enable our capitalist society to function through the market, state and various technologies, when their driving logic of instrumental reason is applied to the lives of human beings, our essential humanity is deeply threatened.

Table 1.2. *Lifeworld Pathologies* (content adapted from Heath, 1995)

Disturbance	Structure		
	<i>Culture</i>	<i>Society</i>	<i>Person</i>
<i>Cultural reproduction</i>	Loss of meaning	Withdrawal of legitimation	Crisis in orientation and education
<i>Social integration</i>	Disintegration of collective identity	Anomie	Alienation
<i>Socialization</i>	Breakdown of tradition	Withdrawal of motivation	Psychopathologies

While in my view, most phenomena occur on a continuum rather than in (false) dichotomies (i.e., mind/body, moral/practical, reason/emotion, institutional/social, etc.), I believe Habermas’ theory of communicative action, including his lifeworld/system concept,

not only does well to describe the problem within the current culture of long-term care, it also illuminates a path toward transformation. Again, there are things in the lifeworld of long-term care homes that are essentially communicative and can and should only be regulated and integrated through communicative action. When instrumental rationality becomes problematic, communicative action is the resource through which we may return to a place of greater rationality – *communicative* rationality – and justice, as we reflect upon, challenge and revise taken-for-granted rules and processes that impinge on individual freedom, erode social bonds, and contribute to the loss of meaning. Habermas (1987) refers to this returning of human reason as the *rationalization of the lifeworld*, and it serves our emancipatory interests. In Chapter Two, I describe my research agenda and its aims to rationalize the culture of a long-term care and retirement living organization through the return of human reason via communicative action. But, for now, I will continue with a more detailed description of what the process of communicative action actually entails.

Communicative action is intrinsically dialogical. Again, Habermas (1987) describes it as what people do when they engage in communication in which people consciously and deliberately aim:

1. to reach *intersubjective agreement* as a basis for
2. *mutual understanding* so as to
3. reach an *unforced consensus about what to do* in the particular practical situation in which they find themselves. (Kemmis & McTaggart, 2005, p. 576)

In *Between Facts and Norms*, Habermas (1996) adds a fourth feature to this list, namely that communicative action *opens a communicative space* between that which builds *solidarity* and underwrites their understandings and decisions with *legitimacy* (Kemmis & McTaggart, 2005). Imagine if more decisions in long-term care homes were the result of rational, human discourse:

The conditions are that everybody potentially affected is included on an equal footing, that they all have a voice and can make any objection they want, and that they be sincere about their voiced opinions.<sup>1</sup> When it comes to rational discourse, there can be neither internal nor external constraints on the discourse: ‘only the unforced force of the better argument’ counts (Habermas 1993, 163). The outcome of a rational discourse may be a rational consensus, which all participants in the discourse have agreed to under the conditions that regulate rational discourse (full information, equality and so on). (Thomassen, 2010, p. 88)

More specifically, Flyvbjerg (1998) enumerates the five key processual requirements of

Habermas’ discourse ethics:

(1) no party affected by what is being discussed should be excluded from the discourse (the requirement of generality); (2) all participants should have equal possibility to present and criticize validity claims in the process of discourse (autonomy); (3) participants must be willing and able to empathize with each other’s validity claims (ideal role taking); (4) existing power differences have no effect on the creation of consensus (power neutrality); and (5) participants must openly explain their goals and intentions and in this connection desist from strategic action (transparency) (Habermas 1993: 31, 1990: 65-6, Kettner 1993). Finally, given the implications of the first five requirements, we could add a sixth: unlimited time. (p. 213)

This ideal speech situation fosters speech characterized by:

... ‘intersubjective symmetry in the distribution of assertion and dispute, revelation and concealment, prescription and conformity among the partners of communication’. Habermas presents these symmetries as linguistic conceptions of truth (unconstrained consensus), freedom (unimpaired self-representation), and justice (universal norms). (Love, 1995, p. 53-54)

But the ideal speech situation seems so ideal I think it may only exist in Habermas’ imagination. In addition to inclusion, autonomy, empathy, truth, unlimited time, etc., the ideal speech situation requires the total absence of internal and external constraints, suggesting that power relations are somehow magically suspended or neutralized as an unforced consensus is achieved. But *how* can we suspend or neutralize power? How can we successfully deal with the injustices of exclusion based on difference, diversity and the politics of identity, and perfectly balance power to create an ideal space for true consensus?

How do we know if we reached a true consensus? It seems like a laudable goal; important to strive toward. However, some critics argue that such an ideal is completely unmanageable, at times, paralyzing, and possibly even destructive (Flyvbjerg, 1998).

There are several additional critiques against Habermas' theory of communicative action I want to briefly consider. According to Flyvbjerg (1998), critics of Habermas find his work too idealistic and identify the fundamental problem as an insufficient conception of power. Even Habermas admits his ideal speech situation is "purely a utopian goal, as he is unable to locate instances of communicative action at the institutional level within modern, Western society" (Chriss, 1995, p. 554). Other problems include a blindness to gender issues in addition to a lack of consideration for context and issues related to ethnicity, class and identity (Flyvbjerg, 1998). Some critics say the demands of discourse ethics are simply too great as they rely upon "heroic assumptions of agent rationality and agent deliberation and do not, in any reasonable sense, accommodate current conceptual or empirical knowledge about agent rationality, agent motivation, or the problems associated with consensus" (Rienstra & Hook, 2006, p. 5).

His theory... requires individuals to have clear, unfettered access to their own reasoning, possessing clear preference rankings and defensible rationales for their goals and values. Without such understandings, agents would have no reasons to extend or defend their positions in a discursive interchange; no validity claims are redeemable between communicative participants if the agent cannot access, substantiate or understand their own rationality. (Rienstra & Hook, 2006, p. 1)

Similarly, Freire (2007) explains that an "oppressive reality absorbs [people] within it and thereby acts to submerge [their] consciousness" (p. 51). The only way to emerge, according to Freire, is "by means of the praxis: reflection and action upon the world in order to transform it" (p. 51). This understanding of submerged or false consciousness is why the CPAR process begins with a cycle of reflection and consciousness-raising reconnaissance



into the current realities of a given situation, as I will describe in Chapter Two. It would be unreasonable to assume that people could engage in communicative action without first taking the time to reflect and understand their own situation and rationality.

Some critics argue the theory of communicative action presents a form of deliberative democracy that is hyper-cognitive and disembodied (Clifford, 2012; Weinberg, 2007).

However, regarding this critique, I do think the validity claim of authenticity or truthfulness demonstrates a small consideration of the affective dimensions of communication. Related to this critique is a concern that linguistically-mediated interactions pose an obvious challenge for people who communicate non-verbally. Indeed, over my career, I have worked with many individuals who have lost the ability to communicate verbally. In response to this concern, it is important to identify non-verbal ways to converse and exchange ideas, such as arts-based mediums (Jonas-Simpson & Mitchell, 2005). There are many ways to express the *better argument*. Besides, while obviously imperfect, if we do not want to make decisions or settle differences or negotiate a path forward through the power of the better argument guided by discourse ethics, then to what other force or process shall we resort?

Most of the aforementioned issues boil down to power relations. Habermas offers a limited conception of power as law, linking human progress to judicial institutionalization. For instance, Habermas' main methods for strengthening society are the writing of constitutions and institutional development (Flyvbjerg, 1998). This perspective contrasts with the work of Foucault (1980) who argues we must completely free ourselves from any such conception of power. This is where Foucault's power/knowledge theme may offer an important critique of and contribution to Habermas' theory of communicative action.

## **Power is Always Present**

Foucault (1988) argues, “Power is always present” (p. 11). As such “communication is at all times already penetrated by power” (Flyvbjerg, 1998. p. 216). Thus, it is impossible to operate with a concept of communication devoid of power. In fact, according to Foucault (1995), power relations can never be suspended except in situations where there is no field of possible actions. Consider Foucault’s (1980) famous dictum, “Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power" (p. 95). In other words, power is always accompanied by forms of resistance, or, more accurately, the complex “network of power relations is paralleled by a multiplicity of forms of resistance” (Smart, 1985, p. 133). This does not mean that “resistance is always and already colonized by power or inscribed within it and thereby is doomed to defeat” (Smart, 1985, p. 133). On the contrary, Foucault optimistically views forms of resistance as an “irreducible opposite” of power relations (Smart, 1985, p. 133). Resistance is, therefore, conceptualized by Foucault in terms of freedom. Power is “not the renunciation of freedom” (Foucault, 2000b, p. 340). Instead, “power is exercised only over free subjects and only insofar as they are free” (Foucault, 2000b, p. 342).

In this sense, power can be understood as “actions acting on actions” (Prado, 1995, p. 68). Power relations, therefore, only cease to exist in situations where there is no field of possible actions. As we can see here, the relationship between power and freedom is a complicated interplay where the limit of power is freedom. Foucault writes, “The power relationship and freedom’s refusal to submit cannot therefore be separated. At the very heart of the power relationship, and constantly provoking it, are the recalcitrance of the will and the intransigence of freedom” (2000b, p. 342). At the same time, the limit of resistance is

power. Consider the dynamic shift in power relations that follows successful confrontations. Power is not suspended; it is replaced with another form of power. Radically different than Habermas, Foucault argues that judicial laws, institutions, and policies provide no guarantee of freedom, equality or democracy, even though they are established for that purpose (Flyvbjerg, 1998). For Foucault, our freedom is found in resistance and struggle, not in consensus and law. Freedom “is a practice, and its ideal is not a utopian absence of power” (Flyvbjerg, 1998, p. 223). This is the most crucial difference between Habermas and Foucault. Unlike Habermas, Foucault distances himself from any ideals about what should be done; “Foucault believes that ‘solutions’ of this type are themselves part of the problem” (Flyvbjerg, 1998, p. 224). This is why I value and believe it is important to integrate the ideas of both thinkers into my research. Habermas’ approach offers a clear picture of an equitable process for decision-making and what preconditions must be met, or at least nurtured, for a decision to be termed *democratic* or *consensual*. Foucault’s approach offers a deeper understanding of how power works; “the prerequisite for action, because action is the exercise of power” (Flyvbjerg, 1998, p. 228). In this sense, the idea of action research takes on new life as power-filled people act together to improve their situation and contribute to research; developing new knowledge and better practices.

Often, power is associated with words that speak of *constraints* on actions, words that are essentially negative such as domination, oppression, hegemony, and subjection. But “Foucauldian power is not intimidation or coercion; power is not something that someone or some group has and exerts on another person or group” (Prado, 1995, p. 67). “In reducing the mechanisms and effects of power to repression it neglects the positive and productive features of relations of power” (Smart, 1985, p. 78). In other words, reducing power to

‘power over’ undermines the relationship between power and knowledge. Again, power relations produce forms of knowledge and the production of knowledge produces power relations (Foucault, 1995).

In drawing on Foucault’s power/knowledge theme, my idea here is not to suggest that we should ignore or in any way disregard the conditions that regulate rational discourse (including the promotion of fairness, equality, inclusion, full information, and so on), but to revisit the idea of consensus as somehow involving the absence of power. Instead, if we can understand and harness the positive and productive features of power, then we can use it to resist the regimes of knowledge created by disciplinary power and create new discourses and new possibilities based on local knowledge and lived experiences. Accepting that power relations can never be suspended, I believe we should strive for Habermas’ ideal speech situation, recognizing it is an aspiration, not a reality, and instead of working to eliminate power, I believe we should work collaboratively to “sap power, to take power” (Foucault & Deleuze, 1989, p. 75) from totalising structures and use it to resist a system of power in which expert cultures have been the primary agents.

Holding Habermas’ communicative action as an ideal, while infusing it with Foucault’s power/knowledge theme, communicative action is the kind of action people take when they stop, during a speech act or concrete situation, to ask four kinds of questions:

1. Whether their understandings of what they are doing *make sense* to them and to others (are *comprehensible*)
2. Whether these understandings are *true* (in the sense of being *accurate* in accordance with what else is known)
3. Whether these understandings are *sincerely held and stated* (*authentic*)
4. Whether these understandings are *morally right and appropriate* under the circumstances in which they find themselves ( Kemmis & McTaggart, 2005, p. 576)

Habermas (1984) refers to these kinds of questions about meaning, truth, truthfulness, and rightness as *validity claims*. These function as procedural ideals for critiquing speech acts and concrete situations. The rationalization of the lifeworld, therefore, takes place when people within a given culture, such as a long-term care home, become increasingly aware of existing beliefs, assumptions and practices and, where necessary, use the power/knowledge connection to challenge and replace them with beliefs and practices that can be justified in terms of meaning, truth, truthfulness, and rightness. Habermas' work provides the theoretical background to my research methodology, critical participatory action research (CPAR) (Kemmis & McTaggart, 2005); a methodology designed to support the process of communicative action among particular groups of people within specific situations. In Chapter Two, I describe CPAR as my research methodology, but, first, in the following two sections of this chapter, I aim to illustrate how an integration of Habermas' theory of communicative action with Foucault's power/knowledge theme offers a powerful and engaging framework to help guide the process of culture change.

### **Culture Change: Language, Work and Power**

The long-term care culture change movement in North America began as a grassroots effort to radically transform the essence and meaning of long-term care homes, and thus improve experiences of the people living and working within. The movement gained momentum after the United States (US) Congress passed a sweeping set of nursing homes reforms as a part of the Omnibus Reconciliation Act (OBRA) of 1987, addressing a growing public concern with the poor quality of care and quality of life in US nursing homes. OBRA '87 rewrote the federal rules concerning the definition, standards, regulation, and payment of nursing homes and legislated that each resident "be provided with service that is sufficient to

attain and maintain his or her highest practicable physical, mental, and psychosocial well-being, be treated as an individual, in a homelike setting” (US Congress, 1987). According to Koren (2010a), OBRA ‘87 “made nursing homes the only sector of the entire healthcare industry to have an explicit statutory requirement for providing what is now called ‘person-centered care’” (p. 313), one of the anticipated outcomes of a transformed organizational culture. However, it took the Health Care Finance Administration (now the Center for Medicare and Medicaid Services or CMS) seven years (until 1995) to get any regulatory enforcement mechanisms in place (Walshe, 2001), and since then, progress has been slow. Today, 27 years after OBRA ‘87, it is estimated that less than 1 to 2% of the 16,000 long-term care homes in the United States are exemplars of the person-centered approach (Fagan, 2013). Later, in Chapter Three, I will offer my critique of the culture change movement, including its successes and challenges. The purpose of this present discussion is to apply a critical lens to the notion of culture change in an effort to broaden and deepen understandings of what constitutes culture and how it is socially produced and reproduced, thus providing theoretical grounding for this social movement.

In 1997, several visionary pioneers, who were until that time working in relative isolation to advance a person- or resident-centred culture within their respective communities, came together for a meeting in Rochester, New York, including: Rose Marie Fagan, who would later serve as the first Executive Director of the Pioneer Network (Fagan, Williams & Burger, 1997); Carter Williams, who worked closely with the National Citizen’s Coalition for Nursing Home Reform (NCCNR) and was one of the national leaders promoting restraint-free care (Williams, 1989, 1990, 1994); Barry and Debby Barkan, developers of *The Regenerative Community* [Live Oak Institute] (Barkan, 1995); Charlene

Boyd and Bob Ogden, administrator and former administrator, respectively, of Providence Mount St. Vincent, which was among the first homes to promote resident-directed care within a neighbourhood model (Boyd, 1994); Joanne Rader, developer of *Individualized Care* and also well-known for her *Bathing Without a Battle* approach in dementia care (Rader, 1996); Bill and Judy Thomas, developers of *The Eden Alternative* (Thomas, 1996) and, later, *The GREEN HOUSE Project* (2003); and 28 additional invited participants including regulators, nursing home administrators, directors of nursing, social workers, advocates, researchers, and people in the legal field seeking change in long-term care (Fagan, 2003). The goals of the meeting were to identify the common elements and values embodied in their separate approaches and models (Table 1.3), and to found an organization called the Nursing Home Pioneers (Fagan, 2003). In 2000, recognizing that some older adults feel institutionalized by the system of care within their own homes, the Pioneers broadened the organization's focus and changed their name to the Pioneer Network, aiming to make positive changes in the overall culture of aging (Fagan, 2003). The Pioneer Network has since become a catalyst for change. Its influence and impact continue to spread across the United States and beyond through their website, publications, educational opportunities, and advocacy work.

Table 1.3. *Pioneer Vision, Mission, Values, and Principles* (Fagan, 2003, p. 131)

**Vision:**

The Pioneer Network envisions a culture of aging that is life-affirming, satisfying, humane and meaningful.

**Mission:**

The Network advocates and facilitates deep system change in our culture of aging.

**Values and Principles:**

We commit to the following values and principles as the heart of all culture change work within the diversity of elder living and aging:

- Know each person
- Each person can and does make a difference
- Relationship is the fundamental building block of a transformed culture
- Respond to spirit, as well as mind and body
- Risk taking is a normal part of life
- Put person before task
- All elders are entitled to self-determination wherever they live
- Community is the antidote to institutionalization
- Do unto others as you would have them do unto you
- Promote the growth and development of all
- Shape and use the potential of the environment in all its aspects: physical, organizational, psycho/social/spiritual
- Practice self-examination, searching for new creativity and opportunities for doing better
- Recognize that culture change and transformation are not destinations but a journey, always a work in progress

In 2006, at a meeting held by the Agency for Healthcare Research and Quality (AHRQ) in Rockville, Maryland, another group of long-term care experts and stakeholders, including consumer advocates, regulatory officials and large trade associations, identified the following elements as descriptors of a nursing home transformed by culture change:

- Residents direct care and all resident-related activities.
- The living environment is designed to be a home rather than an institution.
- There are close relationships between residents, family members, staff and the community.
- Work is organized to support and empower all staff to respond to residents' needs and desires.
- Management enables collaborative and decentralized decision making.
- Systematic processes for continuous quality improvement are comprehensive and measurement based. (Institute for the Future of Aging Services, 2008, p. 6)

Like the Pioneer Network's values and principles, these elements could also be used as guiding principles for culture change. Koren (2010a) offers her interpretation of these core elements, adding greater context and examples:

- Resident direction. Care and all resident-related activities should be directed as much as possible by the resident. For example, residents would be offered choices and



encouraged to make their own decision about things personally affecting them such as what to wear or when to go to bed.

- Homelike atmosphere. Practices and structures should be designed to be less institutional and more homelike. Small ‘households’ of ten to fifteen residents would be the organizational unit. Meals would be prepared on the units, and residents would have access to refrigerators for snacks. Such institutional features as overhead public address systems would be eliminated.
- Close relationships. Relationships between residents, family members, staff and the community should be close. For example, the same nurse aides would always care for a resident (a practice known as ‘consistent assignment’), because this appears to increase mutual familiarity and caring.
- Staff empowerment. Work should be organized to support and empower all staff to respond to residents’ needs and desires. For example, teamwork would be encouraged, and additional staff training provided to enhance efficiency and effectiveness.
- Collaborative decision making. Management should enable collaborative and decentralized decision making. Flattening of the typical nursing home hierarchy and participatory management systems would be encouraged. Aides would be given decision-making authority. These strategies appear to have positive effects on staff turnover and performance.
- Quality improvement processes. Systematic processes should be established for continuous quality improvements that would be comprehensive and measurement-based. Culture change would be recognized as far more than offering amenities or making superficial changes. Rather, it would be treated as an ongoing process affecting overall performance and leading to specific, measureable outcomes. (pp. 313-314)

Today, many interpretations and definitions of culture change exist. In my opinion, such ambiguity is a good thing. While some view the creation of an explicit operational definition as “an essential first step in solving the complex puzzle of understanding culture change in long-term care” (Chapin, 2010, p. 187), my critical culture change compass orients by way of principles and values, like the ones above. In lieu of reductive definitions, I prefer the possibilities afforded by a certain degree of uncertainty as groups of people come together and, guided by a set of shared principles or values, decide for themselves what the ideal nursing home and experience entails. However, for the sake of contrast, I offer Chapin’s holistic definition of culture change developed following a review and examination of 14 operational definitions published between 1990 and 2008:

Culture change in long-term care is a longitudinal, systemic, holistic process of transforming a long-term care organization (people, culture, beliefs, actions) and its physical surroundings, from being embedded in a traditional institutional medical model or philosophy to operating as a holistic therapeutic community based upon resident-centered care and dignified workplace practices. Culture change is a multitude of efforts aimed at transforming the psycho-social, organizational, operational and physical environment in order to enhance quality of care, quality of experience, quality of life and create a viable sustainable business through developing a triadic setting that is simultaneously a healthy, positive, enjoyable workplace, a loving, supportive home and a thriving community that meets resident-identified physical, social, emotional, and spiritual needs as well as facilitating a high quality of life for all individuals involved. (p. 192)

Most conceptualizations of culture change speak to its complexities by pointing out that transformations occur on multiple levels: personal, social, organizational, environmental, and at the level of practices. These levels of transformation have also been described as the three Ps: “people, programs (activities that occur in that setting), and physical features” (Chapin, 2010, p. 186). Key to these transformations is a shift from what is commonly referred to as an institutional or medical model to a community or social model (Fagan, 2003) (Table 1.4). Culture change in long-term care is not well theorized, with one notable exception (Dupuis, McAiney, Fortune, Ploeg, & DeWitt, 2014). Consequently, many conceptualizations of culture change within long-term care consider the centrality of language but fail to consider transformations at the level of *discourses*. Therefore, I suggest adding a fourth P: power/knowledge.

Increasingly, organizations are expanding definitions of culture change beyond long-term care homes. For example, Pioneer Network seeks to change the broader “culture of aging in America” (Fagan, 2003, p. 125); Barry Barkan (2013) leads the charge to develop a “new Elder culture for the 21<sup>st</sup> century” (p.17); and Bill Thomas (2003) urges society to completely reconstruct old age and replace traditional-, mitigated- and anti-aging philosophies with developmental aging where *elderhood* is embraced as a vital, necessary

and desirable part of the human life cycle. When I think of culture change, I consider the principles, values, definitions, and aims above, in addition to the work of others that I will draw into my dissertation as this story unfolds. The culture change literature is brimming with shifts from *this* to *that*. Here is a shift I would like to add: an ontological, epistemological, and theoretical shift away from realism, objectivism, and post-positivism and more toward critical (i.e., Habermasian) and postmodern (i.e., Foucaultian) understandings of reality, knowledge, social life, and the human world. In short, it is the *modernist culture* of long-term care I seek to change. However, most proponents of long-term care culture change think about it in the more circumscribed terms of *organizational culture* (Chapin, 2010).

Table 1.4. *Long-Term Care Models* (adapted from Fagan, 2003)

<b>Institutional Model of Care</b>	<b>Social Model of Living</b>
Focus on care treatments and interventions	Focus on ‘living’ and provide excellent care
Residents follow facility and staff routine	Staff follow residents’ routines
Staff rotate work assignments	Staff consistently assist same residents
Staff make decisions for residents	Residents are supported to make decisions
Environment is the staff’s workplace	Environment is the residents’ home
Activities are structured	Activities are flexible and spontaneous
Hierarchical department focus	Collaborative team focus
Unidirectional relationships; “us and them”	Mutual relationships; community feel

Emerging in the field of organizational behavior as early as the 1930s, the concept of organizational culture surged in the economic conditions of the 1970s with the growth of international market competition and the expansion of foreign companies operating in the United States (Tharp, 2009). Its underlying premise is that “a company’s prevailing ideas,

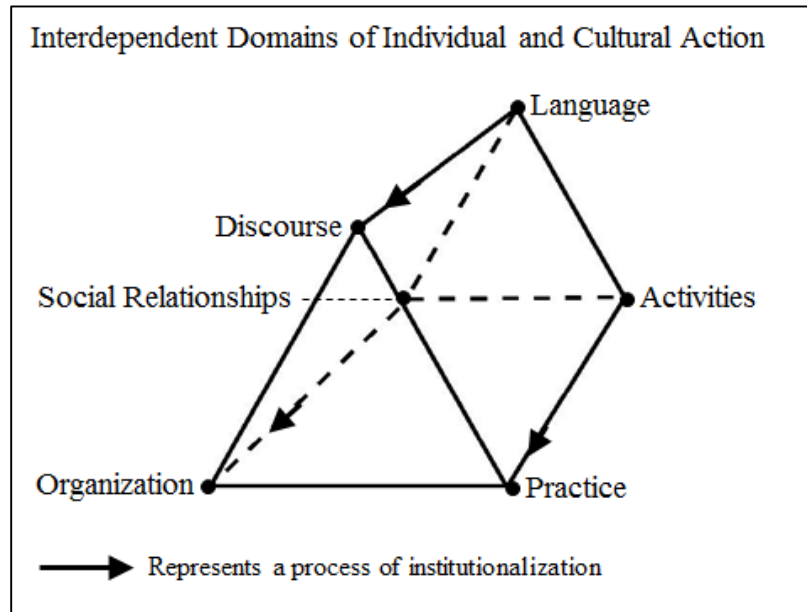
values, attitudes, and beliefs guide the way in which its employees think, feel, and act – quite often unconsciously” (Tharp, 2009, p. 2). Given this notion, organizational culture became commonly viewed within the corporate world as an asset that can be managed to improve business performance. Schein (1990) defines organizational culture as:

(a) a pattern of shared basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration, (d) that have worked well enough to be considered valid and therefore (e) is to be taught to new members as the (f) correct way to perceive, think and feel in relation to those problems. (p. 111)

In analyzing the culture of a particular group or organization, Schein distinguishes three fundamental levels at which culture manifests itself: “(a) observable artifacts, (b) values, and (c) basic underlying assumptions” (p. 111). Schein explains, observable artifacts include everything from the physical layout of a building or room, furnishings, dress code, interpersonal interactions, and archival manifestations, to things less observable but still palpable such as the way a place smells and its emotional feel. An organization’s espoused values, norms, ideologies, and philosophies can be identified through archival and document reviews and open-ended interviews with organization members and other key stakeholders. And finally, “through more intensive observation, through focused questions, and through involving motivated members of the group in intensive self-analysis, one can seek out and decipher the taken-for-granted, underlying, and usually unconscious *assumptions* that determine perceptions, through processes, feelings, and behavior” (p. 112). Within the field of organizational behavior, culture change is thought of as “profound change” that combines “inner shifts in people’s values, aspirations, and behaviors with outer shifts in processes, strategies, practices and systems” (Senge et al., 1999, p. 186).

Habermas' work offers a different understanding of culture change, an understanding grounded in critical social theory and one that I believe can help strengthen our culture change efforts. According to Habermasian critical social theory, the culture of a group can be defined in terms of "the characteristic substance and forms of the language and discourses, activities and practices, and social relationships and forms of organization which constitute the interactions of the group" (Kemmis & McTaggart, 1988, p. 16), suggesting three interdependent domains of individual and cultural action (Figure 1.1). Kemmis (2009) speaks of these three cultural aspects as *sayings*, *doings* and *relatings*, based on Habermas' (1972, 1974) theory of knowledge-constitutive interests in which he identified three principle media in which social life is structured: *language*, *work* and *power*. "Sayings, doings and relatings can each be transformed, but each is always transformed in relation to the others" (Kemmis, 2009, p. 467). Encompassing but moving beyond the common tripartite of people, programs, and physical space (Chapin, 2010) or Schein's (1990) emphasis on observable artifacts, values, and basic underlying assumptions, these interdependent domains of individual and cultural action provide the basis for a theoretical framework for the work of culture change. I say basis because I feel this framework can be enhanced by drawing on Foucault's work; as we seek to understand the role of power/knowledge in processes of contestation and institutionalization.

Figure 1.1. *Interdependent Domains of Individual and Cultural Action* (Kemmis & McTaggart, 1988, p. 42)



How do certain words, ideas, activities and social relationships become institutionalized into discourses, practices and forms of organization? As Kemmis and McTaggart (1988) explain, the culture of a group is a product of history: “the product of a set of *struggles* between real people, real ideas, real ways of working and real ways of organising the work” (p. 34). But the people who live and work in long-term care homes are not just passive recipients or products of history. Through our struggles, we are also *producers* of history. Changing the culture of long-term care is a matter of engaging in and producing better, more rational, just and life-affirming language and discourses, activities and practices, as well as social relationships and forms of organization. But simply adopting new ideas is not enough. The current culture must first be thoughtfully critiqued and challenged. When Kemmis and McTaggart (1988) use the word struggle, what they mean is that improving culture involves a practical struggle, a contested process, to work out new ideas so that they are *coherent*, to work out new activities which productively realise and

enact our ideas and values, and to work out equitable and justifiable ways of working together. By coherent, they mean that sometimes contradictions exist between, say, the words we use to describe and justify a practice and the reality of a practice, or the language we are taught to describe certain relationships and the reality of those relationships. In short, from a critical perspective, culture change involves identifying and repairing those things within the current culture that seem mixed-up, contradictory, illogical, incoherent, unfair, immoral, or inhumane. To this end, from what I have witnessed in my 27-year career, the opportunities for culture change within long-term care homes are endless. I could provide a very long list. But, thankfully, Kemmis (2009) provides a more specific framework to help guide critique and change. He suggests certain patterns or practices require transformation if they are *unsustainable* in any of five ways:

- 1) *Discursively unsustainable*: incomprehensible or irrational, relying upon false, misleading or contradictory ideas or discourses.
- 2) *Morally and socially unsustainable*: excluding people in ways that corrode social harmony or social integration; unjust because it is oppressive in the sense that it unreasonably limits or constrains self-expression and self-development for those involved or affected, or dominating in the sense that it unreasonably limits or constrains self-determination for those involved or affected (Young 1990).
- 3) *Ecologically and materially unsustainable*: ecologically, physically and materially infeasible or impractical, consuming physical or natural resources unsustainably.
- 4) *Economically unsustainable*: too costly; costs outweigh benefits; transferring costs or benefits too greatly to one group at the (illegitimate) expense of others; creating economic disadvantage or hardship.
- 5) *Personally unsustainable*: causing harm or suffering; unreasonably 'using up' people's knowledge, capacities, identity, self-understanding, bodily integrity, esteem, privacy, resources, energy or time. (p. 470)

As previously described, these different modes of unsustainability can be recognized in many patterns and practices currently shaping the culture of long-term care.

In summary, from a critical social theory perspective, culture change stems from a process of people communicatively acting together to transform language and discourses that are incomprehensible and irrational, activities and practices that are unproductive and harmful, and social relationships and forms of organization that cause or maintain suffering, exclusion, or injustice. Again, the discourses, practices and forms of organization which constitute long-term care are not immutable; they embody and realise historically-formed conventions about what long-term care homes are, what they do, and how they operate. Long-term care homes are constructed and reinforced through our participation in the maintenance of the familiar ideas, roles, conventions, and relationships. My hope lies in the understanding that the culture of long-term care resides “on a base of human practice and human history; and that since these things have been made, they can be unmade, as long as we know how it was that they were made” (Foucault, 2000b, p. 94). The culture of long-term care can be different. “What seems ‘frozen’ as a product of history can be ‘unfrozen’ in many different and indirect ways – and thus opened for critical reappraisal and reform” (Kemmis & McTaggart, 1988, p. 39). This sentiment, reinforcing the capacity for change, segues directly into my next section, as I explore how certain ideas and practices become institutionalized within the context of long-term care, and how those same ideas and practices can be contested and effectively changed or replaced altogether, through the processes of institutionalization and contestation.

### **The Institutionalization of Institutionalization**

Though the institutional culture of long-term care may appear sacrosanct, it is actually achieved through processes of contestation and institutionalization, and remade daily by people whose actions produce and reproduce the culture (Kemmis & McTaggart, 1988). If



we were to stop reproducing the culture of long-term care as we know it, as a system, and instead, participate in remaking it communicatively together, it could offer an experience for all involved that is more humane, satisfying, meaningful and life-affirming (Fagan, 2003). The term *institutionalization* used in this context is not the same as the term *institutionalization* used to describe the dehumanizing effects of the institutional, medical model of long-term care. Institutionalization in this context goes hand-in-hand with *contestation*, two sides of the same historical process of social or cultural formation.

To cast the relationship in terms of a metaphor, contestation and institutionalization are opposed in interaction like the wave motion and movement of tides that shape a shoreline; contestation is the wave action, institutionalization the changing landform, bearing the history of the sea's action and shaping possibilities for its future action. They are mutually-constitutive aspects of the historical process of social formation. (Kemmis & McTaggart, 1988, p. 40).

In the field of long-term care, we generally share a common language, which suggests that many words have become institutionalized into a more or less well-formed discourse. It is necessary that we share a common language in order to disagree or contest certain ideas or practices. To dialogue, debate or disagree about something, there must first be some shared, taken-for-granted or institutionalized forms of language, activities and social relationships. Once these have become institutionalized, they often form discourses, practices and forms of organizing, respectively.

Contestation and institutionalization may come from a person or group; hence we speak of individual and cultural action. Consider why persons living in long-term care homes are commonly referred to as *residents* and not *patients* or *clients*, why individuals who most directly assist the people living in long-term care homes are commonly referred to as *personal support workers* (Ontario) or *certified nursing assistants* (United States), or why the people who manage or lead the daily operations of long-term care homes are most often

called *administrators* or *general managers*. As I will describe in Chapter Three, even the term *long-term care home* is a cultural formation that has, to a certain extent, been institutionalized. Upon its conception, the GREEN HOUSE Project (Rabig et al., 2006) contested this institutionalized language. They found and have successfully institutionalized new words:

Green House language has been deliberately altered to fit a social model in which the elder assistant is called the *Shahbaz* (plural *Shahbazim*), a constructed word with a built-in legend and none of the baggage of nursing assistant, a term incompatible with the model... Residents are *elders*, and the Green House administrator is a *guide*. A member of the larger community who develops a special enabling relationship with the Green House on a voluntary basis is a *sage*. Meals are not nutrition. Given the paramount importance of food and dining, the term *convivium* is used to refer to a dining experience that includes good food in good company and a pleasant environment. (p. 4)

Finding and using new words was an important first step for the Green House Project. Once common language is contested and new language is institutionalized it shapes a new discourse, not necessarily a dominant discourse, but a discourse nonetheless. It also reshapes various activities and social relationships, which again lead to new practices and forms of organization. However, the starting point of change can just as easily take place within the domain of activities/practices or social relationships/forms of organization. In summary,

- *Language* becomes institutionalized when it takes on specific, orderly forms for specific, well-known purposes in specific contexts; we will call these orderly forms of language *discourses*.
- *Activities* become institutionalized when they take on specific, orderly forms for specific purposes in specific contexts; we will describe these orderly forms of activities as *practices*.
- *Social relationships* become institutionalized when they take on specific orderly forms for specific purposes in specific contexts, that is, when language is used in an orderly way in which a group shares understandings about what their special language is for; we will describe these orderly forms of social relationships as *forms of organization*. (Kemmis & McTaggart, 1988, p. 41)

Again, these domains of individual and cultural action are interdependent. For example, the institutionalization of language into discourses depends upon the stability of practices being referred to and the forms of organization that establish who can speak to whom about what. As discourses, practices and forms of organization become established as new orthodoxies and traditions, new cultural patterns emerge.

Processes of contestation and institutionalization are fluid and ongoing. Therefore, culture is always being negotiated, shaped, produced and reproduced. Institutionalization, in particular, is a process in which “territories (of thought, action and social relationship) are won and lost” (Kemmis & McTaggart, 1988, p. 43). Just because certain discourses, practices and forms of organizing are institutionalized, it does not mean they are necessarily consistent or coherent. In fact, Foucault developed his genealogical method to study and understand the relations between power/knowledge, the disciplines, subjectivity, and the discursive practices that produced and institutionalized certain systems of knowledge. Katz (2001) describes Foucault’s genealogy as “a multidisciplinary technique for discovering the contingent historical trends that underpin contemporary discourses and practices of power” (p. 120). Here, we see an assertion that historical trends, described in this context as sayings, doings, and relatings which become institutionalized, are not necessarily logical or rational, but contingent, and inseparable from practices of power. If we were to conduct a Foucauldian genealogy of long-term care, what role would we see power/knowledge playing in the institutionalization of specific sayings, doings and relatings? Through the activities, potentially including whims and mistakes, of the numerous and variable expert cultures, how have certain ways of thinking and doing things within long-term care become commonplace? Foucault’s power/knowledge theme could serve as a powerful catalyst that drives an

understanding of how the current culture of long-term care was created and how it can be re-created. By applying Foucault's (1995) power/knowledge theme to our understanding of contestation and institutionalization, we can better harness the energy of institutionalization to promote the greatest possibilities for change and transformation.

Again, both Foucault and Habermas agree that the boundaries that define the field of what is possible are shaped by discourse(s). "If power is shaped by discourse, then questions of how discourses are formed and, and how they shape the fields of action, become critical for changing and affecting power relations" (Gaventa & Cornwall, 2008, p. 176). Foucault's work helps us understand how dominant discourses within long-term care have been formed. In light of this knowledge, we are better able to challenge and reframe discourses, or produce a new discourse altogether.

Power is an inevitable feature of all social life. But as both Foucault and Habermas see it, power is less fixed in individual people than in the positions they occupy and the ways in which discourses perpetuate their positions of power. Professional disciplines and their discourses create and reproduce power relations through hierarchies of knowledge that tend to devalue the knowledge and ways of knowing of those in positions of relatively less power. These power relations are sustained through certain discourses, practices, and forms of organization. But what if people in positions of relatively less power were engaged in the construction, or better, co-construction of new forms of knowledge, challenging dominant discourses, practices, and forms of organization, and in doing so create a new culture? Foucault helps us understand how, "through access to knowledge and participation in its production, use and dissemination, actors can affect the boundaries and indeed the conceptualization of the possible" (Gaventa & Cornwall, 2008, p. 176). This understanding

of knowledge as power holds tremendous potential for the culture change movement and leads me to my final point regarding Foucault's contributions.

Foucault's approach to power and power relations includes positive and productive features. Power is not simply the dichotomous, repressive *power over*, but includes *power to*, *power with*, and even *power within* (Gaventa & Cornwall, 2008, p. 175).

Power in this sense may not be a zero-sum relationship, in which for (B) to acquire power may mean the necessity of (A) giving up some of it. Rather, if power is the capacity to act upon the boundaries that affect one's life, to broaden those boundaries does not always mean to de-limit those of others. (Gaventa & Cornwall, 2008, p. 176)

If there is not an absolute value of power that must be balanced and divided (neutralized), then everyone can potentially grow in agency as the result of a culture change process.

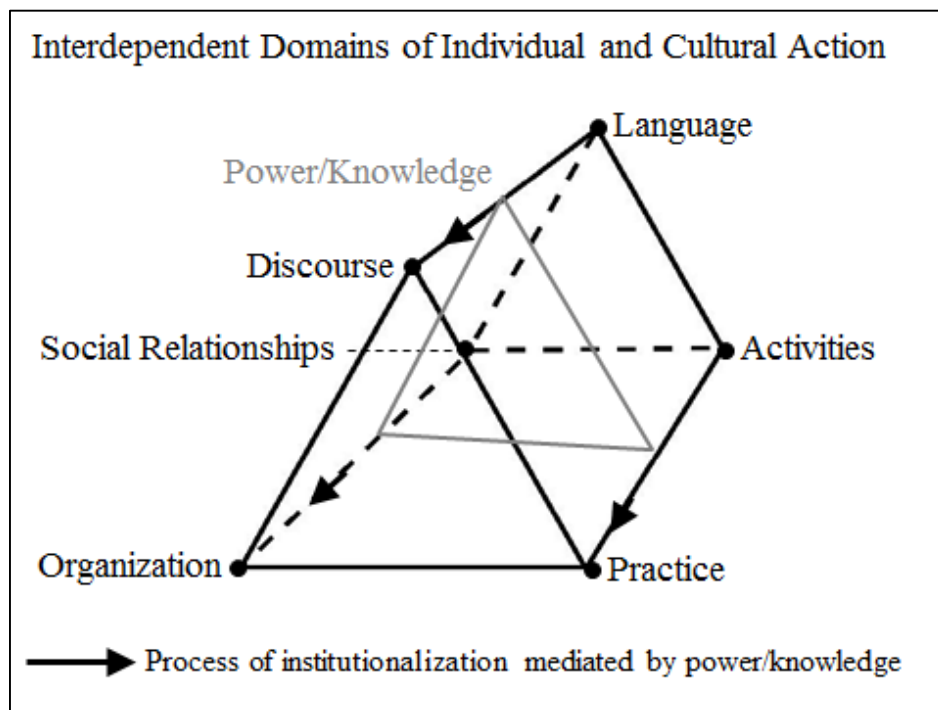
In summary, from a critical perspective, we can speak of the culture of long-term care in terms of its discourses, practices and forms of organization. As such, culture change in long-term care takes place within and across three registers of change: language/discourse, activities/practices, and social relationships/forms of organization, and is moderated by the functions of power/knowledge (Figure 1.2), or what I might call the *power/knowledge nexus*, in the processes of contestation and institutionalization. As a part of the change process, employing critical and self-critical reflection, we can trace developments and monitor improvements along these registers.

We can analyze whether our language is becoming more coherent and forming an orderly discourse, whether activities are becoming established as better informed and more justifiable practices, whether social relationships are becoming organized in structures which better meet our aspirations, whether our discourse and practice are consistent, whether our discourse and organization are consistent, and so on. (Kemmis & McTaggart, 1988, p. 44)

Changing the culture of long-term care homes requires changing people's language, ideas, understandings, activities, and social relationships. But *changing people* should never

be approached as such. People should never be treated as the objects of someone’s plans for change, no matter how expertly-informed or well-intended. People should always be treated as “knowing subjects, willing and able to determine their own roles in the improvement process” (Kemmis & McTaggart, 1988, p. 44). As I describe in Chapter Two, critical participatory action research offers a methodology that aims to establish groups of knowing subjects committed to changing themselves and, in doing so, transforming the world around them. “It is about helping people to become more conscious and critical of their agency in processes of historical change – acting collaboratively as knowing subjects directing their efforts towards improvement” (Kemmis & McTaggart, 1988, p. 44).

Figure 1.2. *Interdependent Domains of Individual and Cultural Action Moderated by Power/Knowledge* (adapted from Kemmis & McTaggart, 1988)



## **Chapter Two: Culture Change Guided by Critical Participatory**

### **Action Research**

I begin this discussion of my methodology by situating critical participatory action research (CPAR) (Kemmis & McTaggart, 2005) within the family of action research methodologies, and by comparing and contrasting CPAR with the Northern and Southern traditions of action research. Next, I introduce and briefly explore the critical pedagogy of Paulo Freire, one of the seminal thinkers of the Southern traditions. His work has greatly influenced my teaching philosophy and methods, and has direct relevance to the manner in which I often engaged my research partners in the CPAR process, particularly within the context of educational events. Building a critical bridge between Freire and Habermas, I then describe the values and processual ideals of CPAR and I align it with the values and principles of the culture change movement, demonstrating an undeniable resonance and synergy. After this description of my methodology, I offer my purpose statement and outline my research goals. Having set the methodological stage, I then briefly introduce my CPAR partners from Schlegel Villages and describe how we chose to embark on a culture change journey guided by CPAR. After introducing my partners, I outline my research design and an agenda that incorporates and builds on my research and employment with Schlegel Villages. The duration of my CPAR project, which spans from August 2009 through its completion in June 2014, affords me the opportunity to fully explore important practical, methodological and theoretical research questions, tracking the culture change journey of one organization over five years. Bringing all this work together, the purpose of my research is to partner with

members of Schlegel Villages in the collaborative planning, facilitation, documentation, and critique of a culture change process guided by CPAR.

### **The Family of Action Research**

Generally speaking, when the process of reflecting on the status quo is paired with cycles of collaborative planning, action, observation, and reflection, some call it *action research* (Figure 2.1). “Action research is a family of practices of living inquiry that aims, in a great variety of ways, to link practice and ideas in the service of human flourishing” (Reason & Bradbury, 2008, p. 1). Action research brings groups of people together to address questions and issues that are significant to those gathered. Reason and Bradbury (2008) offer the following definition:

Action research is a participatory process concerned with developing practical knowing in the pursuit of worthwhile human purposes. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities. (p. 4)

At *The First Symposium on Action Research* in Brisbane, Australia in 1989, action researchers engaged in debate and discussion to arrive at the following definition of action research (as cited in Zuber-Skerritt & Fletcher, 2007):

If yours is a situation in which:

- people reflect and improve (or develop) their own work and their own situations;
- by tightly interlinking their reflection and action; and
- also making their experience public not only to other participants but also to other persons interested in and concerned about the work and the situation...

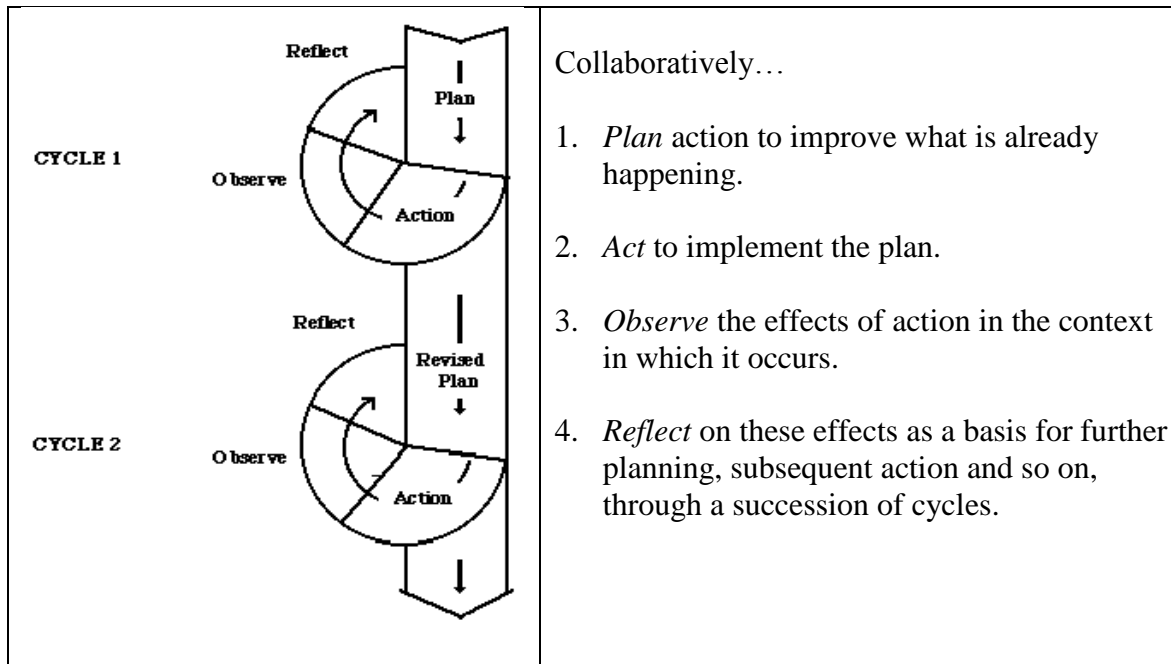
and if yours is a situation in which there is increasingly:

- data-gathering by participants themselves (or with the help of others) in relation to their own questions;
- participation (in problem-posing and in answering questions) in decision-making;
- power-sharing and the relative suspension of hierarchical ways of working, in a conscious move towards social and industrial democracy;
- collaboration among members of the group as a ‘critical community’;



- self-reflection, self-evaluation and self-management by autonomous and responsible persons and groups;
  - progressive (and public) learning by doing and making mistakes in a ‘self-reflective spiral’ of planning, acting, observing, reflective planning, etc.; and
  - reflection that supports the idea of the ‘self-reflective practitioner’;
- then yours is a situation in which action research is occurring. (pp. 415-416)

Figure 2.1. *The Action Research Spiral* (Kemmis & McTaggart, 1988, p. 11)



The depiction of action research shown in Figure 2.1 is only one possible representation of this family of approaches. Action research is widely varied; each approach involves “different purposes, positionalities, epistemologies, ideological commitments, and, in many cases, different research traditions that grew out of very different social contexts” (Herr & Anderson, 2005, pp. 2-3). One major distinction within the action research family lies in the recognition that some approaches have a more practical character, while others are more explicitly critical and emancipatory (Kemmis & McTaggart, 2005). Wallerstein and Duran (2003) refer to this divide as the *Northern* and *Southern traditions*. Some of the key differences between these two traditions include:

the role of the community in setting the research agenda, the location of power in the research process, the emphasis on different types of knowledge creation, and the goals of the research, from a continuum or problem solving to societal transformation. (p. 29)

Broadly emanating from the sociological theory of Talcott Parsons, which views “social progress as rational decision making based on applying ever-increasing scientific knowledge to world problems” (Wallerstein & Duran, 2003, P. 29), and the work of social psychologist Kurt Lewin, who first coined the term *action research*, the Northern tradition approaches action research as “collaborative utilization-focused research with practical goals of system improvement” (Wallerstein & Duran, 2003, p. 28). Lewin, who developed the action research cycle involving planning, action, and investigating the results of actions, viewed action research as way to bridge the theory-practice gap and to solve practical problems. In this sense, the Northern tradition is considered practical.

Originating in Marxist social theory and heavily influenced by the work and writings of exiled Brazilian philosopher and educator Paulo Freire (2007), the Southern tradition received much of its impetus from social and political movements in Latin America, Asia and Africa beginning in the early 1970s. For example, Wallerstein and Duran (2003) explain:

An outflow of education and social science academics from universities to work with land movements and community-based organizations transformed the concept that knowledge emanated from the academy and created an openness to popular and existential knowledge learned from experience, or *vivencia*, from the Latin American philosopher José Ortega y Gasset (Fals-Borda, 1991). (p. 30)

Challenging mainstream knowledge, the Southern tradition is described as “openly emancipatory research which challenges the colonizing practices of positivist research and political domination by the elites” (Wallerstein & Duran, 2003, p. 28). The Southern tradition is emancipatory in its aim to work with groups and communities so they may “release themselves from the constraints of irrational, unproductive, unjust, and unsatisfying social

structures that limit their self-development and self-determination” (Kemmis & McTaggart, 2000, p. 597).

“By 1985, Fals-Borda had starting using the term *participatory action research* (PAR) to emphasize the role of action in the research process...” (Wallerstein & Duran, 2003, p. 31). More recently, the Southern tradition has incorporated post-Marxist approaches, including the critical social theory of Jurgen Habermas (Kemmis & McTaggart, 2005). Although, if we were to plot these two traditions on a continuum with Lewin at one end and Freire at the other, I would place Habermasian critical PAR somewhere in the middle, as it is both practical and emancipatory. Another distinction between the Northern and Southern traditions is the relationship between the researcher and the participants. With the Northern tradition of action research, the researcher is likely to be an ‘outsider’ who shares similar values and culture, whereas in the Southern tradition of PAR, the researcher might well be an ‘insider’ (Corbett, Francis, & Chapman, 2007).

The Southern tradition of action research rests solidly on a foundation of critical theory and critical understandings of power, knowledge, praxis, and participation. However, engaged in its own theory-practice dialectic, “this orientation to research also cannot exist without its practical applications in real communities” (Wallerstein & Duran, 2003, p. 41). To briefly explore the actualities of the Southern tradition, it is helpful to turn to the critical pedagogy of Paulo Freire. In addition to making foundational contributions to participatory action research, Freire has inspired many educators, including me, to use a facilitative, dialogical teaching method that engages students as co-teachers in experiential learning directed toward the co-creation of new forms of knowledge. I feel it is important to offer a detailed description of Freire’s critical pedagogy as it heavily informed my reconnaissance

cycle with Schlegel Villages and other culture change-related educational opportunities that have been a part of our CPAR process.

### **The Critical Pedagogy of Paulo Freire**

Paulo Freire is widely regarded as one of the most influential educators of the twentieth century (Roberts, 2005). As a Brazilian literacy teacher, his educational philosophy gained international prominence in 1970s when his book, *Pedagogy of the Oppressed* (2007), was translated and first released in English. In this section, I highlight a few of Freire's more foundational viewpoints that have influenced my approach to both research and teaching.

Epistemologically, Freire (2007) stresses a dialectical relationship between objectivity and subjectivity: "Neither can exist without the other, nor can they be dichotomized" (p. 50). In his view, subjectivism "postulates people without a world" while objectivism suggests "a world without people" (p. 50). Instead, he argues that the "world and human beings do not exist apart from each other, they exist in constant interaction" (p. 50). He illustrates the functioning of this dialectical relationship in his example of "making real oppression more oppressive still by adding to it the realization of oppression" (p. 51).

Next, as conscious beings, humans are capable of reflecting on their world and condition, not only in terms of what it is, but also in terms of its potential. Freire (2007) sees human beings as "unfinished, uncompleted" (p. 84), and as such, it is our ontological and historical vocation to recover our "lost humanity" (p. 44) and "become more fully human" (p. 56); a process which he terms "humanization" (p. 43). But our work does not end there. While Freire unifies objectivity and subjectivity, humans and their world, consistent with his Marxist heritage, he is quick to dichotomize "oppressors and oppressed" (p. 51). He argues

that the overall task of the oppressed is not just to liberate themselves but also their oppressors. Unlike Foucault, Freire seeks to neutralize power relations.

The central question framed by *Pedagogy of the Oppressed* is: “How can the oppressed, as divided, unauthentic beings, participate in the pedagogy of their liberation?” (Freire, 2007, p. 48). According to Freire, the oppressed must first overcome a major obstacle: an “oppressive reality [that] absorbs those within it and thereby acts to submerge [their] consciousness” (p. 51). He argues that the oppressed adhere to their oppressor to such a degree that “the oppressor [is] housed within them” (p. 135), a dual consciousness that divides the oppressed against themselves. The only way to emerge from this oppressive reality, according to Freire, is “by the means of praxis: reflection and action upon the world in order to transform it” (p. 51). Reflection and action must take place at the same time, otherwise, reflection without action is just verbalism for an “armchair revolution” and action without reflection is “pure activism” or action for action’s sake (p. 66). When reflection and action co-exist, praxis leads to conscientization and moves us towards humanization.

The next matter of importance in this discussion of Freire’s (2007) contributions to participatory action research is that praxis “cannot designate its leaders as its *thinkers* and the oppressed as mere *doers*” (p. 126); instead, praxis can only take place in “fellowship and solidarity” (p. 85) through “critical and liberating dialogue” (p. 65). First, fellowship and solidarity refer to the process by which revolutionary leaders give themselves to the thinking of the oppressed: “they must ‘die,’ in order to be reborn through and with the oppressed” (Freire, 2007, p. 133). They do not simply think *about* the oppressed, they think *with* the oppressed. The leaders do not “explain to” but rather enter into a permanent “dialogue with” the oppressed. They are not the paternalistic purveyors of critical consciousness, nor do they

foster dependency, rather they trust in the oppressed and their ability to reason. “Whoever lacks this trust will fail to initiate (or will abandon) dialogue, reflection, and communication, and will fall into using slogans, communiqués, monologues, and instructions” (Freire, 2007, p. 66). This is perhaps the most difficult task of well-intended leaders (teachers, researchers, managers of long-term care homes, culture change leaders, etc.), so often equipped with their knowledge and science, to trust in the people and their ability to transform themselves. Freire (2007) says, “A real humanist can be identified more by his [or her] trust in the people, which engages him [or her] in their struggle, than by a thousand actions in their favour without trust” (p. 60). Leaders, including leaders of culture change initiatives, must constantly re-examine themselves to ensure they are not acting as the “proprietor[s] of revolutionary wisdom” (p. 60), but, instead, practice “co-intentional education” (p. 69).

Freire (2007) explains:

Teachers and students (leadership and people), co-intent on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators. In this way, the presence of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation, but committed involvement. (p. 69)

Freire’s (2007) critical pedagogy addresses the problem of the teacher/student dichotomy formed within the modernist “banking concept of education” (p. 72). In Freire’s account of banking education, “the students are the depositories and the teacher is the depositor” (p. 72). Like putting money into a bank, this dominant practice of education turns students into “receptacles to be filled by the teacher. The more completely she [or he] fills the receptacle, the better a teacher she [or he] is. The more meekly the receptacles permit themselves to be filled, the better students they are” (p. 72). The banking model invests

teachers and institutions with power and authority relative to the perceived powerlessness and ignorance of students who are rewarded for submitting to rules and reproducing established knowledge. This model of education certainly does nothing to encourage critical or generative thinking. Instead, as Foucault might suggest, it is meant to maintain the dominant discourse of modernist rationality and order (Leonard, 1994). In fact, Freire argues, “the more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world” (2007, p. 73).

For Freire (2007), the banking model of education, with its teacher/student contradiction mirrors oppressive relationships within the broader society. Consider the presence of the following attitudes and practices within the contexts of: 1) traditional research, 2) long-term care homes, or 3) even within the context of culture change:

- a) The teacher teaches and the students are taught;
- b) The teacher knows everything and the students know nothing;
- c) The teacher thinks and the students are thought about;
- d) The teacher talks and the students listen – meekly;
- e) The teacher disciplines and the students are disciplined;
- f) The teacher chooses and enforces his [or her] choice, and the students comply;
- g) The teacher acts and the students have the illusion of acting through the action of the teacher;
- h) The teacher chooses the program content, and the students (who were not consulted) adapt to it;
- i) The teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- j) The teacher is the Subject of the learning process, while the pupils are mere objects. (Freire, 2007, p. 73)

Freire’s (2007) pedagogy attempts to reconcile the teacher/student contradiction through the creation of partnerships imbued with “trust in people and their creative power” (p. 75). He sees the role of the teacher (or the researcher) as one who finds solutions *with* the people rather than *for* the people. In his pedagogy, students become “critical co-investigators

in dialogue with the teacher” (Freire, 2007, p. 81). Deposit-making/banking education is replaced with “problem-posing” dialogical education as teacher-students and student-teachers reflect and act upon “the problems relating to themselves in the world and with the world” (p. 81). Underlying problem-posing dialogical education is the fundamental belief that oppressed groups must fight for their own emancipation. They must name the world to change it. Freire (2007) explains, “If it is in speaking their word that people, by naming the world, transform it, dialogue imposes itself as the way by which they achieve significance as human beings” (p. 88).

### **Critical Participatory Action Research**

There are many different approaches within the Southern tradition of action research, but each holds to many of the central themes introduced in Freire’s critical pedagogy. For example, I have chosen critical participatory action research (CPAR) as my methodology because of its theoretical grounding in Habermasian critical social theory. However, the seven key features of CPAR identified by Kemmis and McTaggart’s (2005) are also well aligned with many of Freire’s critical values.

1. *PAR is a social process* which “deliberately explores the relationship between the realms of the individual and the social”
2. *PAR is participatory*, engaging people in “examining their knowledge and interpretive categories.”
3. *PAR is practical and collaborative*.
4. *PAR is emancipatory*. It “aims to help people recover, and release themselves from, the constraints of irrational, unproductive, unjust, and unsatisfying *social structures* that limit their self-development and self-determination.”
5. *PAR is critical*. It “aims to help people recover, and release themselves from, the constraints embedded in the *social media* through which they interact.”
6. *PAR is reflexive (e.g. recursive, dialectical)*. It “aims to help people to investigate reality in order to change it [and]... to change reality in order to investigate it.”
7. PAR aims to transform both theory and practice but does not regard either as preeminent. (pp. 566-568)



CPAR is a collaborative process of learning that engages groups of people in changing the *practices* through which they interact in a shared social world with others. Here, I have emphasized the word *practices*. As Kemmis and McTaggart (2005) explain, while CPAR involves transformations within and across the three interdependent domains of individual and cultural action (language/discourses, activities/practices, and social relationships/forms of organization), it often begins with an intentional focus on practices as a more tangible, identifiable starting point.

Focusing on practices in concrete and specific ways makes them accessible for reflection, discussion and reconstruction as products of past circumstances that are capable of being modified in and for present and future circumstances... by collaboratively changing the ways in which they participate with others in these practices, they can change the *practices* themselves, their *understandings* of these practices, and the *situations* in which they live and work. (Kemmis & McTaggart, 2005, p. 565)

Based primarily on Habermas' theory of communicative action, CPAR holds great potential as collaborative and inclusive approach to culture change in long-term care. Reflecting back to Chapter One, Habermas (1984) describes communicative action as the kind of action people take when they stop to ask four questions elucidating relevant validity claims as they consider their practices in terms of meaning, truth, truthfulness, and rightness (Kemmis & McTaggart, 2005). Applying these validity claims to guide critique, CPAR lays the foundation for a collaborative process of dialogue, reflection, learning, and action; communicative action. Again, as a group engages in communicative action, they consciously and deliberately aim to reach *intersubjective agreement and mutual understanding* in pursuit of an *unforced consensus* about what to do in the situation in which they find themselves, thus "*opening a communicative space* between people which builds *solidarity* and underwrites their understandings and decisions with *legitimacy*" (Kemmis & McTaggart,

2005, p. 576). Again, while these ideals should guide the CPAR process, they may not be achievable in pure form.

In summary, CPAR, based on Habermasian critical social theory, engages groups of people in an emancipatory and practical process of reflecting, speaking, reasoning, and coordinating action together as they strive for social change. I argue that CPAR offers a unified research methodology and change strategy that aligns well with the principles and values of the culture change movement; bringing CPAR and culture change together, people within a given context can join together as co-participants in the challenge to remake the discourses, practices, and forms of organization which shape the current culture and experience of long-term care. Ironically, some culture change efforts rely upon internal and/or external experts in their design and implementation, perpetuating the very hierarchies which they seek to flatten and often resulting in additional costs. For example, as highly as I regard the *GREEN HOUSE Project* (Rabig et al., 2006), the reality is that decision to implement the model is most often made by people who occupy powerful positions at the top of the organizational chart, in part because it requires a significant investment of capital, and in part because the existing organizational structure is completely replaced by a new, pre-defined paradigm upon adoption. Another example comes from Gibson and Barsade (2003), who identify leadership from the top as a key theme in the successful implementation of culture change. Advocating for a “management-of-culture-change model” (Gibson & Barsade, 2003, p. 30), they explain, “To successfully manage change, leaders much create and sustain a vision of the future state; role model appropriate behaviours; manage shifting political coalitions; and manage the anxiety that naturally results from change” (p. 24-15). I believe such advice is wrong-headed and also rooted in modernist notions of teaching and

learning. If culture change is defined, implemented and managed by leaders, then of course anxiety will naturally result. I think culture change calls for leadership support, not leadership direction. To be fair, in their advice to organizations, Gibson and Barsade (2003) do take a small step toward participation, encouraging leaders to take a balanced approach to the involvement of staff and stakeholders in the culture change process, but they caution, “participation has its costs: It is time consuming, needs managers to accept a diminishment of personal control over the change process, and may contribute to a more fuzzy or ambiguous vision” (p. 27), as though diminishment of control and ambiguity are bad things.

The *GREEN HOUSE Project* and management-of-culture-change model are just two of many top-down examples. Until recently, little evidence suggests that frontline workers, family members, or residents themselves have participated in the design and implementation of culture change strategies in long-term care homes. A few noteworthy exceptions include the Partnerships in Dementia Care (PiDC) Alliance (Dupuis et al., 2014), and research conducted by Calkins, Kator, Wyatt, and Halliday (2009) and Shura, Siders, and Dannefer (2011), the latter of which describe the insidious paternalism, albeit well intentioned, that persists within the culture change movement:

Generally, changes are made “on behalf” of older adult residents to promote their best interests and improve their QOL while leaving elders themselves out of change processes. The tension between reform imperatives and already existing bureaucratic structures and power hierarchies that position elders in the relatively most powerless and passive roles within the total institution – is not an unrecognized problem by pioneers in LTC reform, yet presents formidable theoretical, methodological, and existential challenges.” (p. 213)

CPAR answers these challenges. In contrast to expert-driven approaches to change, CPAR enables organizations to draw upon and maximize existing resources, viewing those with lived experience as the real experts. Instead of promoting a particular vision of a transformed

culture, CPAR engages unique communities of diverse persons – residents, family members, staff members at every level, etc. – in the creation of a more ideal future, enabling a multitude of visions to be expressed and a common way forward to be negotiated and achieved.

### **Detailing the Purpose of My Research**

The purpose of my research, as previously stated, is to partner with members of Schlegel Villages in the collaborative planning, facilitation, documentation, and critique of a culture change process guided by CPAR. From a critical perspective, culture change in long-term care is about transforming language and discourses that are inhumane, incomprehensible and irrational; activities and practices that are unproductive and harmful; and social relationships and forms of organization that cause or maintain suffering, exclusion, or injustice. Drawing on Kemmis' (2009) sayings, doings, and relatings, I explore how a culture change process guided by CPAR enables residents, family members and staff of a long-term care and retirement living organization to think differently, act differently, and relate differently, if at all. In other words, my primary research question is:

- In what ways has our CPAR process changed the practice patterns of: language and discourses, activities and practices, social relationships and forms of organization? Or, more simply stated, what has changed in the organization as a result of our CPAR process and what were the constraints and enablers within this process?

This is the research question of greatest interest to my research partners as it aligns directly with their practical, everyday concerns.

If things have changed as a result of our CPAR process, then it is important to understand what, in fact, about the CPAR process supported those changes. As such, I study and document how the processual aspects of Habermas' (1984, 1987) theory of communicative action play out within this CPAR project, including: generality, autonomy, ideal role taking/empathy, power neutrality, transparency, and unlimited time (Flyvbjerg, 1998). In addition, as previously stated, I sense the functions of power/knowledge (Foucault, 1995) also play an important role in the CPAR process. Specifically, I believe a better understanding and harnessing of the decentred functions of power/knowledge may better equip us for the work of CPAR. As Flyvbjerg (1998) explains, taken together, the works of Habermas and Foucault "highlight an essential tension in modern society," which I believe can be applied to the understanding and practice of CPAR, between "what should be done and what is actually done," between the ideal and the real (p. 210). Therefore, through my own reflections and synthesis, my research also *offers theoretical and methodological insights about the potentially complementary intersection between Foucault's power/knowledge theme and Habermas' theory of communicative action in relation to CPAR*. Specifically, I explore the relationship between power/knowledge and the processes of contestation and institutionalization within and across the domains of individual and cultural action. I address the following research questions related to this goal:

- Through our CPAR process, which dominant discourses were contested, if any? Why were they contested, and by whom?
- Through our CPAR process, how and what knowledge was constructed or co-constructed, if at all, and by whom?

- How and to what extent, if at all, did the processes of knowledge construction play a role in the institutionalization of new discourses, practices, and forms of organization?
- Through our CPAR process and the construction or co-construction of new knowledge, how did people grow, if at all, in their perceptions of agency and ability to influence the field of possibilities?
- Through our CPAR process, how were perceptions of power as agency experienced in relation to others? Was power experienced as an absolute value that had to be evenly distributed, divided and balanced, or unlimited?

While these methodological and theoretical questions are of great interest to me, they are of much less interest to my research partners who are more invested in the practical aspects of my research. Therefore, the exploration of these questions was more of a personal research endeavor as I critically reflected on the CPAR process/discourse.

There is one more point I would like to make regarding the alignment of Foucault's power/knowledge theme and CPAR. Consistent with his fight against the forms of power in which intellectual activity is embedded, in his career, Foucault was careful never to place himself "somewhat ahead and to the side in order to express the stifled truth of the collectivity" (Foucault & Deleuze, 1989, p. 75). In his view, "the masses no longer need a representing or representative consciousness, they already have a knowledge of their own condition" (Smart, 1985, p. 67). However, this local knowledge has been blocked, prohibited, and invalidated by and through a system of power of which intellectuals have been the primary agents (Foucault & Deleuze, 1989). The intellectual's (researcher's) role, according to Foucault, is "not to awaken consciousness... but to sap power, to take power; it is an

activity conducted alongside those who struggle for power, and not their illumination from a safe distance” (Foucault & Deleuze, 1989, p. 75-76). Gutting (2005) uses the term ‘critical intellectual’ to describe Foucault’s vision for intellectuals; a vision aligned with the principles of CPAR:

Someone who does not speak with the authority of universal principles or of specific social or political responsibilities but simply on the basis of his historical erudition and analytical skills... the critical intellectual provides the intellectual tools – awareness of strategic and tactical possibilities – those in the political trenches need to fight their battles. (p. 24)

While Foucault would most likely not consider himself a participatory action researcher, he was a powerful activist in his career, most known for his work alongside localized counter-responses such as the Information Group on Prisons, set up by a group of intellectuals “to create conditions that permit the prisoners themselves to speak” (Foucault & Deleuze, 1989, p. 74). People who live and work within institutions must engage in the struggle to change their situations. However, while Foucault adamantly urges intellectuals to work *alongside* and not *for* or on behalf of people who struggle, he never elaborates on how such an approach might be achieved. I believe CPAR offers such an approach. I will now introduce my research partners and describe how I address my research goals through an emergent research design guided by nine critical principles.

### **Beginning a Partnership with Schlegel Villages**

My research was conducted in partnership with Schlegel Villages, a long-term care and retirement living organization in southern Ontario comprised of (at the time) 12 communities, referred to as *Villages*, serving approximately 3000 residents, their families and friends, and 3000 employees, referred to as *team members*. The mission of Schlegel Villages is “To provide holistic health care in a home environment, located within an internal

neighbourhood design that promotes a caring community, with an emphasis on optimal health and life purpose for each resident” (Schlegel Villages’ website, 2014). In CPAR Cycles 1 and 2, Schlegel Villages had 9 Villages. It then grew to 11 Villages in Cycles 3 and 12 Villages in Cycle 6. Currently, six Villages provide long-term care, and five offer long-term care with full-service retirement living, assisted living, memory care, and independent living options (these are known as continuum Villages), and one offers only retirement living and assisted living. One of the most unique features about Schlegel Villages is its relationship with the Schlegel-University of Waterloo Research Institute for Aging (RIA), founded in 2005 by Dr. Ron Schlegel, retired professor, founder and owner of Schlegel Villages. The RIA’s mandate is to facilitate “practice-relevant research, research-informed practice, and curriculum development related to care and services for older adults” (Research Institute for Aging, 2012). While my primary research partners are from Schlegel Villages, because of this relationship, my research is also conducted in partnership with the RIA where I worked as a research consultant from the birth of this project in August 2009 until January 2013 when I transitioned into a full-time role with Schlegel Villages as the Director of Education and Program Development. When I resigned this position in October 2014, I transitioned back into my consultant role at the RIA. While I will describe my research partners and Schlegel Villages as an organization in greater detail in Chapter Four, for now, I briefly set the stage regarding the origin of my research.

Schlegel Villages has a strong reputation throughout the region for excellence in senior living. This includes winning the Ontario Long-Term Care Association’s Quality Initiative of the Year Award (2009) for their *Excellence in Resident-Centred Care Program*. In addition, Schlegel Villages is known for its attractive architectural *Main Street* design



common to each Village. The Main Street design provides a social spine connecting the various *neighbourhoods* within each Village, offering an intentional hierarchy of social experience, including: places for spontaneous interaction, activity hubs, private spaces, a public space known as the *Town Square*, and room for the community-at-large to gather and meet. The term *Village* is meant to honour this social design concept.

Despite its quality programs and sophisticated design features, Schlegel Village's Chief Operating Officer, Bob Kallonen, approached me in summer of 2009 with some growing concerns. We were introduced by a friend and colleague of mine, Susan Brown, who works as the RIA's Associate Director of Research. Susan knew of my professional background in long-term care and retirement living, including some of my previous culture change experiences, detailed in Chapter Three. From Bob's perspective, many aspects of Schlegel Villages' organizational culture were thoroughly rooted in the institutional, medical model. After a series of conversations, Bob enlisted my help to guide a *collaborative* (his term), organization-wide culture change initiative, but if, and only if, his concerns were shared by other members of the organization from owners and senior leaders to residents, family members, and frontline team members. He sensed we would find a strong consensus that change was needed, and I immediately recognized this was an opportunity to explore and apply CPAR. I suggested the following research principles and design could be used to guide our culture change process. Aligned in values, Bob enthusiastically agreed, and along with Josie d'Avernas, Vice President of the RIA, we formed a research partnership.

### **Emergent Research Design Guided By Principles**

As previously discussed, critical participatory action research (CPAR) is well aligned with the values and principles of the culture change movement. But CPAR is also aligned

with the culture change movement in terms of its focus on the *process* of change. In lieu of simple recipes or prescriptive steps, Pioneer Network (2010) encourages people and organizations to embrace culture change as a journey guided by principles and values. CPAR is much the same. Instead of following specific methodological *steps*, participatory action researchers must “re-invent the wheel as a part of the commitment to owning the practice of research” (McTaggart, 1991, p. 168). I want to emphasize this point: participatory action researchers *must re-invent the wheel*. There is no one-size-fits-all approach. Just as agents of culture change are encouraged to adhere to a set a values and principles to guide the culture change process, participatory action researchers are also guided by principles. McTaggart (1991) offers a set of principles to help guide emergent participatory action research designs. I have adhered to these principles throughout my work with Schlegel Villages. Before reviewing these principles, here is a review of the basic idea of CPAR.

CPAR begins when a group identifies an area where members perceive a cluster of problems of mutual concern. “People describe their concerns, explore what others think, and probe to find out what is possible to do” (Kemmis & McTaggart, 1988, p. 9). Recognizing that some kind of improvement or change is needed, the group decides to work together to address their thematic concern or issue. In the case of my research, our thematic concern, identified in my reconnaissance (Cycle 2) with Schlegel Villages, was the institutional culture pervasive within the Villages and across the culture of aging, in general. Once a thematic concern has been collaboratively identified and members are in agreement, the group engages in the four fundamental aspects of action research:

- to develop a plan of critically informed action to improve what is already happening;
- to act to implement the plan;

- to observe the effects of the critically informed action in the context in which it occurs;
- to reflect on these effects as a basis for further planning, subsequent action and so on, through a succession of cycles. (Kemmis & McTaggart, 1988, p. 10)

This process differs from everyday problem-solving to the extent that it is more careful, systematic, rigorous, and, most importantly, collaborative. As described above, these four fundamental aspects of action research – plan, act, observe, and reflect – appear as somewhat static steps, complete in themselves. It is important to clarify that action research is a dynamic process in which these four aspects are better understood as *moments* (Kemmis & McTaggart, 1988) that sometimes occur in a much less linear and orderly fashion. Indeed, Gillies (2009) describes the realities of a PAR process as “unpredictable, fluid, and un-orderly” (p. 43). Similarly, in critically reflecting on a PAR process within a long-term care home, Lopez, Arai and Dupuis (2014) draw on Deleuze and Guattari’s (1980) metaphor of a rhizome to describe what they term a “rhizomatic perspective for representing an ongoing reflexive PAR process,” explaining that a rhizome is “a plant part known to grow unpredictably from nodes, giving rise to new shoots, growing against gravity and in all directions” (p. 171). My experience with this CPAR process is somewhere in between; structured and linear in its conception and planning while unpredictable, fluid and organic in its unfolding, intersections and impacts.

CPAR is in principle and practice a group activity often involving people with different power, status, influence, and abilities. As such, “the idea of participation becomes problematic” (McTaggart, 1991, p. 170). In thinking about participation, McTaggart turns to a standard English dictionary to draw a strong distinction between *participation*, meaning “to share and take part’ ... in something or with someone, [and] *involvement*, [meaning] to ‘entangle... implicate... and include’ ... [risking] cooption and exploitation of people in the

realization of the plans of others” (p. 171). In my research, *authentic participation* (Tandon, 1988) means that my partners and I share ownership in every aspect of knowledge production and changes in practice. My partners are not just simply ‘included’.

Tandon has identified several ‘determinants’ of authentic participation in research: ‘1. people’s role in setting the agenda of the inquiry, 2. people’s participation in the data collection and the analysis, and 3. people’s control over the use of outcomes and the whole process’ (Tandon, 1988. P. 13). Tandon’s reference to control over the whole process means that even the research methodology itself may be reinterpreted and reconstituted by participants. (McTaggart, 1991, p. 171).

Herbert (1996) offers another view of participation, the ‘seven Cs’, in terms of levels, ranging from collusion, co-opting, coercion, convincing, coordination, and cooperation, to true collaboration. The principles of CPAR and my research partners both demand true collaboration, the highest form of participation.

The real test to determine whether or not a group is truly engaged in PAR is the extent to which people are actually planning and conducting research for themselves, including collaboratively collecting and analyzing data, and reflecting on its nature. In my research, I honour this view of CPAR as a truly collaborative methodology with an emergent research design. As I will describe in subsequent chapters of my dissertation, my research partners and I collectively determined the purpose, planned action, methods, and data analysis appropriate to each cycle of our CPAR process. Guiding this emergent research design, I promoted the following nine principles identified by McTaggart (1991) with the understanding that even my chosen research methodology itself was open for reinterpretation and revision should my research partners have deemed it necessary:

1. Identification of the Individual and Collective Project
2. Changing and Studying Discourse, Practice, and Social Organization: The  
Distribution of Power

3. Changing the Culture of Working Groups, Institutions, and Society
4. Action and Reflection
5. Unifying the Intellectual and Practical Project
6. Knowledge Production
7. Engaging the Politics of Research Action
8. Methodological Resources
9. Creating the Theory of the Work

In the following section, I describe each principle. Then, throughout my dissertation, I will describe how these principles played out in our emergent CPAR process.

### **Principle One: Identification of the Individual and Collective Project**

The first principle guiding my research relates to the collaborative *identification of the individual and collective project*. Foundational to PAR is a recognition that our individual practices, understandings, and situations are socially constructed. In PAR, “practices [and changing practices] must be understood not solely from the perspectives of the individuals involved, but also in terms of the collective understandings and collective effects of those involved and affected by the practice [or change in practice]” (Kemmis, 2008, p. 124). In my earliest discussions with Bob and Josie, my initial two research partners, I presented CPAR as a methodology in which each of us is called to do research into one’s own practices and to collaborate with others engaged in the project, always building our communicative capacity and expanding opportunities for authentic participation, in an effort to improve our practices, individually and collectively.

As an individual and collective endeavor, collaboration and authentic participation is required from the very onset as the CPAR project itself is identified. The impetus for the

project must come from the defined community (Fals Borda, 1996). “Participants should be able to present evidence of how they started to work on articulating the thematic concern which would hold their group together and how they established authentically shared agreement in the group that the thematic concern was a basis for collaborative action” (McTaggart, 1991, p. 178). Through collaboration and authentic participation in every aspect of the CPAR process, we “create the possibility of a more broadly informed and theorized common project [and] create the material and political conditions necessary to sustain the common project and its work” (McTaggart, 1991, p. 172).

**Principle Two: Changing and Studying Discourse, Practice, and Social Organization:  
The Distribution of Power**

This principle describes the PAR process as involving three interrelated goals: 1) making changes; 2) studying those changes; and 3) and distributing power as a result. In short, I think of this principle in terms of: 1) action; 2) research; and 3) emancipation through communicative power. First, as previously explained, according to Habermasian critical social theory, the culture of a group can be defined in terms of “the characteristic substance and forms of the language and discourses, activities and practices, and social relationships and forms of organization which constitute the interactions of the group” (Kemmis & McTaggart, 1988, p. 16). Therefore, the second principle of PAR focuses our attention on *changing and studying discourse, practice, and social organization*. Practically-speaking, this principle describes the action, the research, and the areas of possible improvement. In essence, the PAR group is required to mobilize and monitor changes across the three registers of improvement: 1) language/discourses, 2) activities/practices, and 3) social relationships/forms of organization.

We can analyse whether our language is becoming more coherent and forming a more orderly discourse, whether activities are becoming established as better informed and more justifiable practices, whether social relationships are becoming organised in structures which better meet our [organizational] aspirations, whether our discourse and practice are consistent, whether our discourse and organization are consistent, and so on. (Kemmis & McTaggart, 1988, p. 44)

As I describe under *Principle Eight: Methodological Resources*, how participants choose to monitor and build a record of their progress is something that is negotiated as a part of the emergent PAR design. *Principle Two* simply specifies *changing and studying discourse, practice, and social organization* as the work of a PAR process. This principle aligns with the primary purpose of my research: to partner with members of Schlegel Villages in the collaborative planning, facilitation, documentation, and critique of a culture change process guided by CPAR.

*Principle Two* then links *changing and studying discourse, practice, and social organization* with the *distribution of power*. Again, as previously described, in light of an understanding that culture is shaped and reshaped through the processes of contestation and institutionalization within and across the domains of individual and cultural action, as a PAR group studies its progress, members, and especially the PAR researcher, should remain attentive to an array of possible social dynamics within the PAR process and research context. Kemmis and McTaggart (1988) explain:

The dialectical relationship of individual and cultural action in the context of the collaborating group... is concretely manifested in the expression of disagreements and agreements, misunderstandings and shared understandings, in clashes and agreements over the coordination of activities, in the eruption and resolution of conflicts of interest, in the formation and working through of power struggles and patterns of domination and resistance, and the like. These are the concrete face of the processes of contestation and institutionalization. And they are worked through in each "register" of language/discourse, activities/practice, and social relationships/forms of organization. Improvement takes place through the dialectic of interaction between the individual and the group; monitoring improvements requires

collaborative monitoring of the processes of contestation and institutionalization as they emerge concretely in each of these three “registers” (pp. 45-46)

This principle is not about the distribution of power during the PAR process (which is certainly important and will be discussed in my section regarding quality criteria for PAR).

This principle is about the distribution of power as an outcome of *changing and studying discourse, practice, and social organization*. I want to highlight this part of the above quote:

“Improvement takes place through the dialectic of interaction between the individual and the group... in the processes of contestation and institutionalization” (McTaggart, 1988, pp. 45-46). Here, ‘improvement’ refers to the rationalization of the lifeworld – confronting and emancipating ourselves from social structures, discourses and practices that are irrational, harmful, and/or unjust in the sense that they cause or support domination and oppression – and distributing or redistributing power in the process. Again, in lieu of distributing or eliminating power, I am more aligned with the Foucauldian idea that we should work to “sap power, to take power” (Foucault & Deleuze, 1989. p. 75), through harnessing the positive and productive features of power/knowledge, and use it to resist a system of power in which expert cultures have been the primary agents. Whether we think of power as distributed, redistributed, taken, or harnessed, McTaggart (1988) asserts improvement takes place in a ‘dialectic of interaction’. From a CPAR perspective, the ideal ‘dialectic of interaction’ is communicative action.

### **Principle Three: Changing the Culture of Working Groups, Institutions, and Society**

The third principle, *changing the culture of working groups, institutions, and society*, suggests the culture of these three groups is actually subject to influence through our CPAR process. PAR “recognizes that people are social beings and that they are members of several different groups – active participants in the living, local and concrete process of constructing



and reconstructing... the culture of the groups of which they are members” (McTaggart, 1991, p. 174). PAR aims to engage three levels of knowledge and transformation: individual, group, and societal, also known as first-, second-, and third-person action research/practice (Reason & Bradbury, 2008). While changing the culture of aging in society seems, on the face of it, beyond the reach of my research, my partners and I recognize that as we work together to change our language-discourses, activities-practices, and social relationships-forms of organization, we carry the potential, individually and collectively, to “prefigure, foreshadow, and provoke changes in the broader fabric of interactions which characterize our society and culture” (McTaggart, 1991, p. 175).

#### **Principle Four: Action and Reflection**

*Action and reflection* is the fourth principle of PAR. This principle begins with the understanding that PAR is “an approach to improving social practice by changing it and learning from the consequences of change” (McTaggart, 1989, para. 1). However, PAR does not begin with action or change. Most PAR projects usually begin with an initial cycle of reflection known as reconnaissance as a basis for planning and action, briefly described under *Principle One: Identification of the Individual and Collective Project*. Next, while notions of action and reflection may not seem to warrant greater description, there are three important aspects of this principle I wish to briefly elaborate on: 1) the importance of starting small; 2) the role of the collective; and 3) the use of observation and reflection for the purposes of evaluation and critique.

First, by design, PAR starts small, both in terms of the number of collaborators and the scope of the work itself, and gradually develops through a spiral of cycles of collaborative planning, action, observation and reflection. The scope of the work increases as

the group expands its activities and membership, progressively including more and more of those involved and affected by the practices in question. As McTaggart (1989) explains, it is also important to gradually grow the scope of the work: “Participatory action research *starts small* by working on minor changes individuals can manage and control, and working towards more extensive patterns of change” (para. 12). By starting small and gradually widening their efforts, group members are able to strengthen their capacity for action and change as they develop ways to meaningfully engage others and build on previous learnings and achievements. I think of it like this: I picture a large oak tree. Then I imagine peering into its thick trunk. I see thousands of growth rings. The spiralling cycles of our CPAR process are like the growth rings which support and strengthen a common centre. As this story unfolds, I will share how our CPAR process began with a few senior leaders, like the center-most growth rings on an oak tree, barely visible but vitally important. But over the years, with each new partner in the process, the rings spread outward, creating a core of immeasurable strength.

A key factor to the growth of a CPAR project, and my second point, is the role of the collective. “The collective plays an important role in deciding where the group and individuals may exert their efforts most effectively” (McTaggart, 1991, p. 175). It is up to the group to direct the flow, intensity and demands of the PAR project and research process. This sounds pretty straightforward – the group decides – however, it is not that simple and requires further explanation. First, let me clarify what is meant by the collective in terms of Habermas’s critique of the social macro-subject: “the collective should be understood not as a closed group with fixed membership – a unified, autonomous, independent, and self-regulating whole – but rather as internally diverse, differentiated, and sometimes inconsistent

and contradictory” (Kemmis & McTaggart, 2005, p. 596). In light of both internal and external differentiation, the collective may aspire to ideas such as dialogue, interdependence, and complementarity, in lieu of coherence, independence, and unity (Kemmis & McTaggart, 2005). The collective formed by a PAR project does not stand in a closed and exclusive position of superiority in relation to other people and groups in the context within which a PAR project occurs. Instead, the collective should be understood as an open group which provides an inclusive space “to create the conditions of communicative freedom and, thus, to create communicative action and public discourse aimed at addressing problems and issues of irrationality, injustice, and dissatisfaction” (Kemmis & McTaggart, 2005, p. 596). In brief, the role of the collective is to provide an inclusive space for communicative action and public discourse, not limited to those who are members of the PAR collective. The idea is not to replace a singular authority with some form of aggregate authority, but to foster *collective capacity building* within the research context (Kemmis and McTaggart, 2005, p. 598). To the extent the collective achieves this aim, the consequences of PAR may result in well-justified, agreed-on collaborative action that is widely understood and supported by people across the context within which a PAR project occurs.

In “projects” and movements aimed at collective capacity building, we see people securing new ways of working on the basis of *collective commitment*. We see them achieving new ways of working and new ways of being that have *legitimacy* because their decisions are made in... the conditions of public discourse in public spheres. (Kemmis & McTaggart, 2005, p. 598)

The role of the collective is, therefore, the development of *people’s collective communicative power*. Instead of exalting the achievements of a charismatic leader or some Superman who swoops-in to save the day, PAR calls us to celebrate the power of collective capacity building as ordinary people work together to change the circumstances and conditions of

their own lives and, thus, transform history. Other forms of non-participatory research or change strategies have, indeed, produced some justifications for improved ways of doing things. But they will always create a problem, as Kemmis and McTaggart (2005) explain:

They will always create a problem of putting the [researcher or leader] as “expert” in the position of mediator, that is, mediating between the knowledge and action and the theory and the practice of practitioners and ordinary people. They will always create disjunctions between what scientific communities and policy-makers believe to be prudent courses of action and the courses of action that people would (and will) choose for themselves, knowing the consequences of their actions and practices for the people with whom they work. (p. 599)

The final point I would like to make under *Principle Four: Action and Reflection* pertains to the use of observation and reflection for the purposes of evaluation and critique. While it seems apparent to me that our collaborative culture change initiative has taken root within Schlegel Villages and will undoubtedly carry on long after my dissertation, it is important to note that I concluded the academic aspect of our work together with a final cycle of planning, action, observation, and reflection oriented toward a group critique of our efforts. Consistent with our CPAR process, we used the four moments of PAR to plan and implement a critique, and then study and reflect on our findings. While this group critique is a necessary part of my research, is it also aligned with my partners’ interests and desires for critical self-reflection and would be a part of their standard operating procedures despite our research partnership. This final cycle of critique was a collaborative endeavor in every regard and will be described in more detail in Chapters Eight and Nine.

### **Principle Five: Unifying the Intellectual and Practical Project**

The fifth principle of PAR is *unifying the intellectual and practical project*. This refers to the importance of the theory-practice dialectic – the joining of knowledge production and action – in the work of reform. Here, I use the word joining because neither

theory nor practice are preeminent in the PAR process. First, my research engaged people in theorizing about their practices and, thus, coming to understand the relationships between the circumstances, actions, and consequences in their own lives. Theorizing in PAR is not an academic or armchair exercise; “rather it is a process of learning, with others, by doing” (Kemmis & McTaggart, 2005, p. 568). This dialectical process involves “using critical intelligence to inform action, and developing it so that social action becomes praxis through which people may consistently live their social values” (McTaggart, 1991, p. 176). In other words, the theories (little ‘t’, as in *not* grand theories, big ‘T’) developed in a PAR process maybe expressed in the form of *rationalities for practice* which are then subjected to additional critical scrutiny through the PAR process (McTaggart, 1989). As I describe each CPAR cycle in detail, you will see how my partners and I worked to develop and engage our critical consciousness to inform planned action, and how reflecting on our actions generated an even greater critical consciousness, thus unifying the intellectual and practical project.

### **Principle Six: Knowledge Production**

The sixth principle, *knowledge production*, refers to the three interrelated kinds of knowledge produced through the PAR process: “knowledge developed by workers, knowledge shared by the group, and knowledge developed by academics” (p. 176). My CPAR project facilitates and documents these three forms of knowledge production resulting from our process, with knowledge developed by workers (and other Schlegel Villages’ community members) and shared by the group as my primary focus, and knowledge developed by academics (myself as the researcher) as my secondary focus. According to Foucault (1980), the exercise of power – in this case, communicative power – enables the release of *subjugated knowledges* as well as the creation of new forms of knowledge.

Subjugated and new forms of knowledge are then used as a resource in the exercise of power. As such, power and knowledge are inextricably linked.

This conception of power/knowledge poses a significant challenge to human science investigators who, in their efforts to separate science from ideology, “maintain that knowledge is only possible where power relations are suspended” (Smart, 1985, p. 64). As previously explained, as a natural offshoot of my reflections on the CPAR process, in the final chapters of my dissertation I explore the relationship between communicative power and knowledge production, focusing on the positive and productive features of power. Today’s struggles, argues Foucault (2000b), are “an opposition to the effects of power linked with knowledge, competence, and qualification – struggles against the privileges of knowledge” (p. 330). Emancipatory efforts are those which seek to free us from the regimes of disciplinary and expert knowledge that transform us into objectified subjects and tie us to an identity. In this work, I demonstrate how CPAR can help groups of ordinary citizens effectively fight against the regimes of disciplinary and expert knowledge as they develop their collective capacity for critical reflection, communicative action, and knowledge production.

### **Principle Seven: Engaging the Politics of Research Action**

The seventh principle, *engaging the politics of research action*, refers to the political nature of PAR as it “involves people in making changes together that will also affect others” (McTaggart, 1991, p. 177). In PAR, participants engage in critical analyses of the institutionally-structured situations in which they work. As the researcher and other participants strive to take action and create change, they are sometimes met with resistance as conflicts emerge between new ideas and practices and those that have been accepted or

institutionalized over time. Competing views, values and practices will most likely arise, but the PAR group must work to overcome resistances. Perhaps the best way to overcome resistance is to continually work to include others as authentic participants in the CPAR process. Also, as the PAR collective grows in strength and numbers, it is also called to build alliances with broader social movements and other “critical friends” (Kemmis & McTaggart, 2005, p. 571) as a way of enhancing the understanding and political efficacy of those involved. Thus, later in my dissertation, I describe how my researcher partners and I broadened our understanding of culture change and political efficacy through participating in the *Pioneer Network National Conference* (see [www.pioneernetwork.org](http://www.pioneernetwork.org)), an umbrella organization for the culture change movement in North America. I also describe how my partners and I both draw on the resources of the culture change movement and, how we contribute our growing understanding of culture change back into the movement. Further, I describe the involvement of Schlegel Villages, the RIA and my research partners in co-founding, planning and participating in the inaugural Canadian culture change conference, *Walk With Me: Changing the Culture of Aging in Canada* (see [www.the-ria.ca/walkwithme](http://www.the-ria.ca/walkwithme)). Through connecting the local research site to the core of a social movement, CPAR guides groups of people in creating networks of communication, opening a shared space for the practice of communicative action and political engagement.

### **Principle Eight: Methodological Resources**

*Methodological resources*, the eighth principle, describes how information, such as interviews, field notes, logs, and other documents, is collected and analyzed in the PAR process. However, before describing this principle, it is first important to recognize that “the interpretive aspect of participatory action research is not an end in itself. Its primary purpose

is to make action taken by individuals and the collective in the situation better informed and more prudent” (McTaggart, 1991, p. 178). In CPAR, change is seen as a process, not a product. As such, data is collected to advance and monitor change, and, in light of our reflections on the tentative products of change, steer our planning and actions in the continuing CPAR process (Kemmis & McTaggart, 1988).

Solving the problem of what kinds of data we need and how to gather it is part of the CPAR process. Furthermore, it is important that participatory action researchers remain “open minded about what counts as evidence (or data)” (McTaggart, 1991, p. 177). A variety of data-gathering methods may be used to collect different types of data (e.g., questionnaires, focus groups, interviews, observations, arts-based methods, etc.). In fact, there is almost no limit to what methods may be used as researcher partners collaboratively plan and the *emergent research design* unfolds. In PAR, it is important to value all types of data. Throughout Chapters Four through Nine, I describe how my research partners opted for an eclectic, thoughtful and strategic mix of data collection methods over the course of our CPAR process. I also describe the variety of ways my research partners and I gathered and analyzed data to support various aspects of our CPAR process. In addition, I describe specifically how and why we selected certain methods, how we collaboratively collected and analysed the data, and how we reflected on and used our findings.

Understanding that the methods and data of a PAR project are emergent and oriented toward facilitating collaborative action, at least one methodological resource is a given: a detailed record of our work. All PAR projects involve keeping detailed records which describe: 1) what is happening, or has happened, in the PAR process as accurately as possible, and 2) people’s responses, reactions, reflections, and other impressions about the



research process, particularly from all research partners. Again, how participants choose to monitor changes and build a record of their process and progress is something that is negotiated as a part of the emergent PAR process. It is very important that monitoring and reflection become *shared* responsibilities and not the work of an individual (i.e., the researcher) on behalf of the group. While honouring the emergent research design of PAR, certain forms of data are simply logical to include such as meeting minutes and the researcher's project journal (Kemmis & McTaggart, 1988) that contains:

1. notes and reflections on changing uses of language and the development of more coherent discourses...
2. notes and reflections about changing activities in [the] setting, and the emergence of more coherently described and justified practices...
3. notes and reflections about changing social relationships among those involved in the setting, and any emerging changes to the formal organizational structure...
4. notes and reflections about changes in the way the group is participating in the action research process itself... and on the way the action research process relates to other processes and activities in [the] workplace and beyond (for example, does the collaborative practice of the action research process contrast with non-collaborative, hierarchical, bureaucratic, coercive or competitive relationships in [the] workplace?). (pp. 50-51)

In working with my partners to build a detailed record of our work, throughout this CPAR study, I maintained a record of all Support Advisory Team meeting minutes and associated materials and resources, as well as an electronic project journal with my notes and critical reflections.

### **Principle Nine: Creating the Theory of the Work**

The ninth and final principle, *creating the theory of the work*, required me and partners to give a reasoned justification of our CPAR work to others. This principle builds on the previous principles regarding *methodological resources* and speaks to the importance of detailed record keeping and rigorously gathered and analyzed data to support participants in demonstrating a thoughtful and critically reflective rationale for the work they are doing and

the changes they make. McTaggart (1991) explains: “Having developed such a rationale, they may legitimately ask others to justify their own practices in terms of their own theories and the evidence of their own critical self-reflection” (p. 179). Creating a theory of work also better enables a CPAR group to affect changes at the levels of administration, government and policy. The CPAR group does not impact these systems directly, but indirectly:

They aim to generate a sense that alternative ways of doing things are possible and feasible and to show that some of these alternative ways do indeed resolve problems, overcome dissatisfactions, or address issues... It is only by the force of the better argument, transmitted to authorities who must decide for themselves what to do, that they influence existing structures and procedures. (Kemmis & McTaggart, 2005, p. 590)

With a commitment to this final PAR principle, my research partners and I agreed early on that as a part of our process, we would draw on our detailed records and reflections from our Research Reflection Retreat to construct a story about our CPAR culture change process, and to offer it as a sort of process- and communicatively-driven guidebook for other organizations. Where appropriate in Chapters Four through Eight and in greater detail in Chapters Nine through Eleven, I share our critical reflections and learnings about a culture change process guided by CPAR.

### **Quality in Critical Participatory Action Research**

Reflecting on action research 20 years after ‘becoming critical’, Kemmis (2006) asserts that “some – perhaps most – action research no longer aspires to having [a] critical edge, especially in the bigger sense of social or [institutional] critique aimed at transformation of the ways things are” (p. 459). Kemmis provides examples of the kinds of action research he deems inadequate, including action research that aims only to: 1) improve techniques; 2) improve the efficiency of practices; 3) achieve conformity by implementing

government policies or programs; 4) understand the improvement of practice only from the perspectives of professional practitioners without genuinely engaging the voices and perspectives of others involved in the practice; and 5) engage a small group of people acting alone rather than in open communication with other participants whose lives are involved in or affected by the practices being investigated. Based on these examples, one can make inferences about what is adequate, or, better yet, quality critical participatory action research. However, before entering into this discussion about quality in the context of my research, I want to suggest that we move away from the idea of offering quality standards or rules by which others may judge and police a CPAR process, and move instead toward stimulating dialogue about the opportunities, challenges and complexities of conducting a CPAR project (Bradbury & Reason, 2003). Also, I feel it is important to mention that in my review of several PAR dissertations, I found that many PAR researchers slipped into post-positivist and interpretivist paradigms when discussing issues of quality. In all pursuits – research and otherwise – I endeavor to maintain a critical stance. Research that aspires to principles and practices of PAR, especially *critical* PAR, views science as a political endeavor whose aim shifts from seeking to *measure* or *understand* reality to *changing* reality. As such, the quality of a PAR project should be based on action-oriented criteria.

While there is considerable scholarship about the nature of quality in both action research and critical qualitative inquiry, my own judgements and critical, action-oriented values align best with the views of Bradbury and Reason (2003), who suggest five criteria for quality in action research. They argue good action research will:

1. be both aimed at and grounded in the world of practice;
2. be explicitly and actively participative: research *with, for* and *by* people rather than *on* people;

3. draw on a wide range of ways of knowing – including intuitive, experiential, presentational as well as conceptual – and link these appropriately to form theory;
4. address questions that are of significance to the flourishing of human community and the more-than-human world;
5. aim to leave some lasting capacity amongst those involved, encompassing first, second, and third person perspectives. (p. 171)

In my research, I endeavored to achieve these five criteria. First, my CPAR project is clearly focused on the practices of all those who work within Schlegel Villages' 12 communities.

The second quality criterion speaks to the participatory nature of PAR. From the outset of this project, my thinking about participation has been greatly influenced by my previous work to develop a framework for understanding and mobilizing authentic partnerships in dementia care (Dupuis, Gillies, Carson, Whyte, Genoe, Loiselle, & Sadler, 2012). Building on the relationship-centred work of Nolan, Davies, Brown, Keady, and Nolan (2004), and integrating understandings from the critical tradition, and from data collected in several participatory projects conducted in the Murray Alzheimer Research and Education Program (MAPEP) at the University of Waterloo, my doctoral supervisor, Dr. Sherry Dupuis and I, along with five of my colleagues and a number of community partners, reflected on our respective practice backgrounds and experiences of doing participatory research and projects and worked collaboratively to identify principles and enablers of authentic partnerships (Table 2.1). These principles and enablers, originally developed to support the inclusion of all partners within a dementia context in decision-making, hold great potential when applied to CPAR. I believe that by engaging in regular critical reflection and dialogue about these practical and easy-to-understand principles and enablers, a CPAR group is able to work toward and support the five key processual requirements of Habermas'

discourse ethics, as described in Chapter One: generality; autonomy; ideal role taking; power neutrality; and transparency (Flyvbjerg, 1998).

Table 2.1. *Summary of Authentic Partnerships* (adapted from Dupuis et al., 2012)

<b>Authentic Partnerships</b>	
<b><i>Guiding Principles</i></b>	
<b>Genuine regard for self and others</b>	<ul style="list-style-type: none"> <li>• Upholding individual rights, including the right to respect, dignity, full engagement in life, and self determination</li> <li>• Valuing others and feeling valued</li> <li>• Knowing each other and honouring individual uniqueness</li> <li>• Believing everyone has the potential for growth and development</li> </ul>
<b>Synergistic relationships</b>	<ul style="list-style-type: none"> <li>• Developing relationships that are characterised by interdependence and reciprocity</li> <li>• Including a diversity of stakeholders; all voices are equally valued</li> <li>• Building on diversity and incorporating the gifts of each partner</li> </ul>
<b>Focus on the process</b>	<ul style="list-style-type: none"> <li>• Staying flexible and responsive to change</li> <li>• Remaining open to learning from mistakes</li> <li>• Embracing creativity and non-traditional ways of doing things</li> </ul>
<b><i>Enabling Factors</i></b>	
<b>Connecting and committing</b>	<ul style="list-style-type: none"> <li>• Include a diverse group of individuals involved in care and support</li> <li>• Collectively determine goals and expectations for the partnership</li> <li>• Identify strengths, talents, gifts and resources</li> <li>• Determine how to support the inclusion of all partners</li> </ul>
<b>Creating a safe space</b>	<ul style="list-style-type: none"> <li>• Create a space that promotes emotional and physical comfort</li> <li>• Build trust to help members feel comfortable expressing their views without fear of being dismissed, judged or ridiculed</li> <li>• Discuss upfront how to foster strong relationships</li> <li>• Be attuned to indicators of discomfort or frustration</li> <li>• Provide a familiar environment, free of distractions, that encourages people to really be present</li> </ul>
<b>Valuing diverse perspectives</b>	<ul style="list-style-type: none"> <li>• Appreciate everyone’s knowledge and contributions</li> <li>• Recognize and value different styles and types of engagement</li> <li>• Demonstrate that all voices count by acting on people’s insights</li> <li>• View differences as opportunities</li> </ul>
<b>Establishing and maintaining open communication</b>	<ul style="list-style-type: none"> <li>• Recognize communication as a dynamic process</li> <li>• Provide a range of alternatives for communicating</li> <li>• Provide time for people to process information and share thoughts</li> <li>• Use accessible language</li> <li>• keep all partners ‘in the loop’</li> <li>• Regularly clarify meanings</li> </ul>
<b>Conducting regular critical reflection and dialogue</b>	<ul style="list-style-type: none"> <li>• Provide opportunities for self, and group, reflections and dialogue</li> <li>• Regularly ask how our approach is contributing towards building authentic partnerships</li> </ul>

As a part of developing the authentic partnerships approach, my partners and I also created several reflection questions for dialoguing and engaging with the principles and enablers. I adapted the reflection questions regarding the five enablers (Table 2.2) to help guide me and my partners in working collaboratively as members of the Support Advisory Team. We returned to these questions throughout our CPAR process, and, as necessary, made adjustments to support participation in collaborative decision-making. Later in my dissertation, I describe how, as a part of our culture change work, my colleague, Dr. Jennifer Gillies, and I introduced authentic partnerships to 180 Village members at Schlegel Villages' Operational Planning Retreat in 2011, and how, following that retreat, representatives from each Village used the authentic partnerships framework to guide the formation and work of a Village Advisory Team.

Table 2.2. *Reflection Questions for Enablers of Authentic Partnerships* (adapted from Dupuis et al., 2012)

<p>Connecting and Committing</p> <ul style="list-style-type: none"> <li>• Who will (or will not) be included on the Support Advisory Team? Why?</li> <li>• What supports might Support Advisory Team members need in order to be meaningfully engaged?</li> </ul>
<p>Creating a Safe Space</p> <ul style="list-style-type: none"> <li>• How might I/we promote and gauge the emotional and physical comfort of each Support Advisory Team member?</li> <li>• How might I/we nurture supportive relationships with each Support Advisory Team member?</li> </ul>
<p>Valuing Diverse Perspectives</p> <ul style="list-style-type: none"> <li>• How might I/we demonstrate that I/we value all perspectives and contributions?</li> <li>• How will we work to resolve differences of opinion?</li> </ul>
<p>Establishing and Maintaining Open Communication</p> <ul style="list-style-type: none"> <li>• How might I/we ensure that all Support Advisory Team members have the opportunity and time to contribute?</li> <li>• What are some different communication strategies (verbal, non-verbal, technological, creative) I/we can use to enhance participation on our Support Advisory Team?</li> </ul>
<p>Conduct Regular Reflection and Dialogue</p> <ul style="list-style-type: none"> <li>• How can I/we build regular reflection and dialogue into our relationships with</li> </ul>

Village members who are not a part of the Support Advisory Team?

- How can I/we build regular reflection and dialogue into each Support Advisory Team meeting?

The authentic partnerships approach also supports the third quality criterion for action research, *drawing on a wide range of ways of knowing – including intuitive, experiential, presentational as well as conceptual – and link these appropriately to form theory*. In my study of PAR, I have learned much about this quality criterion from the work of Colombian sociologist, activist, and researcher, Orlando Fals Borda (1996), one of the founders of PAR, who proposes four practical guidelines to support PAR researchers' strivings to combine academic knowledge with their research partners' (and their own) wisdom and know-how, or *vivencia*, which, in Spanish, means existential knowledge learned from experience.

1. Do not monopolize your knowledge or arrogantly impose your techniques, but respect and combine your skills with the knowledge of the... grassroots communities taking them as full partners and co-researchers, that is, fill in the distance between the subject and object.
2. Do not trust elitist versions of history and science which respond to dominant interests, but be receptive to counternarratives and try to recapture them for purposes of education and enlightenment to advance peoples' struggles for power and justice.
3. Do not depend solely on your culture to interpret facts, but recover local values, traits, practices, beliefs, and arts for action by and with the researched organizations; this will enhance their dignity as an ingredient for their power; latent or actual, and will satisfy the researcher's commitment with progress and justice.
4. Do not impose your own ponderous scientific style for communicating results, but diffuse and share what you have learned together with [your research partners], in a manner that is understandable and even literary or pleasant; for science should not be necessarily a mystery or only a monopoly of jargon-loaded experts, intellectuals, and consultants. (p. 179)

Two things that aided me in upholding and critically reflecting on these principles throughout our CPAR process – much more than reflexive journaling – were my relationship and frequent meetings with Bob Kallonen. Since the birth of this project in 2009 through our

Research Reflection Retreat in 2013, Bob and I met regularly for open and honest discussions about how to keep our work grounded in practical and lived realities, using formal knowledge (mine, his, and that of others) as a resource to open a communicative space where a wide range of ways of knowing can be expressed and fully appreciated. In addition to my other research partners, Bob helped me keep my academic-self in check.

The second part of the third quality criteria involves linking what is learned to form a theory – an organized understanding and statement of practical knowledge. This *lived* knowledge contributes to the increased well-being of people, communities, and the wider ecology in which we live. Reason and Bradbury (2008) explain:

So action research is about working toward practical outcomes, and also about creating new forms of understanding, since action without reflection and understanding is blind, just as theory without action is meaningless. And more broadly, theories which contribute to human emancipation, to the flourishing of community, which help us reflect on our place within the ecology of the planet and contemplate our spiritual purposes, can lead us to different ways of being together, as well as providing important guidance and inspiration for practice... (p. 4)

There are several examples throughout my dissertation of how my partners and I met Bradbury and Reason's third quality criteria for PAR. For example, in Chapter Four, I describe how members of Schlegel Villages worked collaboratively to develop their own organized understanding and statement of current practice in 2009, which led to the identification of our collective CPAR project. In Chapter Five, I describe how members of Schlegel Villages developed an organized understanding of their strengths which led to the creation of a set of aspiration statements used to guide the organization toward a more ideal future. Another example can be found in Chapter Nine, as members of Schlegel Villages critiqued and developed a shared understanding of our culture change process and impacts from 2009 to 2014, which led to the identification of further opportunity areas. In all these



examples, a wide range of ways of knowing, all based on lived experiences, were linked together to form an organized understanding and statement of practical knowledge (i.e., a theory) that was then used to guide new ways of being, doing and relating (i.e., culture change).

Here we see a link to the fourth quality criterion and the importance of *addressing questions that are of significance to the flourishing of human community and the more-than-human world*. In Chapter Four, I describe in detail how I helped ensure the fourth quality criteria by working collaboratively with my research partners and a wide range of stakeholders to conduct a reconnaissance of Schlegel Villages' culture, exploring issues and questions of significance to them, in order to develop a shared thematic concern and identify the individual and collective project. Through our culture change work, we have connected with a larger social movement to transform the culture of aging, hence contributing to the flourishing of human community. As for the "more-than-human world" (Reason & Bradbury, 2003, p. 171), while my partners and I may not have done much for earthly nature, we worked hard to effect change in the human culture of aging.

The fifth quality criterion speaks to the importance of developing capacity among the people and group involved in the CPAR process, engaging three levels of knowledge and transformation: individual, group, and societal, also known as first-, second-, and third-person action research/practice. Reason and Bradbury (2008) explain:

- First-person action research/practice skills and methods address the ability of the researcher to foster an inquiring approach to his or her own life, to act choicefully with awareness, and to assess effects in the outside world while acting...
- Second-person action research/practice addresses our ability to inquire face-to-face with others into issues of mutual concern – for example in the service of improving our personal and professional practice both individually and separately...

- Third-person action research/practice aims to extend these relatively small scale projects to create a wider impact... action research will be of limited influence if we think only in terms of single cases... we need to think of creating a series of events interconnected in a broader stream – which we can see as social movements or social capital. (p. 6)

My research aims to engage all three levels of action research/practice. Later, I describe the knowledge and transformations that my partners and I have experienced as individuals, as a group, as an organization, and as a part of a broader social movement through our connections to the Pioneer Network (Fagan, 2003), Partnerships in Dementia Care Alliance (Dupuis et al., 2014) and the inaugural Canadian culture change conference (Walk With Me, 2014).

Interestingly, in my review of various participatory studies, I came across an article about authenticity, an interpretivist quality criteria, that helped me gain greater confidence in proposing a purely action-oriented quality criteria for my PAR study. The article is about a model of participatory research resulting from a collaboration between Sweden and the United Kingdom involving researchers, older adults, and their family and professional care partners in the design and evaluation of services (Hanson, Magnusson, Nolan & Nolan, 2006). The AVS model, named after the AldreVast Sjuharad Research Centre in Sweden, is underpinned by constructivist principles, including the authenticity criteria for quality originally articulated by Lincoln and Guba (1985, 2000; Guba & Lincoln, 1989) (Table 2.3).

However, the developers of the AVS model were concerned about the accessibility of this language to their stakeholders; “what meaning would words such as ‘ontological authenticity’ have for [older people and their family and professional care partners]?” (p. 330). The developers decided to re-label the criteria, while attempting to preserve their original intent; what does the authenticity criteria mean in lay terms? When I read their re-

labeled criteria, however, I sensed something beyond a simple re-labeling. I detected a critical transformation; quality criteria that are more aligned with the action-orientation of PAR and the five quality criteria identified by Bradbury and Reason (2003). Indeed, the AVS criteria helped me see a link between the quality criteria for authenticity and the quality criteria for action research (Table 2.4). Basically, I think Bradbury and Reason’s (2003) quality criteria for action research describes *how* to promote authenticity in the research endeavor.

Table 2.3. *Authenticity Criteria for Constructivist Research* (Rodwell, 1998; Lincoln & Guba, 2000 as cited in Hanson, et al., 2006)

Fairness	Are the voices of all the major interest groups heard? (That is, are all their opinions listened to and valued?)
Ontological authenticity	Does the study provide participants with new insights into their own situation?
Educative authenticity	Does the study help participants to better understand the position of other interest groups?
Catalytic authenticity	Does the study stimulate or identify areas for change?
Tactical authenticity	Does the study facilitate, enable or empower change?

A final note about quality: While Bradbury and Reason “expect a PhD thesis using action research to contain a review of the strengths and weaknesses of the work in relation to these [five] issues [or criteria]” (p. 170), they also argue that no action research project can fulfill all of these aims equally and that judicious choices need to be made, and explained. That is “the primary ‘rule’ in approaching quality with [the] practice of action research... is to be aware of the choices one is making and their consequences” (p. 170). Throughout the course of my study, as I worked with my partners to advance a quality CPAR project based on the criteria above, I paid close attention to what Bradbury and Reason refer to as the

‘choice-points’ in our CPAR process, and I made *my* decisions and *our* decisions explicit both at the time of decision making and in my account of our work together, to the best of my ability.

Table 2.4. *Relationship between Authenticity and Quality Criteria for Action Research*

Original Constructivist Quality Criteria for Authenticity (Lincoln & Guba, 1985, 2000; Guba & Lincoln, 1989)		Re-Labeled AVS Criteria or Authenticity (Hanson, et al, 2006)		Quality Criteria for Action Research (Bradbury & Reason, 2003, p. 171)
Fairness	means	equal access	which I promoted by	being explicitly and actively participative; by conducting research <i>with, for</i> and <i>by</i> rather than <i>on</i> people.
Ontological authenticity	means	enhanced awareness of [one’s] own views / opinions	which I promoted by	engaging my partners in action research, including regular critical reflection and dialogue, aimed at and grounded in the world of practice.
Educative authenticity	means	enhanced awareness of [the] views / opinions of other stakeholders	which I promoted by	working collaboratively with my partners to open a communicative space in which we drew upon and incorporated a wide range of ways of knowing – including intuitive, experiential, presentational as well as conceptual – and linked these to form theory.
Catalytic authenticity	means	encouraging action	which I promoted by	working with my partners to address questions that are of immediate significance to the flourishing of our communities and the world around us.
Tactical authenticity	means	enabling action	which I promoted by	aiming to leave lasting capacity amongst those involved – my research partners and individuals within our communities – encompassing first, second, and third person action research.

## **Part II: Reconnaissance**

## Chapter Three: My Reconnaissance

As Kemmis and McTaggart (1988) explain, most critical participatory action research (CPAR) processes begin with an initial phase of reflection, what they refer to as ‘reconnaissance’, as a basis for planning and action. The idea is for a group to thoughtfully take stock of their current situation before embarking on a journey of transformation. We must have a clear understanding of the status quo. We must know something about the way long-term care homes fit into the wider contexts of aging and society. We must have some historical understanding about the origin and evolution of long-term care homes, how they have been formed and reformed through history, showing us not only what has changed, but also some of the hindrances to change. But “not only must we have a general historical understanding, we must also have some historical self-understanding” (Kemmis & McTaggart, 1988, p. 55) – an understanding of our own personal histories within the research context, and the ways our ideas and practices have been formed. As such, before describing Schlegel Villages’ collective reconnaissance, I offer my own critical, historical self-understanding.

In this chapter, I offer my personal narrative as a long-term care worker in the United States since 1987 and, more recently, in Ontario, Canada. Woven into my narrative is a critical historical review of long-term care. Taken together, I hope to illuminate some of the experiences and complexities that have shaped my current thinking and position myself within the long-term care culture change movement to date. I reflect on my long-term care career in light of who I am and what I know today, and based on my self-understandings of the past, offer a set of emerging values that I carried into the research context.

## Storytelling

As Reason and Marshall (2006) suggest, “All good research is *for me, for us, and for them*: it speaks to three audiences...” (p. 315). It is *for me* to the extent that it responds directly to my sense of being-in-the-world. “For the action researcher, this can be an intimate undertaking, consistent and congruent with ways we see ourselves in the world and the things that are important to us” (Herr & Anderson, 2005, p. 72). As an action researcher, it is essential that I reflect upon, situate and share my philosophies, values and perspectives as they relate to my area of thematic concern, in this case, the long-term care culture change movement. To the extent that I can come to know and understand my own feelings, thinking and ideas – my own values, prejudices, and hopes – as an action researcher, it is my responsibility not to declare and then set aside my own interests, as though some kind of mystical objective detachment is even possible, but to engage my full self as a contributor in the research process (Dupuis, 1999), and as a result, experience personal transformation.

Whereas some research approaches have suggested that researchers keep their passions and themselves out of the process, we are suggesting that the questions we pursue in action research are often related to our own quandaries and passions. (Herr & Anderson, 2005, p. 72)

But there is another reason why I want to share my story, a reason that is more practical than methodological, a reason that connects the art and practice of storytelling with culture change itself.

During a 2004 interview, Dr. Bill Thomas was asked, “What kinds of skills or competencies are necessary to drive change in an organization serving elders?” (Keane, 2004, p. 45). In light of today’s orientation toward evidence-based practice and our ever-increasing reliance on technology, his answer may come as a bit of a surprise. Dr. Thomas said,

Number one is storytelling ability. By this I don't mean "once upon a time." The stories I'm talking about encapsulate lessons into digestible, memorable chunks. Great political leaders do this – talk about a particular policy or project in terms of a great journey, with all the obstacles and rewards that lie ahead. The senior-care leader has to lay out the culture-change effort in this manner. (Keane, 2004, p. 45)

Storytelling – the most important skill or competency to drive culture change. I agree that a story has the ability to illuminate meaning much more than facts or figures. With this in mind, and with an appreciation of first-person action research/practice, I would like to share a culture change story which traces the development of my career within the field of long-term care and senior living, placing my small resume of culture change experiences alongside, but more often behind, much greater pioneering efforts, as I reflect upon and learn from our individual and collective journeys. My story is divided into three somewhat chronological sections: 1) Reflecting on the Origin of the Nursing Home, which describes my entry into the world of long-term care as a volunteer and frontline staff member, set against a historical backdrop tracing the evolution of the nursing home from its 18<sup>th</sup> century poorhouse roots to the modernist institution we know today; 2) Reflecting on the Nature and Identity (Crisis) of the Nursing Home, which details two areas of legislation in the United States with a direct impact on the culture of long-term care, specifically the Omnibus Reconciliation Act of 1987 and the expansion of Medicare funding for skilled nursing within long-term care homes; and 3) Reflecting on the Adventures of a Culture Change Failure, in which I share some of my previous culture change experiences and offer a review of the culture change literature to date. The title of this last section is not meant to suggest that I have been a worthless employee, or that I have failed to make improvements of any kind or to achieve some level of meaning or humanity in my long-term care career. It is rather my way of admitting that my change efforts, which have run alongside many greater efforts and



decades of reforms, quality improvement strategies, increased oversight, and tighter regulations, have in fact failed to reshape the overall culture of long-term care into something more humane and life-affirming. Today there are more than 18,000 long-term care homes across North America – that’s 5,000 more nursing homes than McDonald’s restaurants – and of these, only a few hundred have truly transformed their institutional cultures into places of human flourishing (Baker, 2007; Fagan, 2013). Finally, I conclude my reconnaissance by clarifying the values and assumptions I carried into my CPAR work with Schlegel Villages.

### **Reflecting on the Origin of the Nursing Home**

A hospital and a poorhouse got together and they had a baby, and the baby was a nursing home and, you know, it’s a little bit like its mama and a little bit like its papa. And at its deepest heart, it’s an institution, and that is just not any way to live a life. (Thomas, 2002, para 9)

My relationship with long-term care homes began 27 years ago. I was in the sixth grade and lived with my family in the Arizona desert. As you may imagine, there is not much for a kid to do on 100 acres of dirt. So I volunteered on weekends at the Arizona Pioneers’ Home in nearby Prescott, where my mother worked as a nurse. We used to call it “the Home.” The original three-story brick building was built in 1911 upon a granite promontory overlooking the city. Originally designed to shelter and care for 40 old-time miners and settlers, the Home accepted its first pioneers, whom they referred to as ‘guests’, on February 7, 1911. An article from the *Prescott Journal-Miner* (1911) tells of this momentous day:

Judge Griffin was the first to walk up the trail to the Home, and Captain St. John, assistant superintendent, gave him entree to the interior, and incidentally his preference to the selection of quarters. This veteran of the colony went to the northwest corner on the first floor and threw his effects into that room, where he said he would ‘camp’ for the remainder of his days. A few minutes afterward Mr. St. James came along, and after taking the ‘tracks’ of his Hassayampa colleague, pulled on the latch string, said it looked good to him, and believed he would ‘bunk’ with the Judge again, just as they had done on Lynx Creek, away back in 1863. These men, in

all the years that have elapsed since they were associated in mining, have maintained a regard that is almost kindred in affection for one another. The shadowy past will be recalled in all the pleasures and privations incidental to those days, and the two pioneers will again be at home.

Over the decades, the Home expanded and evolved into what is now known as a ‘nursing home’. Today, it continues to provide long-term care and services for 102 ‘residents’, as they are now commonly referred. In the United States, this evolution from a ‘home for the aged’ to a ‘nursing home’ was largely influenced by the Social Security Act of 1935. Before I explain this, allow me to turn back the clock a little further.

Today’s long-term care homes, in both the United States and Canada, emerged from the public poorhouses of the 1700s (Forbes, Jackson, & Kraus; 1987; Tobin, 2003). To prevent people from taking advantage of the opportunity for free room and board, poorhouse life was made, by design, as unappealing as possible (Vladeck, 1980). As time passed, the poorhouses became catchalls for anyone who could not survive on their own, including: alcoholics, orphans, single mothers, persons with mental illness, petty criminals, and dependent older adults without financial or family resources. In the 1800s, seeking a more humanistic alternative for older adults, religious and community groups built not-for-profit ‘homes for the aged’ to provide “a haven for elderly individuals who generally did not have family members able or willing to provide a home for them” (Tobin, 2003, p. 55), most of whom were never-married women. Today, in both the United States and Canada, women continue to comprise the majority (approximately 70%) of the long-term care population (Armstrong & Banerjee, 2009), “prompting many to note that long-term care is not just a health issue, but a woman’s issue” (Banerjee, 2009, p. 34). Even the Arizona Pioneers’ Home, which was originally designed for the “men who built Arizona” (Unknown

newspaper, August 15, 1914) predominantly serves older women today (Phone conversation with receptionist at Arizona Pioneers' Home, July 2, 2011).

In the United States, the Social Security Act of 1935 created a program called Old Age Assistance (OAA) which provided modest financial security for older Americans, but only those who did not reside in public institutions. Thus, tens of thousands of older Americans moved from public institutions into privately-owned, profit-making boarding homes (Tobin, 2003). As the age and health needs of older borders continued to change, boarding homes added nurses and started calling themselves *nursing* homes (Tobin, 2003). Initially, most nursing homes were small, family-owned outfits, but with the establishment of Medicare and Medicaid in 1965, the nursing home industry grew into big business (Tobin, 2003). Please note, *Medicaid* is a federally-funded, state-administered program that pays for long-term care and other health services for people, including older adults with low incomes and limited assets. In contrast, *Medicare* is a federal health insurance program that provides broad medical coverage, and time-limited long-term care coverage, for Americans 65-years of age and older, without consideration of personal income level.

Today, residential long-term care in the United States is dominated by the for-profit sector. Approximately 70 percent of Medicare- and Medicaid-funded beds in the United States are for-profit, and 54 percent are concentrated in large corporate chains (Harrington, Carillo, Blank, & O'Brien, 2011). In Canada, except in Ontario, residential long-term care is still dominated by non-profit and publicly-owned facilities (McGregor & Ronald, 2011). However, the for-profit sector in Canada continues to expand, despite a growing body of research that demonstrates a link between for-profit ownership and inferior quality and outcomes (McGregor & Ronald, 2011).

Reconsidering the Arizona Pioneers' Home, it was for me a place of fascination; a bit like Bonanza meets the Panopticon. Of course, as a child, I failed to understand the dehumanizing effects of such an institution where people are largely subjugated to the rules and procedures of the system (Foucault, 1995; Goffman, 1961), which is a theme I clearly recognized upon reflection of my experiences during this first introduction to long-term care. Heedless at the time to the importance of embracing a value of critical questioning and resistance of the modernist institution, I roamed the halls with a sense of curiosity, a feeling that I had somehow gained access to a secret world shut away from the broader community (Dupuis, Smale, & Wiersma, 2005). I remember the spacious wards and infirmary; the maze of corridors lined with residents dozing in wheelchairs; the mystery of the boiler room; nurses in starched, white uniforms; the choreography of meal times; the quiet of the small chapel; and my favourite place of all, the pool hall where the old-guys used to smoke, spit, and tell stories about the Wild West. On weekends, I wandered the Home – visiting, listening, wheeling residents from one activity to the next; doing my best to offer a helping hand without breaking any rules, and there seemed to be many. In the afternoons, I played my guitar for anyone willing to listen. I only knew two songs, but no one seemed to mind. I made a lot of friends at the Home, and on our drive home each week, my mom and I swapped stories about our various experiences throughout the day.

That is what hooked me – the stories. I kept tabs on all of my favourite residents during the school week. My mom worked the 7am-3pm shift, and each day she returned home with the most entertaining updates. I loved that we could share this special connection. My older sister, who had no interest in the Home, teased that the only boys who liked me were old men, and my younger brother was far more interested in the stories that our dad

brought home. He was a sheriff. And so became the afterschool routine – listening to my mom’s stories, glued to her every word. It was like our own private soap opera, and on weekends, I joined the thick of the plot.

A few years later my family moved to Washington State so my dad could join the family business, a manufacturing company that made industrial-strength synthetic slings and cargo control. His stories ceased to entertain my brother. My mom’s stories, however, continued without skipping a beat. She found work in another nursing home, the Sequim Nursing Center. Originally the Old Folks Home and today known as Discovery Memory Care (a sign of the times), Sequim Nursing Center was smaller than the Arizona Pioneers’ Home, but it was otherwise the same. It looked the same, smelled the same, was staffed the same, and ran the same; everything in its predictable order. Only this time I was on the payroll. My mom, who somehow convinced the dietary supervisor to give me my first afterschool job, proudly took me shopping for all white work clothes. The year was 1987. I was 15 years old, hired as a dining room assistant. Nineteen eighty-seven was a significant year to this story for reasons well beyond my first paycheck. It was the birth of the Omnibus Reconciliation Act (OBRA) of 1987 in the United States, which legislated that each nursing home resident “be provided with service that is sufficient to attain and maintain his or her highest practicable physical, mental, and psychosocial well-being” (US Congress, 1987); an interesting story with a twisting plot.

### **Reflecting on the Identity (Crisis) of the Nursing Home**

In 1983, the National Citizens’ Coalition for Nursing Home Reform (NCCNHR), a consumer advocacy group, in partnership with 43 national organizations and individuals, released its *Consumer Statement of Principles for the Nursing Home Regulatory System*

(Holder, 1983), which advocated for residents' rights and the importance of resident assessment. In 1985, NCCNHR, with support from the Robert Wood Johnson Foundation, the Health Care Financing Administration (HCFA, now the Centers for Medicare and Medicaid Services, or CMS), and the American Association of Retired Persons (AARP), published focus group findings that described how nursing home residents themselves defined 'quality' (Koren, 2010b). At a NCCNHR symposium that same year, residents of long-term care told federal officials that 'quality of care' and 'quality of life' are inescapably linked and equally important; an idea that figured prominently in subsequent legislation and regulations (Koren, 2010b).

According to Walshe (2001), "before the establishment of Medicare and Medicaid in 1965, there were essentially no federal standards regulating nursing homes, regulation was left up to the states, and standards varied widely" (p. 129). Once federal regulations were enacted, they were, however, "inadequate in design, poorly implemented, and often unenforced" (p. 129). In 1984, in response to the NCCNHR's advocacy, the U.S. Congress asked the Institute of Medicine to conduct an investigation and recommend reforms. In 1986, the Committee on Nursing Home Regulation of the Institute of Medicine published *Improving the Quality of Care in Nursing Homes*, a landmark report which revealed a very poor quality of care in American nursing homes and recommended changes in regulatory policies and procedures necessary to ensure satisfactory care *and* quality of life. As Vladeck (2003) summarizes:

... the overall thrust of the report was clear: Nursing homes took care of sick people, but they were also the places where their residents (the choice of that term was itself deemed important) *lived*; quality of life was as important as quality of care; residents' rights needed to be systematically protected... In short, the Committee emphasized the "home" part of the description more than the "nursing." (p. 4)

In response to this report, a sweeping set of reforms, known as the Nursing Home Reform Act, were incorporated into the Omnibus Reconciliation Act (OBRA) of 1987 (US Congress, 1987). OBRA rewrote the federal rules concerning the definition, standards, regulation, and payment of nursing homes.

OBRA '87 enhanced the regulation of nursing homes and included new requirements on quality of care, resident assessment, care planning, and the use of neuroleptic drugs and physical restraints. One of the key provisions, used to help implement the OBRA requirements in daily nursing home practice, was the mandatory use of a standardized, comprehensive system, known as the RAI [-MDS], to assist in assessment and care planning. (Hawes et al., 1997, p. 977)

Ten years later, in their study of the effects of OBRA on 'process quality' in a sample of 253 nursing homes in 10 states, Hawes et al. (1997) found that quality of care had improved in several important areas: improved accuracy of information in residents' medical records, improved comprehensiveness of care plans, and reductions in use of restraints and urinary catheters. There were also improvements in some related care practices, such as the presence of advanced directives, participation in activities, and the use of *toileting programs* for residents with bowel incontinence. Although OBRA was developed with the intention of promoting residents' rights, "its emphasis on quality of care and health outcomes had the unintended consequence of increasing the orientation of nursing homes on medical outcomes rather than on quality of life" (White-Chu, Graves, Godfrey, Bonner, & Sloane, 2009, p. 370). However, according to Koren (2010a), OBRA also "made nursing homes the only sector of the entire healthcare industry to have an explicit statutory requirement for providing what is now called 'person-centered care'" (p. 313); a move in the right direction, but as I will argue later, person-centred *care* does not necessarily equate with social justice or improved quality of life (Dupuis, et al., 2012). Several key lessons emerge through reflection on OBRA's practical application, including of primary interest to this discussion, the

contention that while the intent of OBRA was aligned with a philosophically-noble desire to enable residents to live a higher quality of life, the larger medical- and expert-dominated system usurped and swallowed up this intent in a flurry of concrete, measurable outcomes, none of which were developed to be reflective of true resident input. While the Health Care Finance Administration (presently CMS) took its time, spending seven years to develop regulatory enforcement mechanisms (Walshe, 2001), long-term care owners, operators, and workers knew OBRA was coming, even if they did not know exactly what it meant, and responded according to what they *assumed* HCFA would ultimately require of them. I attribute my first job as a dining room assistant to the passing of this law.

Prior to OBRA, it was pretty common to line up residents in the dining room an hour before meals – I know this because it was one of my volunteer duties at the Arizona Pioneers’ Home – and then they would sit and wait. After meals, the procession was much the same. An hour later you could still find residents waiting for assistance back to their rooms. OBRA helped bring the indignity of this practice to light (kind of) and, as a dining room assistant, it became my job to entertain the residents while they waited. That was the solution; like a Band-Aid on a train-wreck. Fixing the real problem was simply too difficult. In fact, thanks to OBRA, I had other interesting responsibilities as well, such as refilling bedside pitchers of ice water, opening curtains, passing out snacks, collecting uneaten snacks, closing curtains, scrubbing wheelchairs, and my favourite, reading the residents their mail. It was a low-paying catchall job designed to address a few deficiencies. Today, I think of this logic as *adding programs* instead of *fixing problems*.

In the years that followed, as nursing homes worked toward OBRA compliance in the United States, it seemed that more positions were added to the bottom of the organizational



chart. As a high school student, I occupied many of these positions: dining room assistant, nursing assistant, treatment aid, and bath aid. By college, I had weaseled my way into the activities department, again, with a little help from OBRA. I imagine many activity departments were thrown a few extra hours in the budget when OBRA mandated that all nursing homes provide “activities designed to meet the interests and the physical, mental, and psychosocial well-being of each resident” (US Congress, 1987). But while OBRA meant job security, I had other aspirations. I wanted to be a singer, and then an actress, and then a singing actress. My part-time job in long-term care paid my tuition, but I longed for stardom.

One day, after six years of working in different nursing homes in various frontline positions, I left for a part-time job in retail. I was 21, ready to transfer to a university, and the idea of selling men’s clothes had certain appeal. After years of working in institutions, bereft of fashion or flare, with primarily middle-aged women serving primarily older women, it was high-time for a change. I happily tied ties, pinned cuffs, and measured inseams.

Working in retail was fun, but eventually I was overcome by a general sense of meaninglessness. For one year I lived an institution-free life, pursuing music and theatre by day, and fashion and men by night. But one day it hit me, and while folding men’s shirts on a display, my heart sunk deep. Yes, I could sing, act, and help men coordinate suits and ties, but none of that was as gratifying as helping someone eat, listening to someone’s stories, providing comfort, or even doing something as simple as helping arthritic hands twist the top off the toothpaste. I had a moment of clarity and heard my calling. On my next day off, embracing my destiny, I applied for an activities assistant job at a local nursing home, Regency Care Center, now Regency at the Park, in Walla Walla, Washington.

JoAnn, a certified activities director, was my new boss. I don't remember all of my supervisors from over the years, but I remember JoAnn because we shared a passion. She was the first supervisor who treated me as an equal and gave me license to create, to work outside of the institutional structure and stretch definitions and assumptions about activities and long-term care in new, exciting and resident-centred ways. Together, we harnessed the power of OBRA to advocate for change. We were a small but energetic department, and our activity programs seemed to make an observable difference. JoAnn recognized my passion for working with older adults and encouraged me to consider a different academic field. It was then I first learned about therapeutic recreation (TR) and a few months later, wisely leaving the pursuit of stardom behind, I transferred to Eastern Washington University (EWU) to pursue my degree.

During my studies at EWU, I was told by one of my professors I would make a great *recreation therapist* (his choice of term) if I could just learn one thing. "Your clients are not your friends," he said and then lectured me on the practice of professional boundaries. I was torn. On the one hand, I liked the notion of professional boundaries because it inferred that I was a finally a 'professional'. After years of working at the bottom of the organizational chart, I longed for a little status. It was true – the most powerful people working in long-term care, I observed, seemed to maintain the greatest personal distance from the residents. The need to develop professional boundaries meant that I was moving up the organizational chart, right? On the other hand, the idea seemed a bit flat. After all, my relationships with the residents were the best part of my job. This discord was only one on a long list of tensions I struggled with early in my career. There were many opposing streams of thought running through my mind. In fact, for much of my career, I have lived with the sense that I am

standing on a rock in the middle of a river. On one side, the current is strong, fast and unrelenting, powered by the forces of biomedicine, evidence-based practice, professional specialization, and the drive for individual determinism. On the other side, the river flows gently along its natural course, enjoying a harmonious, interdependent relationship with its environment. With a lack of exposure to alternative discourses, the powerful lure of biomedicine sucked me in and before completing my undergraduate degree, I was paddling the rapids like a pro. Thanks to my clinically-focused academic training, I was well-prepared for the National Council for Therapeutic Recreation Certification's (NCTRC) exam and in 1998 I became a Certified Therapeutic Recreation Specialist. Again through self-reflection, I now realize clearly how strong this pull was, as the culture of biomedicine runs rampant through modern society, institutionalizing and 'sciencing' all aspects of human social life, including even leisure (Dupuis, Whyte, Carson, Genoe, Meschino, & Sadler, 2012).

Upon graduation and certification, I moved to Bellingham, Washington where I accepted my first management-level position as the director of therapeutic recreation at St. Francis Healthcare and Rehabilitation (another sign of the times). As its name implies, the St. Francis was a hybrid – part nursing home and part rehabilitation centre. It offered 60 Medicaid- and 60 Medicare-certified skilled nursing beds, hence, its distinction as 'skilled nursing facility' or 'SNF'. For me, and undoubtedly for many others, the result of this case-mix posed many challenges.

Back in 1988, just a year after the enactment of OBRA (trying to put the 'home' back into nursing homes), the US Congress passed another piece of legislation, the Medicare Catastrophic Coverage Act, which shifted the entire sector's focus back to the medical model. As Vladeck (2003) explains, in order to "improve access to nursing home services,

the Congress removed the requirement of a three-day prior acute hospital stay for the Medicare skilled nursing facility benefit...” (p. 5). This benefit, originally titled ‘Extended Care’, was designed to reimburse up to 100 days of recuperative or rehabilitative services that prior to 1988 would have required a hospitalization. Of course, the growing Health Maintenance Organization (HMO) industry loved the advantages of buying “hospital-level services at nursing home prices” (Vladeck, 2003, p. 5), and with Medicare paying substantially higher rates than Medicaid, the nursing home industry eagerly responded to this new, revenue-generating opportunity.

About a year and a half later, the Medicare Catastrophic Coverage Act was repealed due to unpopular public reaction and U.S. Congress reinstated a three-day prior acute hospital stay for the Medicare skilled nursing facility benefit. However, since then, Medicare coverage has continued to expand across the United States, and like mini-hospitals, long-term care homes have increasingly admitted ‘patients’ with more extensive and acute medical conditions. This contributes to an ongoing identity crisis. Whether someone is there for sub-acute care, rehabilitation, memory care, long-term residency, or end-of-life care, the nursing home is “forced to be all things to all people” (Kane, et al., 1998, p. 166). Today, individuals served within long-term care homes differ in health status, prognosis, length of stay, and cognitive abilities as well as by age, gender, culture, religion, education, interests, and lifestyle preferences. “And, unlike apartment complexes or even hotels, these disparate individuals are thrust together in shared sleeping and living spaces.” (Kane, et al., 1998, p. 166). This confusion about the role and identity of nursing homes was described by Vladeck (1980) in *Unloving Care*.

The fundamental problem with nursing homes, I argued in *Unloving Care*, was what might be called one of identity. They were neither fish nor fowl – neither full-fledged

health facilities, like hospitals, nor completely residential facilities... Their patients were overwhelmingly people whose continued presence constituted a problem for some other family or facility... The nursing home 'problem' therefore arose from efforts to solve hospitals' problems, or families' problems, or the problems of administrators of state mental health facilities. (pp. 3-4)

Today, in the United States, this confusion has grown even stronger (Vladeck, 2003).

Ironically, despite the increasing orientation of long-term care homes on clinical outcomes, the actual health care within these healthcare institutions tends to be inadequate (Kayser-Jones, Beard, & Sharpp, 2009; Levinson, 2008). In 2001, an Institute of Medicine report noted that while quality of care in long-term care homes "may have improved in some areas during the past decade... pain, pressure sores, malnutrition, and urinary incontinence have all been shown to be serious problems in recent studies of nursing home residents" (p. 2).

Furthermore, according to the report, there has been little reduction of societal dread of nursing homes or improvements in quality of life. A more recent study released by the U.S. Department of Health and Human Services (Levinson, 2008) reports that more than 91% of U.S. long-term care homes surveyed were cited for deficiencies for three years in a row (2005, 2006, and 2007), representing an increase in the number of deficiencies over the last decade. The most common deficiency categories cited were quality of care (nearly 74%), resident assessment (58%), and quality of life (43%). Additionally, 17% of long-term care homes surveyed in 2007 were cited for actual harm. While many factors contribute to these deficiency rates, such as "an increase in enforcement, additional guidance or training from States and CMS, legislative changes, and State surveyor practices" (p. 12), surely there is an element of reality to these findings. Interestingly, these deficiencies occur despite a level of health care provision, on a per-resident basis, that is quite minimal, averaging only "70 minutes of care a day from all the nursing personnel, and only five minutes from a registered

nurse” (Kane, et al., 1998, p. 166), adding an extra layer of irony. Interpreting within the described care-related landscape, the conclusion can be drawn that nursing homes generally provide very little health care, and when they do, it tends to be poorly administered.

Now back to 1998, St. Francis and my first management position as the director of therapeutic recreation. With its new sub-acute level of care, it was hard to figure out whether I was working in a nursing home or a hospital. I, too, endeavored to be all things to all people: recreation worker, recreation therapist, facilitator, counselor, friend, bus driver, leisure educator, errand girl, care planner, coordinator, tour guide, hostess, master of ceremonies, team developer, and discharge planner. We called the people who lived there ‘residents’ and the people who came for rehabilitation, ‘patients’. We kept the two groups separate; patients down one wing and residents down the other. The patients had no desire to integrate with the residents. In fact, as Vladeck (2003) explains, “non-sub-acute nursing home residents often became second-class citizens within the facilities in which they resided” (p. 6).

Our approach to what was still then widely regarded as ‘therapeutic recreation’ (versus ‘recreation therapy’) varied for these patients and residents. Yet the documentation requirements were the same, oriented around the RAI-MDS, which is to say biomedically-focused and unwieldy. In fact, that was the bulk of my job: documentation. I tried to keep track of what was due, for whom, and when, but by the end of my first month I was already way behind. I asked the administrator if I could delegate some of the work to my team. She agreed but explained I would still have to review and sign their documentation as I was the only ‘qualified’ person in the department. Unfortunately, the idea was not too popular with the recreation assistants who complained they were already stretched thin trying to meet the

needs of so many individuals. So I hunkered down, worked more hours, and devised a series of cookie-cutter templates, check-boxes and shortcuts to get the job done. I became a documentation machine, so efficient at gathering data from chart reviews and staff members that there was barely a need to consult with the residents directly. I'm not proud of it, and my misguided approach was terribly unsatisfying. I left each day depressed. Like so many residents, I too was hit by the plagues of anomie, disintegration, alienation, demoralization, and social instability (Habermas, 1987). Then, a few months later, something happened and my documentation machine came to a stop.

There I was, barricaded in my office, filling out an initial assessment on yet another person whom I had never laid eyes upon, when a recreation assistant came by and said, "Oh, she's dead." As I continued checking the boxes regarding her leisure interests and level of participation, I felt a complete sense of disconnect, incoherence, futility, failure, and guilt. My job was a meaningless exercise. The next day, I wrote my letter of resignation and made my way into the burgeoning world of residential dementia care where there were fewer documentation requirements and a new social model of living was beginning to emerge. Thus began my foray into the world of 'culture change'.

Ultimately, all of my experiences working at the intersection of OBRA, CMS and emerging models of care illuminated a distinct lack of humanity within these settings, which were clearly more oriented toward a procedural implementation of treatment than toward fostering meaningful everyday life. I am not the only one to have experienced these inhumane environments as demonstrated in a number of ethnographies and other accounts written in American long-term care homes over the past three decades (Diamond, 1986; Henderson & Vesperi, 1995; Rosofsky, 2009; Savishinsky, 1991). From that point on,

embracing the essential well-being of persons living in long-term care became a priority focus, and continues to speak to a value of welcoming the participation of those most directly involved in the ‘system’. The story of nursing home regulations resulting in contra-indicated outcomes highlights the understanding that macro-level political solutions or large-scale reforms, in which power supplants power, are ineffective in enabling meaningful living and community, but rather it is localized counter responses and social change initiatives that offer the greatest means for resisting subjugation and exploitation with a system (Foucault & Deleuze, 1989; Leonard, 1994).

### **Reflecting on the Adventures of a Culture Change Failure**

The year was 1999 and I was hired as the program director of a brand new, purpose-built dementia care community in Bellingham, Washington called the ‘Courtyard Alzheimer’s Community’ and today known as the ‘Courtyard Dementia Care Community’. My charge: to develop and implement a resident-centred approach to dementia care guided by the *Gentlecare* philosophy (Jones, 1999) — and to nurture it to its fullest potential. *Gentlecare* was one of two culture change models I was familiar with at that time. The other was the *Eden Alternative* (Thomas, 1996).

During my undergraduate TR internship at Cheney Care Center (1998), I worked on a ‘special care unit’ for persons living with dementia. My internship supervisor sent me to a *Gentlecare* training taught by its developer, Moyra Jones, a Canadian occupational therapist who was not afraid to ruffle a few feathers in the name of resident rights and quality of life. Her approach, which had been adopted, adapted and disseminated by the British Columbia Ministry of Health in the early 1990s (Gnaedinger, 2003), was still in its infancy but gaining momentum. Quick to recognize its potential to deinstitutionalize residential dementia care,



the State of Washington Department of Aging and Disability Services followed in the footsteps of its Canadian neighbours and offered the training to dementia care workers across the state, including me.

*Gentlecare* suggests that in order to provide resident-centred dementia care, organizations need to “adjust the environment in which the person with chronic dementing illness must operate” (Jones, 1999). According to Jones, organizations do this by providing “a prosthetic, or supportive living space... to accommodate the client regardless of his/her current functional ability” (Jones, 1999). Despite its biomedical, stigmatizing and dehumanizing language and expert-driven tendencies, *Gentlecare* did serve to advance my thinking and practice at the time, which perhaps makes a strong comment about where I was at on my own journey. In general, *Gentlecare* aims to improve the experience of residential dementia care through increasing dementia education, developing individualized care plans, modifying the indoor and outdoor living environments, implementing lower staff-to-resident ratios and consistent staff assignments, and developing partnerships with family members, volunteers and the community. These features are a part of *Gentlecare*’s “prosthetic life care system” which introduces the notion of providing the “perfect compensation for the deficits caused by dementia” (Jones, 1999) by modifying three important aspects of the care environment – people, programs and physical space, or what Jones calls her “P3” formula to support an individual’s values, strengths, desires, and needs.

At the time, Jones’ focus on identifying and understanding each person’s deficits seemed to me like a ‘therapeutic’ thing to do, giving no thought to how defective identities are constructed by care professionals (Peter, 2000). But some of the important lessons I took from my *Gentlecare* training, other than Jones’s dogmatic approach, which I would later

attempt to reproduce with poor results, was its emphasis on flexible routines driven by residents, not staff; individual and small group activities that are meaningful, normal, purposeful, and simple; cross-functional job structures and smaller care ratios to promote individualized care and teamwork; and an engaging, calm and homey environment that keeps the medical stuff in the background. According to its website ([www.gentlecare.com](http://www.gentlecare.com)), *Gentlecare* has been implemented in the United States, Canada, and Italy. However, there are no published evaluation studies regarding its effectiveness.

During my undergraduate TR internship, I also had the opportunity to visit one of the first *Eden Alternative* communities in Washington State, Riverview Retirement Community. They adopted the approach in 1998. The *Eden Alternative* was originally developed by Dr. Bill Thomas in 1992 in an effort to transform a long-term care home in New York State from an institutional model of care to a thriving “human habitat” (Thomas, 2003, p. 284). Much more than “fur and feathers” (Thomas, 2003, p. 284), the real impact of the *Eden Alternative* stems from its 10 principles, found in *A Life is Worth Living* (1996), which are used to guide organizational culture change. According to Thomas (2003), here are a few of its central ideas:

- Loneliness can be soothed only with the balm of companionship. Elders blossom when they can have close and continuous contact with plants, animals, and children.
- Helplessness is the pain we feel when we always receive care but never have the opportunity to give care. We strive to bring elders into care-giving relationships that can help them balance their emotional and spiritual lives.
- Boredom is not, as commonly assumed, a lack of entertainment. In truth, it is a crushing weight that can descend upon any of us when our lives are lacking in variety and spontaneity. Institutions excel in creating conformity, compliance, and routine; they are not good at conjuring the spark of spontaneity that can make a life worth living. We teach people how to strike that spark. (p. 284)

The *Eden Alternative* offers principles related to flattening hierarchies, investing decision-making in residents and frontline staff, and normalizing nursing home life. According to its website ([www.edenalt.org](http://www.edenalt.org), retrieved on July 3, 2011), the *Eden Alternative* has trained over 17,000 Eden Associates and has over 300 registered homes in the U.S., Canada, Europe, and Australia. Despite this impressive implementation record, the evaluation research provides some mixed reviews. Included among the mixed results are various studies reporting inconsistent findings regarding resident outcomes (Bergman-Evans, 2004; Coleman, Looney, O'Brien, Ziegler, Pastorino, & Turner, 2002; Hinman & Heyl, 2002; Ransom, 2000; Robinson & Rosher, 2006). There is also a report of generally negative staff outcomes in Eden homes (Coleman et al., 2002). However, the interpretation of these findings may be suspect, depending upon how one characterizes increased terminations and new hires (you know what they say about 'getting the right people on the bus'). Finally, another study demonstrated increased family satisfaction (Rosher & Robinson, 2005). Still, to complement and contextualize this research data, the *Eden Alternative* website furnishes compelling anecdotal data from several registered homes.

In the wake of OBRA '87, *Gentlecare* and the *Eden Alternative*, among others, emerged as early approaches to culture change. As mentioned in Chapter One, as this growing movement continued to spread across North America, several of its leaders met in Rochester, New York in 1997 to identify the common elements and values embodied in their separate approaches and at this meeting outlined the foundation for the Pioneer Network (Fagan, 2003). Back in 1999, while working at the Courtyard Alzheimer's Community, I knew nothing of the Pioneer Network. I only knew a little bit about *Gentlecare* and even less about the *Eden Alternative*. Nevertheless, I was excited by this idea of 'culture change', a

term that had just entered into my vocabulary. As the program director of the newly constructed Courtyard Alzheimer's Community, I was thrilled by the prospect of starting with a blank canvas. In preparation for our grand opening, I practically memorized the *Gentlecare* book and worked to transform the newly constructed building into the physical embodiment of the philosophy, complete with theme-based activity areas filled with old-fashioned furnishings and memorabilia. The director of nursing and I considered ourselves a team, a functional collaboration that is not often seen in the field, and with the approval of our rather out-of-the-box administrator, who was new to the field of senior living and had never worked a single day in a nursing home, we merged our two budgets into one and created single department of cross-functional workers responsible for assisting residents with both personal care and leisure needs. My new job was a dream-come-true, that is, until we opened our doors.

Along with new residents came new staff, and as our census grew from one to 10, to 40, to 64, it became more and more difficult to find and hire likeminded people, passionately committed to culture change, resident-centredness and quality of life. Slowly, signs of the medical model appeared – gait belts, uniforms, long-term care assessments and care plans, even the notorious med-cart! I increased my vigilance and asserted my authority over any situation that posed a threat to this new way of doing things. Not knowing the first thing about collaborative leadership, I issued verbal and written warnings for the slightest infraction. I did not know how to foster change other than through the exercise of power – a sad irony – taking a top-down approach to promote, generate and sustain partnerships and teamwork. Every day was an uphill battle, but I was fighting the good fight, or so I thought. Eventually, some of the staff members took to calling me the 'Gentlecare Dictator', a title I

despised. After two years, I burned out. Yes, we were a *Gentlecare* community. Yes, most of the staff seemed to either support or at least accept this new way of doing things. Yes, most of the residents seemed content and engaged and most of the families expressed satisfaction, even praise. But it had all come at a personal cost, and I sensed if I didn't keep the pressure on, it would all fall apart. This is one reason why culture change efforts should avoid the charismatic or controlling leader, and seek collaborative processes instead. Culture change does not need heroes who bestow their 'benevolent paternalism'. Instead, it calls for strong communities (Barkan, 2013; Block, 2008). It is important to value relationships and communities, highlighting the need to avoid charismatic leaders and rather build coalitions, as relationships are a central element for transforming culture.

While organizational leaders must own the vision and be totally committed... everyone must be involved in the process of writing the vision, mission and values statements for the organization. Residents, staff, family members and leadership together must assess daily practices to be certain that practice expresses values... There is no "cookie cutter" way to turn an organization around. Each facility must develop its own non-prescriptive approach that recognizes the existing culture and its implications for administrators, staff, residents and families. (Fagan, 2003, p. 138)

Leadership style has significant implications for communities attempting to deinstitutionalise. Apparently, I am not the only culture change proponent who missed the link. According to Tyler and Parker (2011), although teamwork is promoted as a core component of culture change, it is the least commonly implemented. Their observational study of teamwork within 20 long-term care homes illuminates the significance of 'managerial modelling' in fostering teamwork.

Through their own behaviour and attitudes, managers were found to model the behaviours and attitudes they expect from staff... This suggests that facilities attempting to implement teamwork as a part of a culture change effort may be doomed to failure if managers do not adjust their own behaviours and attitudes to support teamwork... Culture change cannot be mandated by facility managers and carried out by [staff]. (p. 47)

A study by Caspar, O'Rourke and Gutman (2009) also highlights the role of collaborative leadership and decision-making in culture change. The purpose of the study was to delineate differences across various culture change models in relation to formal caregivers' (registered nurses, licensed practical nurses, and frontline workers) perceptions of structural empowerment and the provision of individualized care. The study included staff working in 54 'facilities' (long-term care homes) that had implemented the *Eden Alternative* (20.4%), *Gentlecare* (16%), an individually-tailored ("facility-specific") social model of care (11.6%), and 'facilities' without any culture change intervention or what they considered an "institutional model of care" (51.9%). The primary comparison related to model-driven perceptions of structural empowerment and the provision of individualized care for each of the three caregiver groups, with data gathered through self-reported surveys. According to the findings, the greatest benefits exist within the individually-tailored (or "facility-specific") social models. Interestingly, in only one instance did responses from staff in *Eden Alternative* facilities differ from those in institutional facilities. Further, among licensed practical nurses, *Eden Alternative* facilities actually scored below institutional facilities. The authors conclude:

It seems that what is most important is achieving the correct balance between the desired cultural change and the environmental and social realities within LTC facilities. Our findings suggest that this may be best achieved through the development of mutually agreed upon culture change initiatives between staff and managers rather than attempting to implement a pre-defined [culture change model] such as the *Eden Alternative*. We believe this may largely explain why staff who work in facilities that have implemented a [facility-specific social model of care] report the highest levels of both access to structural empowerment and the ability to provide individualized care. (p. 174)

However, here we see that even Caspar et al. fail to take a deeper and more complete stance on collaboration, suggesting the exclusive involvement of 'staff and managers' in the

development of ‘mutually agreed upon culture change initiatives, excluding residents, family members and community partners. I argue that *all* stakeholder groups, and, to the greatest extent possible, *all* stakeholders, need to be included in discussions and decision-making regarding culture change. Nevertheless, I found this study instructive. It helped me reflect on my *Gentlecare* experience and my work as a Master’s student on the development of the *Family Model of Care* (Voelkl et al., 2004), another culture change model. With *Gentlecare*, I was part of a small group of leaders who used a top-down approach to implement a person-centred care philosophy reflective of one person’s (Moyra Jones’s) hopes and vision for better dementia care. While at Clemson University, developing the *Family Model of Care*, I was a part of a small group of thinkers who articulated a similar vision, defining what a transformed culture should entail. In both cases, a small group of leaders or experts had the answer to what the culture of long-term and/or dementia care *should be*. I did not consider how to engage others in the culture change process, because, at the time, I took a more superficial approach and did not think of it as a process, and certainly not as an *ongoing* process. I saw culture change as a program or intervention; something that is delivered or implemented. This directly implicates the embedded perpetuation of the modernist rationalities of institutional culture, even *within* the culture change movement; experts prescribing change without true collaboration. To overcome this, change agents must radically depart from science- and expert-driven decision making and the pervasiveness of instrumental reason, and cultivate collective learning, shared values and communicative action to navigate a genuine journey of culture change (Barkan, 2013; Habermas, 1987).

As the *Gentlecare Dictator*, I tried to lead others to a particular vision of culture change; an approach that runs rampant throughout the culture change movement. But when

an individual or organization embarks on a culture change initiative with a formulaic idea of what a transformed culture should look like in the end, as though it is something that can be clearly operationalized, defined, implemented, and evaluated, certain perspectives are privileged and ignored, ironically perpetuating the very hierarchies which culture change initiatives seek to flatten. No matter how wonderful the vision or benevolent the intent, a top-down approach unreflectively reinforces the dominant culture. To put a fine point on it, as described above, the institutional or medical model is an ‘expert’ model. In order to demonstrate congruence between values and actions, organizations wishing to embark on a culture change journey should take a process-oriented approach, which engages all stakeholder groups in decision-making. Again, as noted in Chapter Two, such an approach is relatively uncommon (Shura, Siders, & Dannefer, 2011). Later, I will share how Shura et al. (2011) and others have addressed this challenge by engaging residents as experts directly in the change process, thus addressing one of the fundamental problems of nursing home life: “the plague of helplessness” (Thomas, 1996). But, for now, returning to my story, let me share my next culture change failure.

In 2004, upon earning my Master’s degree, I accepted a position at a faith-based continuing care retirement community (CCRC) in Birmingham, Alabama, St. Martin’s-in-the-Pines. St. Martin’s was approaching its 50<sup>th</sup> year of operation and its leadership team was hungry for culture change. The long-term care component of the CCRC was housed in an old, institutional building and service delivery was pretty much an equal match. I was hired to help St. Martin’s embark on a culture change journey, beginning with their secured assisted living for persons with dementia called, “Evergreen Speciality Care”.



Hoping to avoid another *Gentlecare Dictator* disaster, I endeavored to take a different approach. This time, I would attempt to gain ‘buy-in’ and build a shared foundation for change through increased educational opportunities (more like campaigning and brainwashing), which is obviously not the same as engaging people in a collaborative process. By 2004, Tom Kitwood’s (1997) person-centred approach had moved onto my centre stage. In his widely influential book, *Dementia Reconsidered: The Person Comes First*, Kitwood (1997) views each person living with dementia as an individual living within a psychosocial context. He identifies various processes and interactions, which construct the personal deterioration commonly associated with dementia, including: treachery, disempowerment, infantilization, intimidation, labeling, stigmatization, outpacing, invalidation, banishment, objectification, ignoring, imposition, withholding, accusation, disruption, mockery, and disparagement. He equates this process to the social model of disability or disablement; that is, “the attitudes and actions of other people, combined with their neglect, actively disempower those who have some kind of ‘difference,’ overlooking their attempts at action and denying them a voice” (1997, p. 46). Thus, Kitwood views the process of dementia as involving a continuous interplay between the neuropathological factors of disease and those which are social-psychological. He refers to this interplay as the “dialectics of dementia” (p. 50). This understanding of dementia rejects simple neurological determinism and emphasizes the importance of the interactional environment on the experience of dementia. Through this notion, Kitwood’s understanding of dementia contributed much to the culture change movement as he emphasized the importance of the care environment and the need for more humane approaches to care.

Drawing on Kitwood's work, I developed a two-day dementia care training for Evergreen's staff and family members. I taught the course once a week for several consecutive weeks. All staff members were required to attend, and a handful of family members joined as well. While the curriculum reflected what were increasingly considered 'best practices', in hindsight, my delivery was all wrong. I set myself apart as the 'expert', dumping information about person-centredness into the minds of staff and family members. As described earlier, Freire (2007) would describe my approach as the "banking concept of education" in which "the students are the depositories and the teacher is the depositor" (p. 72). This form of education does nothing to encourage critical thinking. My instructive, expert approach to teaching person-centredness at St. Martin's was yet another case of 'do as I say and not as I do' and completely lacking in collaboration. Ironically, I was not person-centred in my teaching of person-centredness.

Here is some advice for culture change leaders: while education is critically important to transforming the culture of aging, the manner in which education is offered is equally, if not more important. Social transformation begins by developing critical consciousness through dialogue and collaboration. Had I known about Freire's work back at St. Martin's, I would have developed an educational experience more aligned with the values and principles of culture change. But instead, there I was, acting as a proprietor of revolutionary wisdom. But instead of a revolution, my approach incited a mutiny.

Early on in my time at St. Martin's, in addition to developing and teaching my person-centred dementia care training, I spent a few hours each day working directly with Evergreen's staff and residents, making changes and looking for 'teachable moments', which were plentiful. One day, while assisting with lunch, I noticed a large trashcan near the entry

to the kitchen, where staff members scraped the plates before taking them into the dishwasher. Well, this plate-scraping was noisy – clank, clank, clank – and I worried it would prematurely cue the end of the meal, rushing residents through the dining experience. Plus, the trashcan was huge and institutional – an unappetizing eyesore – whereas I aimed to promote a sense of home. So I did what seemed logical. I moved the trashcan to other side of the kitchen door. I explained my decision to staff members, who, in response, glared or rolled their eyes. “Who does she think she is,” a staff member complained from behind a corner, “marching in here like she owns the place?” Goodness, I thought, all I did was move a trashcan. Granted, it was not the first unilateral change I felt compelled to make. While I did not want to be the Gentlecare Dictator, certain things just could not continue without immediate intervention, or so I rationalized.

The first change I made was a matter of resident privacy and respect, not to mention good practice. Following each meal, the staff members lined-up the residents at the med-room window so the nurse could efficiently pass out all the medications for the hour. Troubled by the assembly line, I asked the nurse to conduct her med-pass from the other side of the window, and, preferably, in the privacy of each resident’s room. I explained the importance of first building rapport and *then* assisting each person with his or her medication. “You can even use the one-on-one time to conduct a quick assessment of the resident’s general health status,” I cheerfully suggested. She snapped back with a vengeance, “You are not my boss and I am not listening to you,” flashing me the palm of her hand without so much as looking at me. We did not get off on the right foot, and the fact that my supervisor outranked her supervisor and approved my recommendations for a new medication administration program did not exactly soothe the tension. Over the weeks that

followed, I tried to communicate and make peace with Nurse Ratchet, but she would have nothing to do with me, and while the direct care staff reported to me on paper, she was the Evergreen ringleader, and my name was mud.

Shortly after the med-room incident, and sometime during my person-centred dementia care training extravaganza, I made matters worse. I learned the Evergreen day-shift staff members, all but one, were taking their lunch breaks together. Thinking that was entirely negligent, I immediately required the staff to stagger their breaks. One of the staff members challenged my decision, “Tell me one bad thing that’s happened since we’ve been taking our breaks together.” She had me. While unorthodox, no negative outcomes could be associated with this practice. After the residents ate lunch, many took naps while others relaxed in front of the television in the living room accompanied by one staff member. Still, I felt it necessary to put an end to the lunch-bunch, making me even less popular.

By the end of my first 90 days, most of the Evergreen staff hated me. Clearly, I was the wrong person for the job. Despite my knowledge, experience and best intentions, I could not seem to make an inch of progress on the culture change front. In fact, in many ways, Evergreen’s culture seemed worse than before my arrival. Spurred by yet another disagreement with the director of nursing, LaTonya, and her team of tyrants, I decided to call it quits. LaTonya and I marched into the General Manager’s office to hash out our latest disagreement, which I intended to be our last. After we each had our say, I rose to my feet dramatically to announce my resignation, but my right ankle rolled and I heard a loud snap followed by a terrible pain. I fell to the ground in agony. LaTonya, immediately transitioning from foe to nurse, rushed to my aide. I would need an x-ray, for sure. To my surprise, LaTonya offered to drive me to the urgent care clinic.

Awkwardly sitting in the waiting room with LaTonya, my foot throbbing with pain, I realized quitting my job was no longer an option. I needed my medical insurance and a few sick days. The x-ray revealed a broken bone in my foot. Yes, I broke my foot quitting my job as a non-collaborative culture change agent. I would not be able to drive or walk for at least a week. Despite our differences, LaTonya felt badly for my plight. I had recently moved to Birmingham and had no family or friends in the area. Graciously, she drove me home and helped me down the stairs to my apartment. In the week that followed, she and her team of tyrants became my caregivers, bringing me groceries, meals, resident updates, and occasional gossip. Once I could hop around, I returned to Evergreen at St. Martin's, but I was stuck at my desk with my foot propped up on a stool. This situation was a blessing in disguise. The staff members checked on me frequently, as though I was part of their care assignment. Some pulled up a chair to visit, and before long they began coming to me with their issues and concerns. My image gradually shifted from power-hungry know-it-all to possible resource. Each day, one of the staff members volunteered to bring me food from the cafeteria and we took our lunch break together – mind you, not all at the same time. However, we did meet in the middle and figured out a 50-50 split to everyone's satisfaction, and it worked really well. In fact, I came to appreciate the importance of eating together; breaking bread daily. It was a time to nurture our relationships which strengthened our ability to work as a team. Before long we were working toward shared goals and moving closer to living the values and principles of resident-centredness. I began to learn a few things as my foot healed: 1) what it means to be a collaborative leader; 2) the role and importance of strong relationships to the delivery of person-centred care and services; and 3) how to value the perspectives and knowledge each staff member brings to the team. No, I had not yet made the leap to working

in partnership with residents or family members, but it was progress on my culture change journey, and as Plato said, “Never discourage anyone...who continually makes progress, no matter how slow.”

During my time at St. Martin’s, the influence of person-centredness (also called ‘resident-centredness’) grew and as we approached 2010, it was becoming widely embraced in the United States as good practice (Koren, 2010). However, while Kitwood’s work helps to locate dementia within a psychosocial framework and defends against the implicit reductionist mandate of the biomedical approach, it is not without its limitations. My experiences on Evergreen at St. Martin’s helped me appreciate some of these limitations. First, some argue that his work lacks theoretical and empirical grounding (Adams, 1996), which, while possible, is not really my chief concern. A second critique is that person-centeredness tends to focus only on the resident (or person with dementia) and neglects the experiences of family and formal partners in care (Nolan, Ryan, Enderby, & Reid, 2002; Nolan et al., 2004), and thus diminishes the importance of critical relationships. It fails to “fully capture the interdependencies and reciprocities that underpin caring relationships” (Nolan et al., 2002, p. 203), like the interdependencies I experienced on Evergreen at St. Martin’s. These criticisms led to the emergence of a new relationship-centered model of care based on the “Senses Framework” (Nolan et al., 2004), guided by the belief that all parties involved in caring (i.e., the resident as well as their formal and informal partners in care) should experience relationships that promote a sense of: security, belonging, continuity, purpose, achievement, and significance. While it is essential that we value and honour each resident, as well as family and professional partners in care, as unique and empowered individuals, relationship-centred care locates personal well-being within the fabric of

relationships. As human beings, we live by and through cooperation with others. That is why interdependence, the reliance on one another for mutual support and sustenance, is the key to well-being. As such, culture change is best supported through valuing individuals and supporting the development of reciprocal relationships. While my experiences at St. Martin's helped me understand the connections between close relationships, collaborative decision-making, empowered staff, and resident-centredness, it took a few more culture change experiences (failures) for me to realize the importance of engaging family members and residents as partners in the culture change process.

Next, my personal journey took me back to Washington State (Seattle), where I joined another 50-year old, faith-based continuing care retirement community (CCRC), this time as Director of Senior Community Programs. At the time I was hired, Crista Senior Living was launching a major organizational re-positioning with the goal of pursuing a transformed culture. Because of my background and experience, both in the study and (presumed) practice of culture change, I was hired to lead the charge. Immediately building on the lessons learned from my experiences at St. Martin's regarding the importance of relationships and widespread engagement in change strategies, I was determined to be collaborative. Unfortunately, my vision was still narrow in terms of *who* to include as relevant partners in the discussions about change. This time, I knew I should directly and robustly engage staff in outlining directions of change, and did so successfully. Still, I neglected to embrace the necessary role to be played by either residents or families. In my experience, this is a very common oversight in many culture change efforts, whether internally-led by organizational leaders or guided by external culture change experts and consultants. A strong focus is placed on assuring staff engagement in determining

collaborative information-sharing strategies and how to learn about resident needs, backgrounds and preferences to inform care plans. However, while residents may be included as benign sources of information offering insights into how to best center care around their routines and preferences (individual-level resident direction), they are largely left out of discussions in which they could offer input regarding deep organizational changes (organizational-level resident direction). Reflecting back on the absence of resident involvement in organizational change, I now contend that there is no successful culture change if residents, family members and frontline staff members are excluded from organizational and daily decision making, recognizing that without collaboration, there is no real change.

The realization of the role to be played by residents in determining their own experience was pushed to the forefront of my thinking as I moved into my new role as General Manager of Merrill Gardens Retirement and Assisted Living, also in Seattle, two years later. For the first time, I knew I had arrived at the top of the hierarchy, and would, of course, wield this power responsibly. As General Manager, I was finally in an institutional position of authority, through which I could legitimately claim myself capable of affecting organizational change. I commenced working with staff and, this time, *residents* and even a few family members to build a new direction for this urban, 12-story high-rise retirement and assisted living community. I did this based on everything I had learned about the importance of ‘home’ in everyday life, and how to implement various culture change strategies to move from a large institutional model to a neighborhood model that decentralizes departments and services. What I did not anticipate was the diversity of perspectives one is likely to find when residents are included in the change dialogue. It quickly became clear that every resident and



every future is different, and that many definitions of ‘home’ and ‘place’ exist. As such, I contend that there is no ideal culture change *model*. Rather, there is potentially an ideal culture change *process*, which must assure that: 1) *all* relevant stakeholders are included; 2) authority itself is decentralized; and 3) a communicative space is opened, allowing a diversity of hopes and dreams to be expressed as people work together to develop shared values and a plan for the future.

Interestingly, many of the residents I worked with at Merrill Gardens did not subscribe to the common notions of culture change experts regarding the meaning of ‘home’. Rather than cozy neighborhoods, some relished their luxurious, contemporary, hospitality-driven setting. Resort-like amenities were of primary importance to this group of elders, in lieu of some of the more commonly described aspirations of a transformed culture. Based on this experience, I learned that ensuring authentic participation rises to a greater level of importance than any prescriptive culture change practice, design or model. I recognized that culture change is not a destination, but a continuous journey; it is always a work in progress and its direction should be determined by all those involved in a particular, local context. At the heart of meaningful change is the need for strong relationships: between leaders and staff; staff and residents; residents, staff and families; and across into the larger community, with every conceivable interaction in between. In my most recent academic and professional endeavors, the absolute importance of relationships has become solidified and taken on an even greater meaning through my work with my supervisor, Dr. Sherry Dupuis, and colleagues to develop the authentic partnerships approach in dementia care, as described in Chapter Two (Dupuis et al., 2012a) and in our participatory work with persons living with

dementia and their family and professional care partners (Dupuis, Whyte, Carson, Genoe, Meschino, & Sadler, 2012b).

... the sociocritical or partnership approach in dementia care, views all knowledge perspectives as equally valued, including the expertise of persons with dementia (Adams & Clarke, 1999). It advocates the development of partnerships in care that allow for direct involvement in decision-making by persons with dementia, families, and formal service providers at all levels. It focuses on reciprocity, mutual sharing, and collaborative relationships between all partners in dementia care throughout the progression of the disease. While the call for such partnerships was issued more than a decade ago (Adams & Clarke, 1999; see also Barnett, 2000), implementation has been slow or, at best, superficial with professionals and family members opting for person-centred approaches instead. (Dupuis, et al, 2012b, pp. 429-430)

### Clarifying My Values and Assumptions

The extensive self-reflection included in this chapter (summarized in Table 3.1) offers a deep reconnaissance of the discourses and experiences that have led me to where I am today and informed the direction of my CPAR project; a truly collaborative culture change process designed according to a set of critical principles, grounded in critical social theory, and committed to embracing the experiences, knowledge and power of all research partners.

Table 3.1. *Reflecting on My Career, Lessons Learned and Personal Values*

Year	Location and Position	Reflective Learning	Personal Value
1984	Arizona Pioneers' Home Prescott, AZ <i>Volunteer</i>	Long-term care homes are modernist institutions. The overall goal of such an institution, whether it is a school, prison, hospital, long-term care home, etc., is to form "docile bodies" that may be "subjected, used, transformed and improved" (Foucault, 1995, p. 136).	I question and resist the underlying forms of rationality that structure modernist institutions and the disciplinary practices that service and perpetuate them.

<p>1987 to 1994</p>	<p>Sequim Nursing Center Sequim, WA <i>Dining Room Assistant</i></p> <p>Port Angeles Care Center Port Angeles, WA <i>Registered Nursing Assistant</i></p> <p>Regency Care Center Walla Walla, WA <i>Activities Assistant</i></p>	<p>Nursing home reforms, including the landmark legislation, OBRA '87, have been ineffective in improving the institutional culture of long-term homes, or, worse, they may have actually increased the field's orientation toward medical outcomes.</p>	<p>Instead of mass politics and/or large-scale reforms, in which power supplants power, I believe the most effective social change initiatives are the result of local people organizing and working together toward change.</p>
<p>1995 to 1998</p>	<p>Eastern Washington University Cheney, WA <i>Bachelors Student</i></p>	<p>The culture of biomedicine runs rampant through modern society, institutionalizing and 'sciencing' all aspects of human social life, including leisure.</p>	<p>I am suspicious of biomedicine and its tendency to apply a scientific lens to all aspects of human life, for example, reducing leisure to recreation therapy. As such, I endeavor to return human social life to the lifeworld</p>
<p>1998</p>	<p>St. Francis Rehabilitation and Healthcare Bellingham, WA <i>Certified Therapeutic Recreation Specialist</i></p>	<p>Medicare coverage in the U.S. has continued to expand, and like mini- hospitals, long-term care homes have increasingly admitted people with more extensive and acute medical conditions, contributing to an ongoing identity crisis as long-term care homes are "forced to be all things to all people" (Kane, Kane, &amp; Ladd, 1998, p. 166).</p>	<p>I believe one of the fundamental problems with the culture of long- term care homes is one of identity. In an effort to be both hospital and homes, they fail to achieve either. I believe long-term care homes should focus on supporting the needs of older adults, and not on fixing the problems of the hospital system.</p>
<p>1998 to 2000</p>	<p>The Courtyard Alzheimer Community Bellingham, WA <i>Program Director</i></p>	<p>Culture change does not need heroes ('benevolent paternalism'). It calls for strong communities (Barkan, 2013; Block, 2009)</p>	<p>With a firm belief that relationship is the fundamental building block of a transformed culture, I think it is wise to avoid the charismatic leader and build coalitions instead.</p>

2000 to 2003	Clemson University Clemson, SC <i>Master's Student</i>	Some approaches to culture change continue to perpetuate the same modernist rationalities that created the current institutional culture. The work of culture change calls for a radical paradigm shift at the levels of ontology, epistemology, and theory – a total departure from foundationalism.	I think it is important to navigate the journey of culture change by way of shared values and communicative action, versus following the path of expert cultures and instrumental reason.
2004 to 2005	St. Martin's-in-the-Pines Birmingham, AL <i>Director of Dementia Care</i>	Education plays an important role in the promotion of culture change, but <i>how</i> we educate is the most critical factor.	Social transformation begins by developing a critical consciousness. I believe a critical pedagogy is very powerful to this end.
2006	Crista Senior Living Seattle, WA <i>Director of Senior Community Programs</i>	There is no culture change if residents, family members, and frontline staff members are excluded from organizational and daily decision-making.	I firmly believe that without collaboration, there is no real change.
2006 to 2007	Merrill Gardens Retirement and Assisted Living Seattle, WA <i>General Manager</i>	Every elder and every future is different. As such, many definitions of 'home' and 'place' exist. As such, there is no ideal culture change model (Household, GREEN HOUSE, neighbourhood, luxury hotel, etc.). However, there is an ideal culture change process.	I recognize that culture change is not a destination but a continuous journey; always a work in progress.
2007 to 2015	University of Waterloo Waterloo, ON <i>Doctoral Student</i>	New focus on critical and postmodern theory, critical pedagogy, authentic partnerships (Dupuis et al., 2012) collaboration, and possibilities, not problems	I want to open a communicative space for collaborative culture change; <i>by</i> the people, <i>for</i> the people.

## CHAPTER FOUR: 2009 SCHLEGEL VILLAGES' RECONNAISSANCE

Embracing the Pioneer Network (Fagan, 2003) value, “relationship is the fundamental building block of a transformed culture,” I see relationships and community not just as outcomes, but as *mobilizers* of culture change. Relationships are literally a building block. Culture change is not about influencing and implementing one person’s vision of a new culture, but co-creating the culture together. In place of the charismatic leader, I urge groups and organizations to build collaborations and coalitions instead. I will even go so far as to say that without collaboration, there is no culture change. This was the perspective I brought to the table – a table at a Starbuck’s coffee, to be exact – when I first met with Bob Kallonen, Chief Operating Officer, to explore the possibilities of an organization-wide culture change initiative at Schlegel Villages.

In this chapter, I will describe how Bob and I partnered with Josie d’Avernas, Vice President of the Schlegel-University of Waterloo Research Institute for Aging (RIA), to develop a critical reflection and consciousness-raising event for 140 leadership and frontline team members. Then, upon gaining strong support regarding the need and desire to embark on a culture change journey, I will describe Schlegel Villages’ decision to use Appreciative Inquiry (Cooperrider & Srivasta, 1987) as a change strategy with our CPAR culture change process. Thus, this chapter describes how my partners and I met the first principle of PAR, *Identification of the Individual and Collective Project*, through the following key CPAR moments: Moment 1: Identifying learning partners; Moment 2: Gaining leadership support; Moment 3: Planning a collective reconnaissance; Moment 4: Facilitating the collective reconnaissance; and Moment 5: Identifying a strengths-based culture change strategy.

Ideally in CPAR projects, partnerships and collaborations start small, both in terms of the number of collaborators and the scope of the work itself, and develop over time. The scope of the work increases as the group expands its activities and membership, progressively including and engaging more and more people as change agents as the journey continues. Over the next several chapters, I will describe how this notion of ‘starting small and growing outward’ played out in Schlegel Villages’ culture change journey. In this chapter, I will describe my first partners, Bob and Josie, and how we engaged a small circle of additional partners, Schlegel Villages’ leadership team. After describing Bob and Josie, I will also briefly describe Dr. Ron Schlegel, the founder and owner of Schlegel Villages. Then, in subsequent chapters, I will describe how my partnerships grew to a group of 17 representative stakeholders on an advisory team and how that group grew from 17 to 30 members (far more representative of the organization) with links to 11 Village Advisory Teams, each with resident, family member, and team member representatives. By starting small and gradually widening our efforts, my partners and I were able to strengthen our capacity for action and change as we developed ways to meaningfully engage others and build on previous learnings and achievements. But this story (my story) begins with two people: me and Bob.

### **Moment 1: Identifying Learning Partners**

In a U.S. survey of 1,147 long-term care specialists, “senior leadership resistance” was commonly ranked as the most significant barrier to culture change initiatives (Miller et al., 2010). In light of the very important role senior leaders play in the success or failure of culture change initiatives, I want to take some time to describe Bob, Josie and Ron. Without their support, the following chapters would not have been possible.

## **Bob Kallonen**

As briefly described in Chapter Two, I was introduced to Schlegel Villages' Chief Operating Officer, Bob Kallonen, in the summer of 2009. I was in the second year of my doctoral program and Bob had been with Schlegel Villages for about a year. Prior to joining Schlegel Villages, Bob had an extensive background working as a senior leader in the field, including his role as Vice President of Sunrise Senior Living, the second largest senior living provider in the world, serving more than 36,000 residents in more than 300 communities in the United States, Canada, and the United Kingdom. Prior to working for Sunrise Senior Living, Bob was the Vice President of Eastern Canadian Operations for Extencicare Canada, which owns 85 long-term care communities in Canada, serving approximately 11,200 residents. Extencicare Canada's parent organization, Extencicare, owns an additional 158 long-term care communities in the United States, serving approximately 15,500 residents, making it one of the largest long-term care providers in North America.

Raised in Sudbury, Ontario, Bob and his wife, Kendra, live in a modest home surrounded by acres of maple trees in Cambridge, Ontario, where they make maple syrup and are frequently in the company of their four adult children and their families. I was always amused when Bob would take my calls from the sugar shack during maple syrup season, conducting business while keeping a watchful eye on the sap as it boiled down to amber perfection. Add to this a homemade ice-skating rink in his backyard and his love of hockey and Bob is almost a Canadian stereotype.

Bob has many talents, interests, strengths, and deeply-held values that add a brilliant dimension of humanity to his astute business acumen. With a passion for learning, he reads anything within reach, and, to my envy, seems to possess an almost photographic memory.

He is committed to innovation, not merely to gain a competitive edge in the market, although he is skillful in doing so, but to genuinely serve people better. Bob serves on the Board of the Schlegel-University of Waterloo RIA, bringing his interest in innovation together with research. He also serves on the Canadian Board of Bethany Kids, a charitable organization dedicated to providing pediatric medical services in Africa. Bob did not come to long-term care and senior living with a health care or gerontology background, but with an Honours Bachelor of Environmental Services degree, Urban Planning, to be specific, and an Executive MBA from Ivey Business School, University of Western Ontario.

Over the course of this CPAR process, I watched Bob work hard to create a collaborative climate at Schlegel Villages where people can express differing points of view without fear of retaliation. At the same time, he knows when to stop the discussion and, after considering the various opinions expressed, make a final decision. Within the workplace, he is not afraid to acknowledge and even celebrate errors. He encourages his team to try new things and to learn from their successes and failures, creating a culture of learning and trust. Bob has an awareness of his own strengths and weaknesses, and those of each person on his team. In fact, committed to strengths-based leadership, Bob has everyone on the Support Office team and the Village leadership teams complete the Clifton *StrengthsFinder 2.0* survey (see [www.strengths.gallup.com](http://www.strengths.gallup.com)), an online assessment that helps people discover, describe and work with their unique strengths. Embracing and incorporating strengths-based and serving leadership philosophies (Rath & Conchie, 2008), Bob evaluates leadership team members by their ability to use their unique strengths to enhance individual and team trust, compassion, stability and hope. Because each Support Office and leadership team member knows his or her unique strengths and those of others, they can develop balanced and



effective teams for various projects that engage each person's abilities. This helps the team develop and value interdependence.

Bob is a storyteller. I think that is his general mode of communication. He always has a story to persuade or connect people with some idea, value or point. But it is usually up to the listener to derive the meaning. So maybe it is more accurate to say Bob offers a lot of parables. From what I have observed and learned first-hand, it seems to be an effective way of coaching and helping people grow. His ability to inspire stems from strong thoughts logically joined into stories everyone can understand. Neither fanciful nor overly rhetorical, Bob's stories have a way of bringing people together around shared values or goals.

Bob is also a serving leader. Based on my observations, he spends the majority of his time in the Villages, as opposed to in his office, working alongside leadership and frontline team members, asking how things are going, inviting their critiques and ideas, offering his support. He requires all Support Office team members to do a '*Walk-a-Mile*'; a program in which leadership team members spend a full day walking in the shoes of Village team members in a particular department. Below, Kristian Partington, writer for the *Village Voice* (Schlegel Villages' internal news source), describes one *Walk-a-Mile* Bob did with personal support workers at the Village of Aspen Lake in Windsor:

He's walking a mile in the shoes of frontline team members in La Salle, a neighbourhood specializing in care for people [living with] dementia, and he's joined by the likes of Tanya Hager, Joanna Anderson and Candace Manwaring, PSWs who generously share their wealth of experience. All three PSWs are surprised by the eagerness and enthusiasm he exudes, and he genuinely wants to know what tools they need in order to make life better for them and the residents they serve. There's also another aspect of his personality they didn't expect: "He's so cool," they say, practically in unison. The way Tanya, Joanna and Candace see it, the fact that the Support Team is led by a genuinely good-hearted person who believes in person-centred care speaks to the culture of the organization as a whole. "The fact is, he was seeing things that could give us more time with residents or could help us more . . . and acknowledging it without us even saying it," Joanna says... Candace follows that

point: “It’s gratifying as staff, because I find that my stress level at work is a lot less because I don’t feel like management has a specific agenda for us,” she says. They feel as though their expertise is honoured and respected and that, they say, comes right from the top at Support Office. Their chief operating officer proves that by sharing a day in their shoes. (posted online April 12, 2012)

Mission-driven and values-based, Bob holds firm on matters of human importance. In my mind, Bob is a special leader and since the summer of 2009, among all my valued partners, he was my primary *learning partner*; something every change agent needs, as Barkan (2002) explains:

We should have at least one long-term partner in learning, a *learning partner*, with whom we have an agreement to share our thoughts, our experiences and the changes we inevitably will go through. Our learning buddies can be people very different from ourselves in background, education and experience or they can be people very much like ourselves. The more long-lived our relationship with our learning buddies, the deeper the experience and the more valuable the relation is to our path. The more the partner relationship is founded on intellectual rigor, the courage to share intimately, and mutual support and encouragement, the more beneficial the relationship will be to each partner. (p. 4)

Over the course of this CPAR project, Bob and I met regularly for open and honest discussions about how to keep our culture change work collaborative and grounded in practical and lived realities, using our respective positions to open a space for Village member inclusion and engagement in decision making regarding most aspects of our journey. Bob and I spent countless hours (almost always at a Starbucks Coffee) pondering, planning, sharing, interpreting, debating, questioning, reflecting, and learning together. Today, I am fortunate to call Bob my friend, and he will forever remain my valued learning partner.

Quite often, more frequently in the early days of our culture change journey, Bob and I worked in close partnership with Josie d’Avernas. After sharing a brief description of Josie, I will briefly describe how the three of us, with our unique strengths and differences, worked as a rather balanced and effective team.

## **Josie d'Avernas**

Josie began her role as Associate Director of the RIA in 2006. In 2011, along with the growth of the RIA, Josie's role and title expanded to Vice President. In 1975, while earning her Master of Science degree at the University of Waterloo, Josie worked as a research assistant for Dr. Ron Schlegel who served on faculty in the Department of Health Studies and Gerontology. Following graduate school, while raising two sons with her husband, Francis, Josie enjoyed a thriving career as a health promotion consultant specializing in strategic planning, training and consultation, facilitation, policy analysis, literature synthesis, knowledge transfer, evaluation, and research; and through it all, she maintained her relationship with her mentor and friend, Dr. Schlegel, or "Ron," as he preferred to be called.

Sharp, quick, organized, decisive, hard-working – by my estimation, the consummate professional – Josie has used her executing and strategic thinking skills to strengthen and advance an array of powerful organizations over the course of her career, including: The National Cancer Institute of Canada (Canadian Tobacco Control Research Initiative), The Program Training and Consultation Centre, The Canadian Cancer Society, Health Canada, Department of National Defense, and Corrections Canada. Drawing upon this wealth of experience, as Vice President of the RIA, Josie is primarily responsible for the development, implementation and evaluation of new training programs, policies and research proposals.

As partners, I saw Bob, Josie and myself as having very different but complementary strengths. In my eyes, Bob was the values-driven, visionary leader – an 'idea' person – who embraced uncertainty, chaos and messiness, and wanted to change the organization for the better, leaving a legacy for future generations. Josie was almost the opposite of Bob. I saw Josie as the protector of the Schlegel family name and culture, and as a logical, practical, and

organized ‘get-it-done’ executer. Even their communication styles were opposite. Bob liked to joke around and tell stories, whereas Josie, while kind-hearted, came across as more serious and direct. I saw myself as a process-oriented bridge between the two. Bob thrived on ideas, Josie focused on results, and I paid close attention to the process. It took a few meetings for us to find our groove, but once we did, I came to appreciate our diversity. Together, we made a balanced team. Our first collaborative task was to engage a broader group of team members in a collective reconnaissance of Schlegel Villages’ culture. But first, I will briefly introduce Dr. Ron Schlegel, another important character in this culture change story, and then I will share how Bob gained the support for our reconnaissance from CEO and President Jamie Schlegel, the Support Office team, and General Managers.

### **Ron Schlegel**

Ron grew up in the field of long-term care and retirement living, literally. His father, Wilfred, a Mennonite farmer and pastor, and his mother, Emma, settled in rural Ailsa Craig, Ontario, and purchased a nursing home in London, Ontario in 1953. Ron was 11 years-old when he and his family moved into an apartment adjoined to the nursing home. After school, Ron helped operate his father’s five farms and by the time he graduated high school, he had his own farming business. By the age of 42, in addition to his successes as a farmer and academic, Ron also owned three nursing homes. In 1991, he resigned from academia in order to focus more of his time and talents on his businesses. Today, RBJ Schlegel Holdings, Inc. is a private holding company owned and operated by the Schlegel family, including: Rob Schlegel, Chief Financial Officer; Brad Schlegel, Vice President of Design and Construction and, interestingly, a two-time Olympic silver medalist with the Canadian men’s hockey team;

James “Jamie” Schlegel, President and Chief Executive Officer, and Brad’s twin brother; and Ron continues to sit at the helm as Chair of the Board of Directors.

With the intention to promote quality of life, healthy living, and healthy eating, as well as holistic care for older adults and mental health, RBJ Schlegel Holdings, Inc. is comprised of three major divisions: health care, urban development and agri-business industries. On the health care side, the Schlegel’s currently own and operate: 1) twelve and soon to be 14 long-term care and retirement living Villages; 2) Homewood Health Centre, a nationally recognized mental health and addictions treatment facility; and 3) Homewood Human Solutions, a nationwide Employee and Family Assistance Program (EFAP) and Disability Program. Schlegel Urban Developments is a mid-sized real estate management company recognized for its master-planned residential subdivision projects and unique commercial developments. On the agri-business side, Schlegel Poultry is one of the largest turkey suppliers in Canada. They also own agricultural land in southwestern Ontario that is sharecropped with local farmers for cash crops, and they own Schlegel Poultry Compost, which is just what you would imagine.

Over the decades, while Ron enjoyed great success with his business interests, he never lost sight of his academic interests or his affiliation with the University of Waterloo. Indeed, much of his success may be related to his unique ability to marry his passions – community service, innovation and business – with his academic interests. In all of his business endeavors, Ron appreciates, understands and works to maximize the synergy between research and innovation. In one interview, Ron offered the following description of his father; a description which I think could be used to describe Ron just as well:

He had a knack for making money and he shared his financial resources readily with others who were less fortunate. Money was not an end for him, but a resource to

accomplish social or community goals. People in the community saw him as a leader, an entrepreneur, an innovator, a risk taker in a wide range of endeavors, plus someone who shared extensively from his own successes. (*Schlegel Villages*, 2010, p. 2)

In 2005, with this rare set of experiences, skills and values, and an initial personal philanthropic commitment of \$6 Million, Ron founded the Schlegel-UW RIA. Again, the RIA “provides an organizational structure that facilitates practice-relevant research, research-informed practice, and curriculum development relevant to the continuum of service delivery for older adults” (*Schlegel Villages*, 2010, p. 2). Ron hired his long-time friend and colleague, Dr. Mike Sherratt, former UW Dean of AHS, as the RIA’s Executive Director and his trusted former student and research assistant, Josie d’Avernas, as Associate Director. With its continued expansion, Mike and Josie currently serve as President and Vice President of the RIA, respectively.

Today, the RIA has established a goal to become one of the top five innovation institutes for aging in the world. To support the RIA in achieving this vision, the Schlegel family made another very significant, \$45-million dollar philanthropic commitment to help develop the Schlegel Centre for Learning Research and Innovation (CLRI), along with a new 192-bed long-term care home (Village) which will eventually add assisted and retirement living options, all on the campus of the University of Waterloo. Ron spearheaded this ambitious partnership involving the Ontario government, University of Waterloo, Conestoga College, the RIA, and Schlegel Villages.

Emanating directly from Ron and his sons, the Schlegel enterprise is firmly rooted in a core set of values: caring people, passion, hands-on (that is, a culture where the owners and senior leaders remain close to the front lines), innovation, and a positive, can-do attitude. When I first met with Bob and, shortly after, Josie, they shared these values with me and

explained the organization functions very much like a family; that it has a “family culture” where relationships are valued and nurtured. Between Ron’s strengths, the strengths of the organization, and its family culture, I did not sense the notion of culture *change* initially sat well with Ron or Josie. Why would anyone want to change such a great culture? In fact, in the early days of our journey, I was encouraged not to use the words “culture change,” but, instead, to talk about “changing the culture of aging” so as to not suggest there was anything ‘wrong’ with the Schlegel culture. Now that I have established greater context by introducing some of the main characters in this CPAR story, I will describe how the decision was made to embark on a culture change journey together.

### **Moment 2: Gaining Leadership Support**

Shortly after meeting Bob, during one of our marathon chats at Starbuck’s Coffee, I gave him two journal articles to “reflect my culture change values and orientation,” I said. The first article was Rose Marie Fagan’s (2003) *Pioneer Network: Changing the Culture of Aging in America*, and the second was Rosalie Kane and colleagues’ (2007) *Resident Outcomes in Small-House Nursing Homes: A Longitudinal Evaluation of the Initial Green House Program*. Fagan’s article describes the history of the culture change movement in the United States and how a core set of values and principles were collaboratively developed by some of its pioneers. Then she offers examples of practices that express Pioneer values and principles, and further describes some of the positive impacts and outcomes within communities that have embarked on a culture change journey. Her influential article concludes with some powerful advice for ‘Getting Started’ and ‘Becoming Champions of Change’. I pointed out the following excerpt to Bob, explaining that it reflects learnings from

my own experiences with culture change and describes the way I would want to approach my relationship with Schlegel Villages, should the opportunity for a partnership unfold:

Culture change begins within ourselves. “We must become the change we want to see in the world” (Ghandi, 1869-1948). The process in long-term care, for example, begins with education about culture change values, the change process and journeys of others on the path. The work is about learning to align an organization’s practices with the Pioneer values and principles. Organization leaders must own the vision and be totally committed. This cannot be only a top-down approach... Residents, staff, family members and leadership together must assess daily practices to be certain that practice expresses values. This requires looking at practice in every aspect of the organization including: admission, hiring, staff orientation, food service, bathing, aging in place, staff assignments, resident schedules, and death and dying... Culture is an organic, on-going process that has the potential for change, growth and development. There is no ‘cookie cutter’ way to turn an organization around. Each facility must develop its own non-prescriptive approach that recognizes the existing culture and its implications for administrators, staff, residents and families. (Fagan, 2003, p. 138)

Kane’s article, a two-year longitudinal quasi-experimental study comparing resident reported outcomes of residents residing within GREEN HOUSE homes (i.e., “small-house nursing home model”) with residents at two comparison sites, enabled me to share Dr. Bill Thomas’ vision of transformed culture with Bob as well as some of the (slowly accumulating but compelling) evidence regarding the merits of culture change in terms of quality of care, resident functioning and quality of life. Bob already knew quite a bit about the GREEN HOUSE Project, but was thankful for the opportunity to review Kane’s findings, noting that empirical evidence is often the only way to impress upon certain audiences the importance and value of culture change. While Bob valued Kane’s study, he really connected with Fagan’s article, so much so that he read it aloud, word for word, to Jamie Schlegel during a drive from Windsor to Kitchener, Ontario. Jamie recalls that drive:

... it was probably four and a half years ago that Bob and I were driving down to Windsor and on the way back we pulled out the Pioneer Network article... we spent the better part of the three-hour trip back from Windsor talking about how to fundamentally change this notion of aging as being something we dread, something



that has limited value and purpose in society... how do we get away from the notion that aging and going into a retirement home or a nursing home is something to be avoided at all costs... and turn it into something that is viewed as another phase of life to be anticipated and, at some level, celebrated? So Bob and I had a great conversation around how to change senior living into something people look forward to... and how to create a culture that values our elders as compared to marginalizing them. That was an important milestone in the journey for me, and then things moved from there. (Interview, April 5, 2014)

By the time Bob and Jamie arrived in Kitchener, their concerns and values clearly shared, they decided to share Fagan's article with the Support Office team and all of the General Managers. Once everyone had an opportunity to read and reflect on Fagan's article, Bob held a meeting (August 2009) to hear what they thought about it. According to Bob, the perceived need for change was unanimous, and their alignment in values was clear. Bob emailed me:

I've shared the Pioneer Network article with Jamie Schlegel, our Support Office team and all of our General Managers. I have everyone's commitment that this is the journey we want to take. I'd like to take this to another level (all of the department heads and a selected group of 32 frontline team members, and our Support Office consultants and GMs) at our Operational Planning meeting scheduled for Sept 30, Oct 1 and Oct 2. Interested in helping? (Email dated August 24, 2009)

I could feel my excitement bubbling as I read Bob's email. Immediately, I began to envision the possibilities of developing a doctoral proposal for a culture change project at Schlegel Villages guided by critical participatory action research (CPAR). But it was still too soon to propose such a study. If the decision to embark on a culture change journey only came from Bob and the leadership team, then our work would violate the very first principle of PAR which relates to the collaborative identification of the individual and collective project (McTaggart, 1991).

Because PAR is an individual and collective endeavor, collaboration and authentic participation is required from the very onset as the PAR project itself is identified. The impetus for the project must come from the defined community (Fals Borda, 1996). While

Schlegel Villages' leadership team identified the need for a culture change journey, Bob and I both understood the critical importance of engaging a much larger number of Village members in making the final decision. To this end, Bob, Josie and I set out to plan a reflection and awareness-raising event, a collective reconnaissance, at Schlegel Villages' 2009 Operational Planning Retreat, in which we engaged 140 leadership and frontline team members in discussing and reflecting on the organization's current culture and the possibilities of culture change.

### **Moment 3: Planning a Collective Reconnaissance**

Our reconnaissance planning included a series of collaborative, dialogical learning exercises, inspired by Freire's (2007) critical pedagogy. Our objective was not to tell team members about culture change, point out deficits within the organization or mandate organization-wide changes in a top-down manner. Instead, our objective was to engage team members in reflection and dialogue about the organization's values and practices, to generate and explore ideas for future improvements, and to model a process of collaborative learning and decision-making we hoped would continue should Village members choose to embark on a culture change journey.

The 6-hour session was planned to take place on the last day of Schlegel Villages' 2009 Operational Planning Retreat; an annual 3-day event in which leadership and frontline team members from all of the Villages (9 at that time) gather at a retreat centre, usually in a beautiful location, to learn, share ideas, develop goals and action plans for the upcoming year, learn about important organizational updates, celebrate awards and accomplishments, and engage in some team-building, socializing and fun. At that point in time, the Operational Planning Retreat was an event for leadership and a select group of frontline 'team members'

(i.e., employees) only. On the day of the retreat, October 1, 2009, 140 team members were in attendance. Consistent with the values and practices of CPAR, Bob, Josie and I thought very strategically about how to engage participants as teachers-learners (Freire, 2007). Together, we developed four primary goals for the session:

1. Engage participants in critical reflection and dialogue about culture change, based on five topics:
  - a. reflecting on the current culture of aging;
  - b. putting living first: shifting from the institutional model of care to a social model of living;
  - c. building empowered teams: transforming job structures and hierarchies;
  - d. nurturing an authentic home: the role of the physical environment; and
  - e. engaging all stakeholders: collaboration and the path to real change.
2. Introduce and practice two interactive formats for meaningful group discussion and collaboration:
  - a. World Cafés
  - b. Learning Circles
3. Engage participants in collaboratively identifying Schlegel Villages' strengths and challenges/areas for improvement.
4. Engage participants in collaboratively deciding whether or not to embark on a culture change journey.

We planned a variety of dialogical exercises including: World Cafés (see [www.theworldcafe.com](http://www.theworldcafe.com)), Learning Circles (Shields & Norton, 2006), some large and small

group discussions, and individual reflective writing tasks as a means of engaging team members with the culture change concepts.

As we planned, Bob, Josie and I also made a list of the values and strengths we felt would support the organization should Village members agree to embark on a culture change journey. In essence, we entertained the question, “What is Schlegel Villages’ readiness for culture change?” We considered the key aspects (i.e., values and strengths) of the organizational culture we believed would make a culture change journey possible, effective and sustainable. These values and strengths would serve as the roots of our journey; roots that would support and anchor the culture change process and provide essential nutrients for our growth. When a tree has a good root system, it can withstand the winds of adversity, and if we encounter a draught along the way, then we can sink our roots even deeper into the soil to find the water needed to nourish and refresh us. In September 2009, we identified the following roots of Schlegel Villages’ culture:

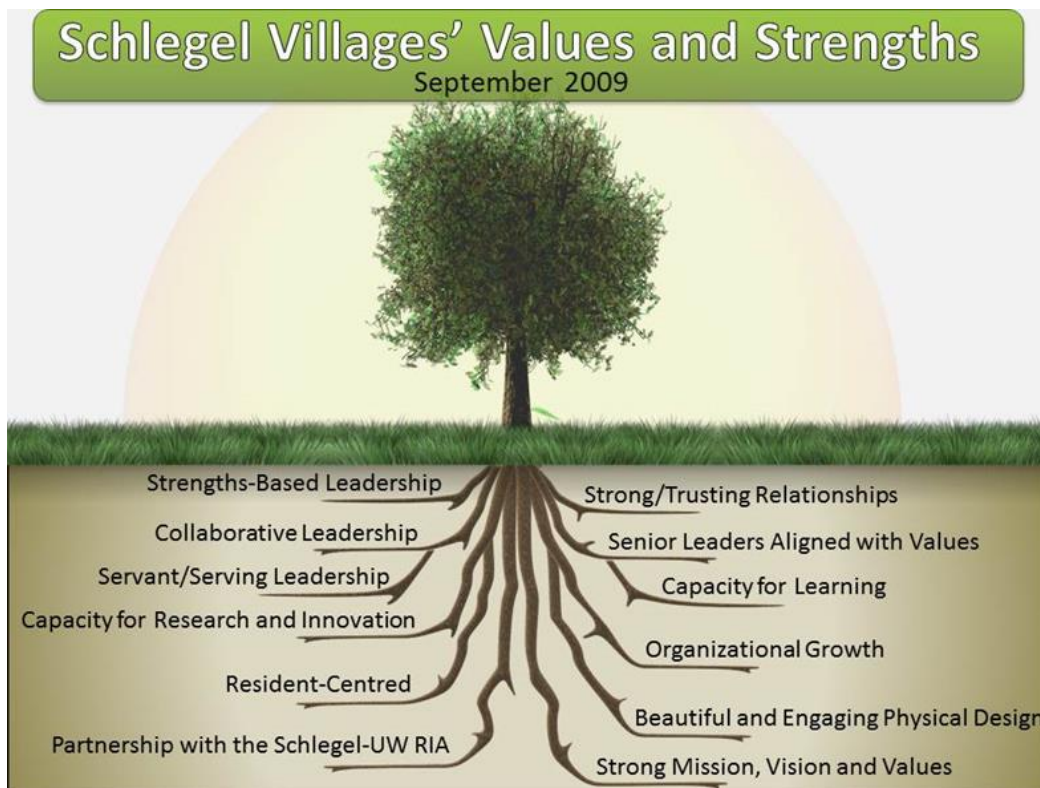
- Resident-centred
  - The extent to which organizational practices enhance the ability of each resident to live freely and fully, as desired
- Servant/serving leadership
  - The extent to which leadership team members embody a participatory style, demonstrate transformative leadership, work collaboratively, and develop the leader in others
- Village member involvement in decision making

- The extent to which opportunities exist for residents, families, and team members to interact, build relationships and participate in decision making (formal, informal, direct, and indirect)
- Strong/trusting relationships
  - The extent to which healthy, mutual relationships exist in the current climate (peer-peer, team member-resident-family member, direct support team member-leadership team member, team member-Village, resident-Village, Village-Support Office, etc.)
- Organizational capacity for learning
  - The extent to which learning is a priority within each Village and the organization

With the exception of ‘organizational capacity for learning’, these roots were just beginning to grow according to Bob and Josie.

More recently, in April 2014, Bob, Josie and I reflected on our culture change journey along with 40 Village members at an all-day Culture Change Research Reflection Retreat (fully described in Chapter Nine). At the retreat, we asked Village members what they thought were the key aspects of our organizational culture in 2009 that made it possible for us to embark on a culture change journey. Looking back, they identified some additional values and strengths as having served as the roots of our journey, including: strengths-based leadership; collaborative leadership; capacity for research and innovation; a partnership with the RIA; senior leaders aligned with culture change values; organizational growth; a beautiful and engaging physical design; and strong mission, vision and values (Figure 4.1).

Figure 4.1. *Schlegel Villages' Values and Strengths (September 2009)*



As we developed exercises for our collective reconnaissance, Bob, Josie and I agreed it would be important to balance some of our critical reflections and consciousness-raising about problems and challenges with some appreciative thinking about some of the organization's strengths and successes, and to celebrate our roots.

#### **Moment 4: Facilitating the Collective Reconnaissance**

Schlegel Villages' reconnaissance, a 6-hour critical reflection and consciousness-raising event involving 108 leadership (including Village administration and department heads) and 32 frontline team members from 9 Villages), took place on the last day of Schlegel Villages' 2009 Operational Planning Retreat at the Kempenfelt Conference Centre on Lake Simcoe in Barrie, Ontario (see Appendix 4.1 for the participant handout and Appendix 4.2 for a list of participants). In this section, I will describe the nature of the group

exercises we planned and a summary of the group's findings. However, I should mention that while Bob partnered with Josie and me to develop the content for this event, he asked us to facilitate it as a pair so he would be free to participate alongside team members in the various exercises we had planned. Also, it is important to describe how Josie and I documented the day. First, we took turns in the lead-facilitator role. When Josie facilitated large group discussions, I took notes on flipchart paper, and when I facilitated, Josie took notes on flipchart paper, allowing us to record many of the ideas that were expressed by participants. Furthermore, during small group activities and discussions, participants were asked to capture and record summaries of their conversations on the flipchart paper provided to each table. In addition, immediately following the event, while everything was fresh in my mind, I prepared a master summary in which all flipchart recordings were transcribed, supported by my additional comments, observations and reflections. This master summary was sent to Bob, Josie and the Support Office team for review and revision, of which there were none, before being sent out to the Village teams.

### **Warming Up**

At the beginning of the event, which we titled, *Changing the Culture of Aging... One Village at a Time*, the team members were sitting at round tables, most by Village, with roughly eight people per table. To warm up and set the stage for discussion, Josie and I began by showing a rock music video by the Young@Heart Chorus, comprised of singers who range in age from 73 to 89. The mission of the Young@Heart Chorus is to present a unique and positive image of aging through the creation of musical performances that incorporate songs not commonly performed by older adults. We selected a song to inspire critical reflections on the dominant culture in North American long-term care homes; their rendition

of the Ramones' *I Wanna Be Sedated*. The video, which is staged in a nursing home, features several iconic symbols of the institution: painted cement block walls; a long maze of brightly-lit, homogenous-looking corridors; uncomfortable furniture that looks like a hand-me-down from a hospital waiting room or prison; and old people in housecoats and pajamas slumped in their wheelchairs, gathered around a television with nothing but static on the screen. Against this backdrop, members of the Young@Heart Chorus sing, plea and demand, "I wanna be sedated!" After watching the video, we asked each table to discuss the following questions as a group:

- Why do the members of Young@Heart want to be sedated?
- How is the culture of long-term care depicted in their rock video?
- How does this depiction resonate with your observations and experiences within long-term care?

The video seemed to have struck a chord as the conversations swelled. After a few minutes, Josie and I brought everyone together for large group discussion. Team members jumped right in, bravely offering critiques of their home Village; powerful, honest and heartfelt critiques. Drawing connections to our discussion, Josie and I offered a few key points: 1) the current culture of long-term care is institutional and inhumane; 2) much of daily life at Schlegel Villages reflects an institutional model of care; 3) the culture of long-term care is tied to the broader culture of aging; and 4) in order to transform the culture of long-term care, we must also transform the culture of aging. Then, drawing on Fagan's (2003) article, I explained that 'changing the culture of aging' requires several levels of transformation:



- individual and societal attitudes toward aging and older adults;
- attitudes of older adults toward themselves and their aging;
- attitudes and behaviour of ‘caregivers’ [i.e., care partners] toward those for whom they care;
- governmental policy and regulation; and
- systems changes across the continuum of aging services as we transition from institutional models of care to social models of living.

Again, many interpretations and definitions of culture change exist, some of which I provide in Chapter One. But by way of introduction that day, Josie and I described it simplistically as shifting our primary focus from health care to living. “Culture change,” I said, “calls us to put living first, meaning, provide excellent health care, but without making it the central focus.” Then I elaborated on what it means to put living first:

- Provide care that is more directed by residents’ preferences and needs, placing a high value on human interaction and meaningful engagement in order to improve resident satisfaction and quality of life.
- Honour residents’ deep, healthy desire to retain control over their lives.
- Residents are primary participants in developing their individual care; supported to choose their own daily routines and services.

To anchor this idea, we asked team members to engage in a time of personal reflection and think quietly of a time in their own practice when they ‘put living first’. Then we asked them to consider and write down how it made them feel and how they think it made the resident(s) feel. After a few minutes, we asked for some volunteers to share their responses. Several team members volunteered, their stories clearly illuminating two things: everyone is happier

when we put living first; and an institutional model of care/mindset is the biggest obstacle to putting living first. So now it was time to look deeper at the institutional model of care and, as a group, consider its presence within Schlegel Villages.

### **Collaborative Organizational Assessment**

The next activity we planned was a collaborative organizational assessment in which small groups of eight team members would rate the organization according to different approaches to long-term care on a continuum ranging from an institutional model of care to a social model of living (Table 4.1). Ratings were reported on a scale from 1 to 10, with 1 meaning ‘very institutional’ and 10 meaning ‘very social’. I developed the content for this homegrown ‘assessment’ based on a table adapted from Fagan (2003) describing “*Practices that Express Pioneer Values and Principles*” (p. 133). Over time, and for the ease of communication, my partners have come to refer to the adapted content from this table as the “nine domains of culture change,” and so that is the terminology I will use subsequently.

The purpose of this consciousness-raising activity was to engage groups of team members in critical reflection and dialogue as they collaboratively assessed the organization’s strengths as well as opportunities for improvement. To fulfill this purpose, we designed the activity as a ‘World Café’, which is a quick-moving, fun and effective format for hosting large group dialogue based on seven design principles: 1) set the context; 2) create a hospitable space; 3) explore questions that matter; 4) encourage everyone’s contribution; 5) connect diverse perspectives; 6) listen together for patterns and insights; and 7) share collective discoveries (see [www.theworldcafe.com](http://www.theworldcafe.com)).

Table 4.1. *Collaborative Organizational Assessment* (content adapted from Fagan, 2003)

<b>Institutional Model of Care</b>		<b>Social Model of Living</b>
Focus on care	1 2 3 4 5 6 7 8 9 10	Focus on living (and care)
Scheduled routines	1 2 3 4 5 6 7 8 9 10	Flexible routines
Staff rotate	1 2 3 4 5 6 7 8 9 10	Staff assist same residents
Decisions <i>for</i> residents	1 2 3 4 5 6 7 8 9 10	Decisions <i>with</i> residents
Environment = workplace	1 2 3 4 5 6 7 8 9 10	Environment = home
Structured activities	1 2 3 4 5 6 7 8 9 10	Planned, flexible & spontaneous activities
Hierarchical departments	1 2 3 4 5 6 7 8 9 10	Collaborative teams
Staff care <i>for</i> residents	1 2 3 4 5 6 7 8 9 10	Mutual relationships
Us and them	1 2 3 4 5 6 7 8 9 10	Community
<i>Overall average:</i>	_____	<i>(total score/9)</i>
Your Village's area of greatest strength:	_____	
Your Villages's area of greatest need for improvement:	_____	

After Josie and I offered a brief description of the nine domains for culture change and the rating system, we provided the following instructions, adapted from the World Café website:

- The purpose of a World Café is to discuss meaningful questions in small groups.
- Plan for two rounds of conversation lasting 15 minutes (first table) and 10 minutes (second table), followed by a 5-minute large group discussion.
- Table 'hosts' (previously recruited) and 'guests' are encouraged to write, doodle and draw key ideas on their handouts. Table hosts will note key ideas on flipchart paper.
- Upon completing the first round of conversation, the table host remains at the table while everyone else serves as travelers or 'ambassadors of meaning', carrying key ideas, themes and questions into their new conversations at a second table.
- The table host welcomes new guests and briefly shares the main ideas, themes and questions of the first conversation. Guests are then encouraged to link and connect ideas coming from their previous table conversations – listening carefully and building on each other's contributions.

- By providing opportunities for people to participate in two rounds of conversation, ideas, questions, and themes begin to link and connect. At the end of the second round, all tables will be cross-pollinated with insights from prior conversations.
- After the second round of conversation, table hosts and new guests will remain at the second table and we will have a large group conversation, inviting you to share your discoveries and insights.
- Through this type of conversational process, patterns can be identified, collective knowledge grows, and possibilities for action emerge.

Prior to the Operational Planning Retreat, we recruited 17 table hosts, individuals Bob and Josie identified as good facilitators, and prepopulated 17 flipcharts with the assessment content. After offering instructions for the World Café activity, introducing our table hosts and distributing supplies, we asked the remaining team members to stand up and find a chair at a new table, mixing people from all 9 Villages at the 17 tables.

After a little fun chaos, once team members got settled, the World Café activity went even better than imagined. Team members were highly engaged. People were animated, smiling, laughing, debating, actively listening, agreeing and disagreeing. As I walked around the room, I could hear some of the table hosts working hard to bring their diverse ‘guests’ to consensus as they collaboratively rated the organization on the nine domains of culture change. Then after 15 minutes, there was another burst of chaos as everyone rotated tables for the second round.

After the second round, Josie and I facilitated a large group discussion. First, we asked for a few volunteers to share what the experience of the World Café was like; the experience of having open dialogue about the realities of Village life with people working in different positions, in different departments, from different Villages; the experience of working together to collaboratively determine ratings. Generally, those who shared the experience described how much they valued and learned from one another, and how much they appreciated the opportunity to see things from a different perspective. A few people

noted a tendency for frontline team members to offer lower ratings on the domains than managers. For instance, while managers tended to view the organization as more of a collaborative team, the frontline team members viewed the organization in terms of hierarchical departments. Another team member said she felt validated by the discovery that some of the challenges experienced at her Village were shared by team members from other Villages. A different team member commented on the curious differences between Villages. While she assessed opportunities for activities at her Village as ‘very structured’ and suggested a rating of 2 or 3, another team member said activities at her Village were ‘planned, flexible and spontaneous’, suggesting a rating of 7 or 8.

In cases where a consensus rating did not easily emerge, most table hosts said final scores were determined by calculating an average based on individual responses. But the accuracy of the ratings did not really matter. The purpose of the collaborative assessment activity was not to objectively quantify aspects of Schlegel Villages’ culture, but to engage team members in critical reflection, dialogue and consciousness-raising. Interestingly, team members found this activity so meaningful, they repeated it several times over the course of our CPAR project within departments, on neighbourhoods, at the Village level, and at an organizational level. Taking on a life of its own, other organizations have now used this activity as a part of their culture change efforts. One such organization (Hardy, 2014) calls it the “Fagan Assessment Tool.” As the assessment’s popularity and use increased at Schlegel Villages, so did the meaningfulness of the ratings, so much so that the ratings determined at the 2009 Operational Planning Retreat have become a baseline against which members of the organization chart their culture change progress. To be clear, this was not the original intent

of the collaborative assessment activity, but it is a unique story about an evolution within a CPAR process.

Figure 4.2. *Team Members Engaged in a Collaborative Organizational Assessment (World Café)*



After hearing about team members' experiences with the World Café, Josie and I asked the 17 table hosts to report their findings regarding perceptions of Schlegel Villages' greatest area of strength and greatest area of need for improvement (i.e., challenges), and their overall score (an average of all domain scores). As the table hosts reported, Josie took notes on flipchart paper at the front of the room. Interestingly, some of responses reported regarding strengths and challenges did not necessarily correspond with nine domains of culture change. The most common strengths identified were:

- Home-like/welcoming environment (7 tables)
- Sense of community (5 tables)
- Passionate staff (4 tables)
- Education and training programs (4 tables)

- Focus on research and innovation (4 tables)
- Mutual relationships (3 tables)

A number of table hosts credited the Schlegel family, specifically, for creating a culture in which relationships are cultivated, offering remarks like, “Ron greets me by name” and “Jamie asked about my son.” The most common responses for the greatest area of need for improvement were:

- Scheduled routines need to be more flexible (8 tables)
- Give residents choices in all areas and listen to their wants/needs/priorities/schedules (5 tables)
- Work as a collaborative, cross-trained team, not separate departments or roles (3 tables)
- Need more frontline staff (3 tables)

As I facilitated a large group discussion in which team members offered concrete examples of perceived strengths and challenges, Josie calculated an organizational average based on the overall score reported from each table. Following the discussion, it was time to announce the results.

Schlegel Villages’ average score, based on their collaborative assessment, was 4.7 out of 10, suggesting the organization was more aligned with an institutional model of care than a social model of living. The room paused in silence. Despite Schlegel Villages’ awards, recognitions and praises, despite the benevolence, generosity and vision of its owners and senior leaders, despite the beautiful physical design of each Village, despite the passion, devotion and hard work of team members, despite all the good relationships, Schlegel Villages scored 4.7 out of 10.

I scanned the crowd. Some team members nodded in agreement, as if to say, “I knew it all along,” while others looked like they were having a revelation. Some team members looked concerned, maybe even uncomfortable, as their eyes darted from Ron to Bob to Jamie to their General Manager. Some team members looked deflated, and a few looked downright depressed. Thankfully, Josie and I had an inspirational story to share; a story that could help us envision a better future.

To set the stage, I asked everyone to engage in a time of quiet visualization and to picture the ideal Village in which to live and work. What does it look like? What sounds do you hear? How does it feel? How does it smell? What is happening there? What possibilities can you imagine? To help engage our imaginations, we played a 7-minute video from the Pioneer Network (National Medical Report, 2008) created as a call to action for culture change. Sharing the perspectives of residents, family and professional care partners, this introductory video describes the need for culture change and offers an inspiring view of what is possible when people and communities embrace culture change values and evolve. Over the course of the video, I could feel the energy level return to the room. When it concluded, we asked if anyone would like to share their thoughts about the video or about anything else we had explored that morning. Some team members expressed their appreciation for the opportunity to have an open and honest dialogue about the “real issues”, while others conveyed their excitement about the possibilities of culture change.

During the lunch break, Josie and I calculated an average rating for each of the nine domains of culture change on the collaborative assessment. When team members returned from lunch, we presented the ratings (Table 4.2) and encouraged team members to compare them against their own experiences and understandings as we continued to reflect on current



practices within the organization. That afternoon, we explored the following areas of practice, as I will now describe:

- People: building empowered teams
- Physical space: nurturing an authentic home
- Process: engaging all stakeholders

Table 4.2. *Schlegel Villages' Collaborative Organizational Assessment (October 2009)*

Ratings provided on a 10-point scale: 1 = (low) institutional and 10 = (high) social

<b>Institutional Model</b>	17 Tables/140 Village Members	<b>Social Model</b>
Focus on care	<b>Average: 4.2</b> Range: 1-7 Mode: 3	Focus on living (and care)
Scheduled routines	<b>Average: 2.6</b> Range: 1-8 Mode: 2	Flexible routines
Team members rotate	<b>Average: 5.4</b> Range: 3-8 Mode: 5	Team members assist same residents
Decisions <i>for</i> residents	<b>Average: 4.8</b> Range: 1-8 Mode: 4 & 6	Decisions <i>with</i> residents
Environment = workplace	<b>Average: 5.6</b> Range: 1-9 Mode: 7	Environment = home
Structured activities	<b>Average: 3</b> Range: 1-7 Mode: 1	Planned + flexible + spontaneous
Hierarchical departments	<b>Average: 4.8</b> Range: 2-9 Mode: 3, 4 & 5	Collaborative teams

Team members care for residents	<b>Average: 6.2</b> Range: 3-10 Mode: 5 & 7	Mutual relationships
Us and them	<b>Average: 6.0</b> Range: 3-9 Mode: 6	Community
	<b>Overall Average: 4.7</b>	

### People: Building Empowered Teams

Josie and I introduced the topic, *People: Building Empowered Teams*, with a question for personal reflection: “Have you ever said, ‘That’s not my job!’ or had someone say those words to you? If so, what was the situation and how did it make you feel?” The hands went up quickly when we asked for volunteers to share their reflections. Several team members shared their frustrations with a perceived lack of teamwork, setting the stage for a large group discussion about the way in which long-term care homes are organized. We prompted the discussion with the following lead-in:

There are nearly 18,000 long-term care homes in North America, including more than 600 in Ontario. The overwhelming majority are structured in *exactly* the same way: top-down direction, task-oriented practices and an institutional atmosphere. We can all *easily* recite the departments and positions in *any* nursing home in *any* town in *any* province. Why do you think this the case, and how can it be otherwise?

The ensuing discussion was lively and animated, but it was difficult to pin down any logical reason why the current paradigm exists. Well, if there is not a compelling rationale for living and working in this top-down, task-oriented, institutional *hell*, then perhaps the situation is open for revision, we reasoned.

Taking this idea further, the next activity asked team members to discuss how certain institutional practices play out in the lives of residents, family members and team members.

Specifically, they were asked to identify ‘things that disturb us (and residents)’ and to speculate ‘why they happen’. The activity was structured as another World Café with the same table hosts as before. After two rounds of discussion, team members collectively generated 108 different responses, that is, 108 disturbing things (mostly practices). It was not as easy to identify why these practices occur, but a common response was “because of the institutional model,” followed by “because of Ministry standards.” After the retreat, I had time to analyze and organize these 108 disturbing practices into theme areas with examples, which were then shared with the Support Office team and General Managers as a part of the event summary (Table 4.3).

Table 4.3. *Things that Disturb Us Responses (October 2009)*

- |  |
|--|
| <ul style="list-style-type: none"> <li>• Resident rights, dignity and respect issues (identified 22 times) <ul style="list-style-type: none"> <li>○ Staff using chemical or physical restraints with residents; opting for a quick fix instead of trying to understand the underlying causes of behaviours</li> <li>○ Staff focus on completing tasks, with a lack of resident interaction, due to time constraints (it’s easier/faster)</li> <li>○ Instead of supporting residents in decision-making, staff make decisions for their own convenience, routine or due to their (mis-)interpretation of a policy</li> </ul> </li> <li>• Rigid routines and scheduling issues (identified 22 times) <ul style="list-style-type: none"> <li>○ Baths and showers are scheduled, offered only once per week, and only on a given day due to staff schedules and work organized by silos</li> <li>○ Lack of flexibility in daily schedule (residents are awoken 2 hours before breakfast/put in bed at 6 or 7PM/unable to sleep in/unable to choose bath time/preferences not honoured/night-time ‘toileting rounds’) due to limited number of staff, time constraints, staff convenience, avoiding conflict with next shift, and strict time management to get the job done</li> <li>○ Staff rush to do job essentials due to daily requirements and institutional routines</li> </ul> </li> <li>Food service and dining issues (identified 17 times) <ul style="list-style-type: none"> <li>○ Rigid mealtimes due to kitchen routines, ministry standards, and structured schedule for staff</li> <li>○ Residents wait and wait and then are served cold food due lack of staff and lack of time to assist residents</li> <li>○ Assigned seating for residents (no choice) for staff convenience</li> </ul> </li> <li>• Teamwork issues (identified 10 times) <ul style="list-style-type: none"> <li>○ Lack of teamwork (‘that’s not my job’) due to departmental focus, lack of cross-training, lack of training, and people unwilling to do unglamorous jobs</li> </ul> </li> </ul> |
|--|

- Lack of respect for each other's jobs due to a lack of education and a focus on traditional roles
- Recreation issues (identified 8 times)
  - Residents missing valued programs/denied access to programs/taken out of programs due to PCA/PSW routines and staff schedules
  - Not enough evening activities on the dementia 'units' due to staff structure, scheduling, and traditional job roles ('that's not my job')
- Staffing (lack of staffing) issues (identified 8 times)
  - Lack of staff/lack of time to spend with residents/poor ratio of residents to staff/working short due to inadequate wages, inadequate budget and traditional staffing structure
- Attitude issues (identified 8 times)
  - Lack of staff participation on special days due to negativity and feeling that this is just a job (vs. a community)
  - Staff members rushing through their day due to task-orientation
- Documentation issues (identified 5 times)
  - Too much documentation (takes time away from residents) due to Ministry of Health standards
- Management issues (identified 3 times)
- Environmental issues (identified 2 times)
- Other issues

This activity revealed numerous challenges encountered by team members which were often the result of working in departmental silos with highly structured schedules, rigid routines, and a task-focus. In general, team members found themselves 'disturbed' when institutional routines and practices take priority over resident-expressed preferences and needs. This activity set the stage for our presentation of some transformative ideas to consider, including:

- Shift staff focus from task to relationships.
  - Work together to discover and support the residents' leisure preferences.
- Everyone takes part in the provision of meaningful activities.
- Move decision-making as close to the resident as possible, if not with the resident.

- Decentralize dining so that meals are prepared on a flexible basis close to where each resident dines. Residents and families may have access to the kitchen and even participate in cooking activities.
- Establish self-scheduling work teams that consistently assist the same residents.
- Cross-train staff to work in more blended roles (‘versatile staff’).
- Flatten the organizational structure and empower frontline staff and residents.
- Use a collaborative decision-making process (i.e., ‘neighbourhood meetings’ or ‘learning circles’) to plan menus, activities and daily routines.

“How can such transformation be achieved?” we asked. To help answer this question, we offered a practical example of how the GREEN HOUSE Project (NCB Capital Impact, 2008) transformed job structures and the traditional, institutional hierarchy through its flattened, team-oriented organizational structure. Anticipating that some team members would quickly regard this and other transformative ideas as impossibilities, we came prepared with ‘evidence’ in the form of another inspiring 7-minute video to demonstrate that such ways of practicing and relating are, indeed, possible and thriving in other organizations, such as, in the case shown in the video (see [www.youtube.com/watch?v=l4Ap1ByNgKE](http://www.youtube.com/watch?v=l4Ap1ByNgKE)), at Traceway Retirement Community (part of Mississippi Methodist Senior Services) in Tupelo, Mississippi. I visited the very first GREEN HOUSE homes at Traceway in 2004 as an employee of Saint Martin’s-in-the-Pines in Birmingham, Alabama, which adopted the model and then opened their first GREEN HOUSE homes in 2008. The video, a mini-documentary, provides a great overview of the GREEN HOUSE philosophy as it follows a handful of long-term care residents during their transition from a traditional, institutional nursing home to a brand-new GREEN HOUSE home. Even though I have personally watched this video a

hundred times, it always makes me emotional toward the end when Stephen McAlilly, President and CEO, Mississippi Methodist Senior Services, tearfully describes his observations of the massive difference the GREEN HOUSE model makes in the lives of Elders:

People who were in wheelchairs are walking again; people who weren't talking are talking again; people who weren't eating real food are eating real again; people who were losing weight, no matter how hard we tried in the nursing home, they're gaining weight again; people who when you walk in the door, you see a twinkle in their eye again; it's almost *sinful* not to do as much as we can, as fast as we can.

Looking around the room, I could see I was not the only person touched by the video. "It's almost sinful not to do as much as we can, as fast as we can," I repeated, wiping tears from my eyes.

At least for me, McAlilly's words seem to erase any and all concerns about the hard work and difficulties involved in eliminating the institutional model of care. When we have such pioneers stepping into uncharted territory, taking the big risks, and blazing the trail, discovering a better way, a better life, and then sharing their map, how can anyone in good conscience just sit there, tied to the status quo? But we did not show the video in some dramatic effort to convince people of the merits of culture change, but simply to illustrate another possibility. We do not have to continue doing things the way we have for the last century. The GREEN HOUSE Project represents one possibility of more ideal future. Our hope was to co-create another possibility, based on the unique strengths, experiences and desires of Village members, should this core group share our hope.

When team members came back from the afternoon break, we turned our attention to the role of the physical environment and ways we can nurture an authentic home. We began by showing team members photographs of dining rooms in four different nursing homes,

places I either visited or at which I was employed at some point in time. The dining rooms ranged from very institutional-looking (homogenous décor, sterile, hard surfaces, a cluster of tables and chairs crammed into a windowless room) to very residential-looking (like something you would find in your own home). We asked, “Which dining room would you prefer to eat in on a daily basis and why?” Then we asked a more challenging question: “Which photo looks more like the dining room at your Village, and what impact do you think that has on the residents?”

While all of the team members agreed that Village dining rooms were institutional in terms of scale, function and homogenous décor, there was much debate about whether or not the residents would prefer something more residential and home-like. It seemed there was a divide between the perceptions of what retirement living residents want versus assisted living and long-term care residents. According to team members, generally-speaking, retirement living residents have high expectations for a restaurant-style experience, while assisted living and long-term care residents would prefer something less formal, on a smaller scale and with more flexibility.

After a few minutes of discussion, we gave a brief lecture about the meanings people attach to ‘home’ and ‘community’, and the importance of shaping a physical environment to afford opportunities for personalization, comfort, social interaction, privacy, structured and self-directed activities, control, and contribution. We spoke about the importance of light, nature and having free access to the outdoors, and supported my comments with photographic examples. I shared a story about the ‘dementia care unit’ where I conducted my Masters research, and how the residents who lived there had visual access to a beautiful yard, and yet the doors were kept locked because, as the staff there explained, the yard was not

level and they did not want anyone to fall. I talked about the human suffering that comes from having visual access to places one cannot freely go. We also shared stories about how people read the environment for cues as to how they should act, what they should do, and how they can expect to be treated, and then we shared some more stories. One story (which I think I originally heard from Moyra Jones) was about what it communicates to residents and family members when the flowers and plants in a long-term care home are not real; something to the effect of, ‘if you cannot care for a plant, then how will you provide care to me?’ Another story I was about the history and evolution of the iconic nursing station – nothing says ‘us and them’ more clearly – and how some communities are tearing them down and replacing them with more residential-looking and community-oriented options. Then we spoke about the importance of providing opportunities for residents and family members to care for the Village, as desired, and how language affects thinking; how the use of a room or place is shaped by what we call it (e.g., nursing station, shower room, unit, etc.).

Following this brief lecture, Josie gave instructions for our third World Café activity, facilitated by the same 17 table hosts as earlier. This time, team members were asked to: 1) identify features or aspects of the physical environment (at their Village) that reinforce the prominence of the staff’s workplace and contribute to an ‘us and them’ feel; and 2) identify potential modifications to this feature or aspect in order to provide a better sense of ‘home’ for residents and to promote a community feel. Following the activity, we asked the table hosts to report back the most common responses or strongest themes from their tables. Table hosts identified the following three areas most frequently and offered several ideas for modifications:



- Dining services (12 tables identified the centralized kitchen and 6 tables identified the institutional dining rooms as problematic)
  - Suggestions for the kitchen: Create open access, we need a kitchen/kitchenette on every floor/in each home area, and family-style serving
  - Suggestions for the dining rooms: Create open access, give it more of a country kitchen feel, bring in warm interiors, use steam tables, staff and residents have meals/drinks together, get rid of dining room stools, and do not have formal dining every night
- Nursing station (11 tables identified nursing stations as problematic)
  - Suggestions: Eliminate counter/wall, redesign with an open concept, create a common area for all, and use residential furnishings like a roll-top desk and cabinets
- Locked/secure doors (9 tables identified locked/secure doors as problematic)
  - Suggestions: Unlock seasonally, open doors and have better staff monitoring, provide freedom to outdoors, use wanderguards as necessary, remove divider doors between long-term care and retirement living (closed door suggests there is no continuum), and use stained glass in doors so that residents cannot see places they cannot freely access

(Again, I am intentionally sharing our discoveries from the 2009 Operational Planning Retreat in my partners' original words; institutional language and all.)

In addition to these three problem areas within the physical environment, a number of team members identified several additional areas of concern, including, by order of frequency: uniforms, furniture, locked cupboards (e.g., linens, recreation supplies, refrigerator, etc.), over-head paging systems, med-carts, nourishment carts, signage, call-bells, and the shower room. In each area, they also identified a number of suggestions for improvement.

By this point in the afternoon, the need for culture change at Schlegel Villages felt like a shared concern. I could sense an increasing awareness in the room, but also, growing questions about where to begin and how to take action. As Bob, Josie and I planned for this day, we hoped the conversation would lead to questions of action, and thus we prepared the final component of our collective reconnaissance, a brief exploration of the culture change process and the need to engage all stakeholders.

### **Process: Engaging All Stakeholders**

We advanced the slide and the words “Where do we go from here?” flashed upon the screen. Because we spent quite a bit of time as a group exploring the GREEN HOUSE model, we anticipated some team members would suggest adopting it at Schlegel Villages, or perhaps another demonstrated, branded culture change model such as the Eden Alternative. While such approaches may suit other organizations, Schlegel Villages’ owners and senior leaders were committed to the idea of co-creating something uniquely ‘Schlegel’. This commitment was, in part, a reflection of Bob’s collaborative leadership style, and in part a reflection of the values that have guided the Schlegel family and their organization for three generations. In other words, Bob and Jamie believed wholeheartedly that the Schlegel team could successfully work together to co-create a better tomorrow. My commitment to taking a

collaborative, organic, process-oriented, homegrown approach to culture change was rooted in all the reasons outlined in my reconnaissance, as described in the previous chapter. But that day, to help team members understand and embrace the importance of taking a collaborative, process-oriented approach to change, my partners and I turned to the study by Caspar, O'Rourke and Gutman (2009), also described in the previous chapter. After describing the study, we shared the study's findings and its authors' conclusion:

It seems that what is most important is achieving the correct balance between the desired cultural change and the environmental and social realities within LTC facilities. Our findings suggest that this may be best achieved through the development of mutually agreed upon culture change initiatives between staff and managers rather than attempting to implement a pre-defined [culture change model] such as the Eden Alternative. We believe this may largely explain why staff who work in facilities that have implemented a [facility-specific social model of living] report the highest levels of both access to structural empowerment and the ability to provide individualized care. (p. 174)

Then, tapping into Schlegel Villages' spirit of innovation, we shared one more reason not to adopt a branded culture change model. If we adopt the current 'ideal', it might not be so ideal 5 to 10 years from now. However, if we commit to a process-oriented approach to culture change, then we can foster continuous evolution as the process itself becomes part of the DNA of the organization. "Collaboration is the path to *real* change," I argued and then offered stories from my own experiences, most of which were failures, to illustrate the following ideas:

- Developing a new social model of care cannot be a top-down approach. It must develop from the ground-up.
- Effective and lasting change is much more likely when it is understood and supported across the organization.
- Collaboration minimizes resistance.

- Avoid the charismatic leader and build coalitions instead.
- True collaboration is difficult and takes time, but without it, there is no *real* change.

“If collaboration is the key, then how can we become a more collaborative organization?” we asked. To answer this question, instead of offering ideas and strategies for collaboration, Josie and I engaged team members in praxis. We explained:

Think, talk and act together! The only way to emerge from an oppressive reality, according to Freire (2007) is ‘by the means of the praxis: reflection and action upon the world in order to transform it’ (p. 51). Praxis can only take place in fellowship and solidarity through critical and liberating dialogue. (Handout, 2009, p.11)

Then we introduced a methodology by which to engage in praxis: the learning circle. While many guidelines for learning circles exist, we used the description and instructions put forward by Shields and Norton (2006):

Not only is a circle the most conducive form for stimulating conversation within a group, but it is also a form within which no point has greater value than another; no person’s voice holds greater value than another. Everyone is heard as equals, which builds a sense of respect and team. Each participant is given the opportunity to speak without being interrupted or judged. The learning circle draws out shy people and encourages those who are more talkative to listen. Everyone has a chance to examine their own views and those of other circle members, leading to broadened perspectives and a wider base from which to build relationships and discover solutions. (p. 94-95)

Then we offered the following instructions (adapted from Shields & Norton, 2006):

- 8-15 participants sit in a circle (ideally, without tables or other obstructions blocking their view of one another).
- One person is chosen as the note-taker to jot down suggestions, ideas, questions and action plans that emerge from the discussion.
- One person is chosen as the facilitator to pose questions to members of the circle, give encouragement and keep responses moving along.
- A volunteer goes first, and then a person sitting beside the first respondent goes next, followed one-by-one around the circle until everyone has an opportunity to speak on the subject without interruption.
- Cross-talk is not allowed.

- One may choose to pass rather than speak when it is their turn. After everyone else in the circle has had their turn, the facilitator goes back to those who passed and offers another opportunity to respond.
- Then the floor opened for general discussion.
- This type of learning may be used for addressing a wide variety of topics. The process helps everyone grow in self-awareness, group cohesion and critical thinking. (Handout, 2009, p. 11)

The learning circle topic was “How to Become a More Collaborative Village.” Using the instructions we provided, team members were asked to take 30 minutes and, in their learning circle, explore two questions: 1) what opportunities currently exist for residents to participate in decision making, and how effective are they?, and 2) what more can we do to include residents in decision making? In other words, how can we improve existing opportunities or create new opportunities?

After 30 minutes, we asked for some volunteer facilitators to share some of the ideas expressed at their tables. Most of the facilitators said team members at their table were challenged to think of ways residents are meaningfully engaged in decision making at the Village beyond their own personal care, and at times even that level of engagement could be improved, especially on the long-term care side of the Village. But team members had plenty of ideas for how to include more residents in decision-making, including:

- Establish a quarterly resident-staff focus group or a ‘Village Coalition’ to provide wise counsel to General Manager
- Start from ground-up and get residents involved in culture change
- Invite residents to weekly home area meetings
- Re-institute quarterly Town Hall meetings and invite all residents
- Invite residents to participate in performance appraisals of staff
- Invite residents to participate in staff interviews and exit interviews

- Engage ‘future residents’ in shaping the future; find out what they want

Josie and I encouraged team members to continue this conversation upon returning to their Villages and to collaboratively develop an action plan for how to better include residents in decision-making in 2010.

Then it was nearing the end of the day, so to conclude our reconnaissance, I facilitated a large group discussion to summarize some key learnings from the day while Josie took notes on two flipcharts, one titled “Strengths” and the other, “Challenges.” We asked, “Based on today’s learnings, what are some of Schlegel Villages’ greatest strengths?” and “What are some of Schlegel Villages’ greatest challenges?” In light of all the World Café activities, the learning circle, personal reflections, large and small group discussions, videos, and other presentations, team members identified the following strengths and challenges:

**Strengths:**

- Home-like and welcoming environment
- Sense of community
- Mutual relationships between staff and residents
- Caring and passionate team members
- Education and training programs
- Focus on research and innovation

**Challenges:**

- Rigid schedules and routines
- Lack of support for resident-directed decisions (choices, preferences, priorities, and schedules)
- Structured activities (limited opportunities for meaningful engagement)

- Institutional food service/centralized kitchen
- Institutional dining rooms
- Institutional nursing stations

Following this summary of key ideas by team members, it was time to ask who would support and contribute to a collaborative culture change journey at Schlegel Villages. We did not take a formal count, but by the overwhelming number of arms raised high in the air, it appeared we had a shared concern and interest, thus meeting the first principle of PAR: *the identification of the individual and collective project*. I say ‘appeared’ because in retrospect, the manner in which we posed the question, requiring such a visible response, did not create a very safe space for dissent. Who was going to refuse? Nevertheless, that day we participated in critical reflection on current practices and achieved agreement on some level that change was needed. So there we stood at the beginning of a very long road with only our values to guide us.

With the awareness this would be a process-oriented culture change journey guided by values, it seemed like a good idea to articulate some of the values and beliefs my partners and I previously identified as the roots of our process (as stated on pages 154-155). As we briefly listed and described each one, we asked team members to consider its strength currently within their Village and across the organization. We explained that without knowing the next step on this journey, our work for the next few months would be to strengthen these key aspects of Schlegel Villages’ organizational culture in an effort to enable a more successful and sustainable journey.

Then Bob came to the stage to close the day. He thanked team members for sharing their insights and ideas so openly and with such passion. Then he shared his personal desire

to embark on a culture change journey and the story of his drive from Windsor to Kitchener with Jamie. Then Bob cautioned everyone in the room to resist the urge to go back to the Village and start making changes single-handedly. He confessed he did not know what the next big step would be – as that would suggest a top-down approach to change – but promised our journey would unfold at an organic pace through collaborative decision-making. At the end of the day, that was all any of us knew.

### **Critical Reflections on Schlegel Villages’ Reconnaissance**

The following critical reflections (Table 4.4) about Schlegel Villages’ reconnaissance come from interviews I conducted with my research partners and other key stakeholders as a part of our Research Reflection Retreat, described in detail in Chapter Nine. In reading their words, you will hear their perspectives on why Schlegel Villages decided to embark on a collaborative culture change journey, and also some of their experiences at the 2009 Operational Planning Retreat where we held our reconnaissance event. Then following their reflections, I offer a few of my own.

Table 4.4. *Reflections on Schlegel Villages’ Reconnaissance*

***Bob Kallonen, Chief Operating Officer***

**Bob:** It crystallized in my mind, an imaginary interaction between any one of our team members and a person walking on the sidewalk in front of a Village, and the team member walks up to them and says, “Here’s what we do in this building,” and explains it and then asks, “Are you excited about the day when you can live in this kind of setting?” We realized people would laugh at that question if asked in context of the current culture of aging. It would be nonsensical. The great majority of people would say, “No, I will do everything I can to avoid living in that kind of environment.” Why is that? Are we doomed to that? Could it be that so much of this negativity is wrapped up in the Western approach or culture of aging; this idea that our value peaks at some point in middle age or late-middle age and then goes into a decline from there? Does one really become a growing burden on society when they’re older? I think most of our policies and most of the approaches we take, including the dire warnings about the ‘greying tsunami’ coming, are all wrapped up in this notion that aging is something pretty horrible. Well, we said, wouldn’t it be cool to dare to do



something, even if it's minor, in our sphere of influence to begin to change that assumption? (Interview on March 18, 2014)

***Pam Wiebe, General Manager, Coleman Care Centre***

Jennifer: In thinking about our culture change journey since the 2009 Operational Planning Retreat

Pam: When I thought you were totally crazy. I thought, this girl's whacked. There's no way. There's no way you can change the culture. Management won't allow you. It's just not going to change.

Jennifer: Well, what would you say now?

Pam: I've gotta tell you. It wasn't because I didn't want it to change, it was more like, how much of an investment am I going to have to put into this? What's it going to take? How much time is this going to take? And of course, me being a QI nurse, I'm a results person. You want to change something? Change it. But I want to see the results right away. And when you said it will take time, it's not going to come for years down the road, well, that's unacceptable Jen. I didn't want that. That was totally unacceptable. But now that I've been a part, and I feel very humbled and honoured to have been a part right from the very beginning, and to see where we are today, we are where we are today because we've taken it so slow. It wouldn't have been a success if we had been quick about it. So, that was a real learning experience for me. I had to learn to put the brakes on. I had to learn to not be that QI person, and not look just for the results. I had to look at the process, and follow the process along, and eventually we'll get the results, and we have seen the results of what we're doing already. Look at the quality of life survey. But I'm not going to lie to you. At the beginning. I thought, Oh my God, there is no way. And I'm sure if people were honest enough they'd say when you stood on that platform that day and started talking to us about the culture change, 75% of the people in that room thought you were whacked. There's no way. You know, we've been doing it this way for so long, the ministry standards in place, the long term care acts in place, there's no way. But I don't know how many of them will be honest enough to tell you that, Jen. But then I started thinking, what if we could change? Am I willing to put the brakes on and do what it takes to get us where we need to go, even if it takes us 10 years to get there? And then, I started thinking, wow, what a legacy to be a part of that. (Interview, March 14, 2014)

***Matt Drown, Vice President of Human Resources***

Matt: While we were considered progressive and thought we were doing things that were innovative, and many things were, I think it was interesting to frame and re-frame it when we started to reflect on what an institutional environment looks like and why a social model of living is important. Back then, we looked a lot like an institutional environment, and I think people, to varying degrees, had trouble with that... and there was a real desire amongst a substantial core of people to make a change. (Interview, March 12, 2014)

***Michelle Vermeeren, General Manager, Village of Glendale Crossing***

Jennifer: What would you say if someone asked you to tell them the story of Schlegel Villages' culture change journey?

Michelle: I would talk to them about the context of long-term care in the past, because I've had almost 20 years of experience, and I'd talk about how we cared for people, how we showed respect for our elders, and how the Schlegel family made a concerted decision to say, you know what, it's really not good enough. That was several years ago when the organization made the decision to talk to you, Jennifer, and to say, let's find some more expertise to help us take a look at how we're providing care. How do we perceive we are doing in what is normally an institutional model? Let's look and see where we're at. Let's take the temperature. And so, at that point, we rated ourselves. How do we do in all these different areas? And as a big team, we were kind of struggling a little bit with trying to assess how we were at that point. It was hard, but it allowed us to see things, things that we thought we were doing really well on, and then you look and, Oh my God, that's just terrible. (Interview, April 13, 2014)

*Jamie Schlegel, President and Chief Executive Officer*

Jamie: Bob and I had a discussion with the GMs to say we're really interested in doing this, but we wanted to hear from them whether it was something they could support and get passionate about because without the Village leadership 100 percent behind this we knew it wouldn't be successful. It was heartening to hear both how quickly and how fervently the Village leadership supported this notion, and then we started moving forward from there... the GMs jumped on board very quickly and then we broadened the discussion to see if there was wide support within the Schlegel family for this initiative. It was just astonishing to me to see how people shared the same vision. It wasn't about convincing people; it was about team members sharing the same vision... everybody, almost without exception, said "you know that's exactly what I want to try to achieve in my career, in my life, is to create the sort of world where aging is celebrated and honoured," and we had a part in creating that sort of society and that our organization was a place that created an environment where people could age richly and successfully. I'm just entirely humbled by being given the opportunity to be part of it frankly. (Interview, March 31, 2014)

After the reconnaissance event at Schlegel Villages' 2009 Operational Planning Retreat, and especially while I was writing my doctoral proposal, I thought a lot about some of the concepts I described in Chapter Two, namely: 1) the difference between 'participation' and 'involvement' (McTaggart, 1991); 2) Herbert's (1996) 'seven Cs' of participation (i.e., collusion, co-opting, coercion, convincing, coordination, and cooperation, and collaboration); and Freire's (2007) critical pedagogy. In 2009, these were new ideas for me and I was concerned that I had fallen short in my efforts to engage members of Schlegel Villages in

critical reflection, dialogue, consciousness-raising, and the decision of whether or not to embark on an organizational culture change journey in a truly collaborative manner.

My first concern was the composition of the people who were in the room. There were 140 leadership and direct support team members from Schlegel Villages' (then-) 9 Villages. However, there were no residents or family members at our reconnaissance event. In my mind, this reflects Schlegel Villages' culture at that time and highlights the need for culture change. Fortunately, on the first and second days of the Operational Planning Retreat, prior to the reconnaissance event, we did hear from two Elders who shared their experiences and perspectives on long-term care and retirement living. The first was our keynote speaker for the retreat, Dr. Richard Taylor, an author and advocate who is living with dementia in the United States. He shared several stories from his book, *Alzheimer's from the Inside Out* (2007). The second Elder from whom we heard was a new resident at one of the Villages. While he was accompanied by a family member, he did all the talking as one of the General Managers interviewed him on stage about his recent experience moving into the Village. He shared story after story about how he quickly learned to comply with the depersonalized system. Both speakers offered a powerful message that participants undoubtedly carried forward to our reconnaissance event. But it would have been extremely helpful and enlightening to have had residents and family members as a part of our critical reflection and dialogue.

Again, in PAR, the impetus for the project must come from the defined community (Fals Borda, 1996). In the case of our reconnaissance event, we were limited both in terms of the number of organizational members who participated and in the composition of the group. However, this limitation must be weighed against another PAR principle: the importance of

starting small, both in terms of the number of collaborators and the scope of the work itself. In 2009, Schlegel Villages was just beginning to develop the capacity to engage a broader array of team members in critical reflection, dialogue and collaboration. As you will read in subsequent chapters, more and more residents and family members engaged in the CPAR process over time.

My next concern had to do with the manner in which Josie and I structured our session. While we posed a lot of questions for critical reflection, we also provided a lot of possible answers and solutions. For example, in asking participants to consider how we can transform traditional, institutional job structures and hierarchy, I shared an example from the GREEN HOUSE project, which is kind of like saying, “Here is the answer.” Offering examples from outside of the organization is not inherently bad, as long as they are simply offered as ideas to consider and revise. But why ask questions if (you think) you already know the answer? To a large extent, our session was designed to lead people to the recognition that change was needed. As such, were the people in the room ‘authentic participants’ (Tandon, 1988) or were they just being ‘included’ in the decision? Similarly, in considering Herbert’s (1996) ‘seven Cs’ of participation, did Josie and I ‘convince’ people to embark on a culture change journey or was it truly a ‘collaborative’ decision? The fact is that once we put together the handout for our session, nothing changed based on the input of other members of the organization. We landed exactly where we planned to land. In short, we asked leading questions acted as the “proprietor[s] of revolutionary wisdom” (Freire, 2007, p. 60). I wonder where we would have landed had we taken a more Freirean approach.

Lastly, upon reflection I realized we invited people to engage in critical reflection and dialogue without first creating a safe space, an important first step any collaborative process.

Without creating a safe space, certain perspectives and ideas could have been silenced. As my colleagues and I describe in our article on ‘authentic partnerships’ (Dupuis et al., 2012), before actively engaging in any partnership or collaboration, it is important to first take some time to discuss how group members can work together to create a safe space that promotes emotional and physical comfort. In retrospect, Josie and I should have asked what we could do as a group to foster a trusting environment where members could feel comfortable expressing their views without fear of being dismissed, judged or ridiculed. We should have started our reconnaissance by developing some group guidelines for a safe space, instead of assuming people would feel comfortable sharing their views. Later, I will describe how my partners and I addressed these limitations through the use of authentic partnerships and Dialogue Education (Vella, 2002, 2008).

### **Moment 5: Identifying a Strengths-Based Change Strategy**

On the last day of the retreat, with the strong support garnered through a variety of consciousness-raising activities incorporating reflection and dialogue, Schlegel Villages made the decision to embark on a collaborative culture change journey. Immediately following the retreat, Bob invited me to help guide this journey, agreeing we would adhere to the principles and practices of CPAR and I would propose this collaborative work as my doctoral research.

I spent the next few months reviewing literature in preparation for my doctoral proposal, while the Villages developed and worked toward operational planning goals for 2010, many of which aimed to strengthen the key aspects of the organizational culture that would serve as the ‘roots’ of our process. This included two significant educational initiatives. First, the Villages continued training personal support workers in the philosophy

and practices of resident-centredness using a 12-hour certificate program developed by the Schlegel-UW RIA and Conestoga College entitled, *Excellence in Resident-Centred Care*. The coming year (2010) would see the second wave of graduates from this program across the organization. Secondly, the Villages sent leaders and emerging leaders serving in a variety of roles, including personal support workers, to participate in a 180-hour certificate program that focuses on the essential leadership capabilities required to nurture and support an organizational culture aligned with culture change values, also developed by the Schlegel-UW RIA and Conestoga College, entitled, *The Leadership Program for Long-Term Care and Retirement Living*. These two programs continued over the course of our journey, growing our capacity for culture change.

While all this was happening within the organization, Bob and I continued to meet regularly to discuss the next intentional, collaborative step on our culture change journey. During one of our meetings, at a Starbuck's Coffee, of course, I shared some more about PAR, specifically the roots of PAR in the critical pedagogy of Freire (2007). Somewhere, I had heard about an upcoming one-week course in Dialogue Education, based on the work of Vella (2002, 2004, 2008) and closely related to Freire's critical pedagogy, offered by Global Learning Partners in Connecticut. Building on both the success of the dialogical activities at the retreat and my own critiques regarding what was not so dialogical, I thought the course might help me learn more approaches to effectively engage a large group of people in truly collaborative, strategic planning activities related to our culture change journey. Bob offered financial support, and in March 2010, I attended the course.

The course was great and I really enjoyed it. But I will never forget the 'a-ha moment' I had shortly after the course as I was reading one of the three books I purchased by

Jane Vella (2004) and came across a chapter entitled, *Appreciative Inquiry and Dialogue Education Meet in Strategic Planning* (Goetzman, 2004). I was immediately captured by the word ‘appreciative’. In addition to Bob’s strengths-based leadership influence, around that same time, my doctoral supervisor, Dr. Sherry Dupuis, encouraged me to consider some of possible limitations of the problem-based perspective of PAR. She introduced me to a research methodology called Participatory and Appreciative Action and Reflection (PAAR) (Ghaye, Melander-Wikman, Kisare, Chambers, Bergmark, Kostenius, & Lillyman, 2008), which I was also reading in preparation for my doctoral proposal. However, in reading this chapter, I discovered Appreciative Inquiry (AI) was quite a bit different from PAAR. On the surface, AI seemed much more accessible and straightforward – like something I could easily communicate and share with a diverse audience – whereas PAAR, while aligned with some of my critical theoretical tendencies, seemed a little more esoteric. Besides, I was not looking for a new primary research methodology. I had already embraced CPAR for both theoretical and practical reasons. I was simply looking for additional ‘tools’ my partners and I might apply within a CPAR project.

As I read more about AI, I wondered what Bob would think about using it to help Schlegel Villages develop aspirations to guide our culture change journey. It seemed well aligned with the collaborative, serving and strengths-based values he was fostering within the organization. I gave him some introductory readings, including Hammond’s (1996) *The Thin Book of Appreciative Inquiry* and an excellent chapter about a successful AI Summit by Luedma and Fry (2008). At our next meeting Bob expressed how much AI resonated with him. Interestingly, he added the Schlegel-UW RIA/Conestoga College leadership course had

an entire module on AI and leadership, and therefore many leadership team members were also beginning to learn about the approach.

In May 2010, I gave a presentation to the Support Office team and General Managers about AI and organizational change, based to a large extent on the chapter by Ludema and Fry (2008). A week before my presentation, I also distributed a dozen copies of Hammond's (1996) *The Thin Book of Appreciative Inquiry* to the Support Office team. At that time, within the long-term care culture change movement, I could only find one example of the use of AI as a change strategy (Kohnke Meda, 2003). However, the study was not really focused on 'change', but rather 'improvements' aimed at increasing the resident census at an assisted living community. It was not the most detailed example, but I shared it with my partners, nevertheless. The more compelling stories of AI's transformative power came from other industries and fields of practice, and to that end there was no shortage of examples to share. I explained that if we were looking for a way to enhance our strengths; inspire widespread participation; foster collaborative learning; mobilize democratic action; and respect the uniqueness of each Village and each Village member; all this could be achieved through AI (Cooperrider & Srivasta, 1987; Cooperrider & Whitney, 1999; Cooperrider, Whitney, & Stavros, 2008).

Some culture change initiatives carry forward the deficits discourse of the institutional model as specific 'problems' within homes and organizations are identified and treated, often by experts. AI, in contrast, draws upon personal and collective strengths, values, positive experiences, and dreams as groups work together toward a more ideal future (Cooperrider & Whitney, 1999). AI is an organizational development and action research strategy that focuses on the cooperative search for the best in people, their organizations, and



the world around them. “AI assumes that every living system has untapped, rich, and inspiring accounts of the positive” (Cooperrider & Whitney, 1999, p. 10), including long-term care, retirement living and across the culture of aging. In stark contrast to deficits-based change strategies, which focus on the identification of problems and fixing the past, AI involves the systematic discovery of what gives a system or organization *life*. Instead of “negation, criticism, and spiralling diagnosis” (p. 10), AI gives way to imagination and innovation by mobilizing inquiry through four cycles of reflection and action: 1) *discovery* of the best of 'what is'; 2) *dream* to imagine 'what could be'; 3) *design* 'what should be'; and 4) *destiny* – how we plan to enact and sustain our design as we move toward our destiny. AI brings people together to create and sustain positive social change, valuing the perspectives and knowledge of those who are most affected by the issue under study, in this case individuals living and working in long-term care, retirement living and across the culture of aging.

AI is collaborative, practical, democratic, inclusive, positive, hopeful, and perfectly aligned with the principles and values of the culture change movement. It is based on the following assumptions:

1. In every society, organization, or group, something works.
2. What we focus on becomes our reality.
3. Reality is created in the moment, and there are multiple realities.
4. The act of asking questions of an organization or group influences the group in some way.
5. People have more confidence and comfort to journey to the future (the unknown) when they carry forward parts of the past (the known).
6. If we carry parts of the past forward, they should be what is best about the past.
7. It is important to value differences.
8. The language we use creates our reality. (Hammond, 1996, pp. 20-21)

After my presentation and a very encouraging group discussion, Schlegel Villages’ leadership team agreed to transform the 2010 Operational Planning Retreat into a 3-day AI

Summit; the outcome would be a set of aspirations, based on Schlegel Villages' strengths, to guide the organization to a more ideal future.

In light of our decision, it was time to make some plans. Again, CPAR and AI are both about collaboration and widespread participation from *all* stakeholders. And so, as a large organization, with at that time 2500 residents and 2500 team members, we had to thoughtfully strategize how to create opportunities for meaningful engagement in all aspects of this AI culture change process, beginning with the formation of an advisory team to guide our efforts, which I will describe in Chapter Five: The 2010 Appreciative Inquiry Summit.

**Part III: Continued CPAR**

## **Chapter Five: 2010 Appreciative Inquiry Summit**

In this chapter, I will describe how my learning partners and I developed an advisory team, the ‘Support Advisory Team’ (SAT), comprised of diverse representatives from across the organization to guide our culture change process moving forward. I served as the chair of the SAT from its conception in August 2010 until my departure from the organization as an employee in October 2013, at which point, after some succession planning, two co-chairs were in place (Yvonne Singleton, director of recreation, Village of Riverside Glen, who served as my co-chair as of January 2013, and Kristie Wiedenfeld, director of food services, Village of Wentworth Heights, who was elected as Yvonne’ co-chair in July 2013). From a CPAR perspective, members of the SAT are my primary research partners. In the remaining chapters of my dissertation, when I mention my “partners,” I am referring to members of the SAT. From a culture change perspective, the SAT is the guiding force of Schlegel Villages’ culture change journey. Its members serve as wise counsel to the Support Office and offer their insights and recommendations regarding the flow, intensity and demands of the culture change process at an organizational level.

In conjunction with its formation, I asked SAT members to help plan and facilitate a 3-day Appreciative Inquiry (AI) Summit which took place at Schlegel Villages’ 2010 Operational Planning Retreat. In this chapter, I will describe the AI Summit in full detail. However, first I will explain how Village members were invited into the AI process through the facilitation of appreciative interviews at every Village, facilitated by members of the Support Office team. This chapter concludes with the evaluation results from the AI Summit, which proved to be a success, and my critical reflections on this CPAR cycle. Thus, this chapter describes CPAR Cycle 3, which included the following creative moments in our

process: Moment 1: Recruiting and forming an advisory team; Moment 2: Planning the AI Summit; Moment 3: Conducting appreciative interviews at each Village; Moment 4: Facilitating a 3-day AI Summit; and Moment 5: Evaluating the AI Summit.

### **Moment 1: Recruiting and Forming an Advisory Team**

Again, drawing on Kemmis and McTaggart (2005), within a PAR culture change process, the advisory team does not stand in a closed and exclusive position of superiority in relation to other people and groups within the organization. Instead, it should be understood as an open group that provides an inclusive space for even broader engagement, discussion and shared decision-making, not limited to those who are members of the advisory team. The idea is not to replace a singular authority with some form of aggregate authority – which could be viewed resentfully by other organization members as some kind of elite clique – but to foster ‘*collective capacity building*’ within the culture change context (Kemmis and McTaggart, 2005, p. 598). In other words, the purpose of the advisory team is to identify and support ways for organization members to work together in the effort to change the circumstances of their lives. To the extent an advisory team achieves this aim, the consequences of culture change guided by CPAR may result in “well-justified, agreed-on collaborative action” that is widely understood and supported by people across the organization (Kemmis and McTaggart, 2005, p. 598). When culture change is aimed at collective capacity building, we see changes on the basis of a shared commitment, underscored with legitimacy because decisions have been made collaboratively.

My research at Schlegel Villages with the SAT, which functioned at an organizational level, later included 11 Village Advisory Teams (VATs), which functioned at the Village level. In Chapters Six and Seven, I will describe more about the birth, formation and function

of the VATs which came later in our culture change process. Regardless of whether an organization forms one, or 12, or more advisory teams within a culture change process guided by CPAR, the role of an advisory team is to foster individual and collective empowerment through inclusive discussions and shared decision-making. Working toward collective empowerment means resisting reliance on a charismatic leader or lone hero to swoop in and save the day. By contrast, and something I have grown to greatly appreciate, it also means the burden of decision-making and responsibility for outcomes does not rest squarely on the shoulders of a single person or even a small group. CPAR provides a process by which people work together toward collective capacity building, and through working together, people change the circumstances and conditions of their own lives, and thus transform history (Kemmis & McTaggart, 2005). Other non-participatory change strategies have, indeed, produced some justifications for improved ways of doing things, but they also will always create a problem, as Kemmis and McTaggart (2005) explain:

They will always create a problem of putting the [researcher or leader] as ‘expert’ in the position of mediator, that is, mediating between the knowledge and action and the theory and the practice of practitioners and ordinary people. They will always create disjunctions between what scientific communities and policy-makers believe to be prudent courses of action and the courses of action that people would (and will) choose for themselves, knowing the consequences of their actions and practices for the people with whom they work. (p. 599)

In forming an advisory team, it is important to have diverse perspectives represented (Dupuis et al., 2014). Initially, Schlegel Villages’ SAT consisted of 17 representatives from nine Villages and the Support Office. With the growth of both the organization and our CPAR process, the SAT eventually grew to 30 members, providing greater representation from across the organization (Table 5.1).

At first, representation on the SAT was not as balanced as I desired, in part because of the manner in which we identified and invited members, and in part because we had a lot of leadership team members who were either curious or excited after the 2009 Operational Planning Retreat and eager to play a supporting role. As such, our SAT was a bit top heavy with seven leadership team members out of 18 total members, and we only had three residents and two family members.

Table 5.1. *Schlegel Villages' Support Advisory Team Members by Role*

Summer 2010	December 2013
1 Dementia Care Coordinator	1 Administrative Coordinator
1 Director of Food Services	1 Associate Director of Schlegel Center for Learning, Research and Innovation (CLRI)
2 Family Members	1 Cook
2 General Managers	1 Director of Food Services
2 Long-Term Care Residents	1 Director of Operations
2 Personal Support Workers	4 Directors of Recreation
1 Recreation Therapist	1 Family Member/Volunteer
1 Registered Practical Nurse	2 General Managers
1 Researcher	1 Housekeeper
1 Retirement Living Resident	1 Long-Term Care Resident
3 Support Office Consultants	4 Neighbourhood Coordinators
1 Vice President of the Research Institute for Aging (RIA)	2 Personal Support Workers
	2 Recreation Therapists
	1 Research Application Specialist
	1 Researcher
	4 Retirement Living Residents
	2 Support Office Consultants
Total: 18 Members from 9 Villages	Total: 30 Members from 11 Villages

In hindsight, our recruitment strategy was not much of a strategy. Bob and I simply asked all the general managers to send one or two Village members to a 3 ½-hour information meeting at the Support Office to discuss joining the SAT. We asked the general managers to identify Village members who: 1) exemplified a resident-centred approach; 2)

were champions of change (e.g., culture change or quality improvements); and 3) were effective communicators, who would share information from the meetings with other Village members upon their return. Also, Schlegel Villages covers a large geographic region with up to 6 hours between Villages. The SAT information meeting was scheduled to take place at the Support Office, located in Kitchener, Ontario, which is more or less in the center of Schlegel Villages' geographic region. As such, Bob and I asked the general managers from the Villages closest to the Support Office to consider focusing on inviting residents and family members, as the travel burden would not be as great.

While all of the general managers sent Village members who fit this description, what Bob and I failed to consider in our recruitment request was the attitude in which the Village members approach matters of change. Most of the potential recruits whom I met seemed positive and optimistic, while a few seemed skeptical, but interested. However, the two family members who came were initially very critical. The two men, both retired, adult sons of residents, apparently had a legitimate axe to grind related to some shortcomings in service delivery and what they perceived to be an inadequate response from the general manager at their respective Villages. I was later told by these general managers that they sent the disgruntled family members to the meeting in hopes that joining the SAT would allow them to channel their negativity and take their complaints elsewhere. So the Village members who came to the information meeting were diverse in terms of role and attitude, but the perception of the need for organizational change was shared by all.

As I describe my SAT information meeting below, the meeting at which I would describe the purpose of the SAT and invite people to join as members, please keep in mind that this is not what I would recommend to other organizations. It was less than ideal. To set



the stage, Bob and I were in a crunch for time. In June 2010, Schlegel Villages' leadership team made the decision to transform the 2010 Operational Planning Retreat into a 3-day AI Summit. In July 2010, Bob and I asked the general managers to invite one or two Village members to an information meeting about the SAT, and in August 2010, the 3½-hour information meeting took place, just six weeks prior to the AI Summit. I am fully aware that what I crammed into a single meeting would be best spread out over several meetings; but sometimes in CPAR, you have to improvise and make adjustments to fit your partners' needs and schedules. In addition to the time crunch, it was also helpful to have one longer meeting, instead of several meetings, for the ease of travel as several potential SAT members had to drive for 2 to 4 hours in order to attend.

At the meeting, I provided information based on a detailed agenda (Appendix 5.1), which focused to a large extent on teaching potential SAT members about culture change and AI, engaging them in appreciative interviews, and reviewing and gaining feedback on a first draft of the schedule and agenda I prepared for the upcoming AI Summit. Then, I made the invitation to join the SAT, which would begin meeting once a month following the AI Summit.

Half of the Village members who came to the information meeting had participated in Schlegel Villages' reconnaissance, and almost half had been involved in previous discussions about our possible use of AI. For the other half, mainly the frontline team members, residents and family members, I provided a brief explanation of both. But experience is the best teacher, and so after my brief presentation, I invited the Village members to get to know each other better and explore the power of positive questions through conducting appreciative interviews in pairs. I asked everyone to find a partner who they did not know well, and to

interview them with the following questions (10 minutes per person) (adapted from Whitney & Trosten-Bloom, 2003):

- Please think about a really great day you enjoyed at your Village, a day when you felt the happiest you have ever felt about your time here. Describe it. What factors made it meaningful? What came together to make it happen?
- Take a moment to dream and visualize the Village you really want. What does this ideal Village look like? What is happening? What three things would help to create this future?

I encouraged them to listen closely, ask additional questions (i.e., probes) as necessary to gain a full picture, and jot down notes and memorable quotes. I explained that after the interviews we would come back together as a large group and everyone would be invited to share the highlights and main ideas of their partner's response. That way, we could all get to know each other better.

Not only was the activity a great way to learn about the power of asking positive questions, but it was a great way to break the ice and get to know each other in a meaningful and uplifting way. At the break, I could see relationships already beginning to form as potential SAT members conversed over a snack, especially the two family members, who were very animated as they compared notes on their general managers. It looked like a good group, and I wondered how many would agree to join the SAT.

### **Moment 2: Planning the AI Summit**

After the break, I provided potential SAT members with a general overview of AI based on Cooperrider, Whitney, and Stavros (2008) and a specific example of an AI Summit from Ludema and Fry (2008) so everyone could get a better sense of how the 4-D cycles

(i.e., Discovery, Dream, Design, and Destiny) progress and connect. Then I presented a first draft of a tentative schedule and agenda for our AI Summit to see if anyone had any suggestions or revisions. The *Discovery* cycle, I explained, would provide opportunities for Village members to participate in the discovery of Schlegel Villages' positive core through: 1) appreciative interviews at each Village; and 2) through additional team member interviews and resident and family member panels on Day One of the AI Summit. Next, on the morning of Day Two, team members would draw on the Discovery themes from Day One to *Dream* about what the future would look like if we were to build on our positive core. After 'dreaming', team members would then identify actionable ideas that would accelerate our path toward making these dreams a reality. Then, team members would vote on the most attractive and powerful actionable ideas. The most popular actionable ideas would be considered 'opportunity areas' for us to work toward. In the afternoon, team members would be asked to move into groups based on the opportunity area of greatest personal interest, and to collaboratively *Design* aspiration statements about their chosen opportunity area. Because these aspirations are meant to be shared across the entire organization, each Design team would share and gain feedback on their aspiration statement from the other Design teams. Day Two would conclude with a celebration after each group presents their final aspiration statement. On Day Three of the AI Summit, working in Village teams, team members would take the first collaborative step toward Schlegel Villages' *Destiny* as they consider how to turn the aspirations into operational realities through the development of goals and action steps that would serve as each Village's operational plan for the upcoming year. To conclude the AI Summit, the Village teams would strategize how to engage Village members in the operational planning process upon their return.

Following my overview, I walked everyone through a draft agenda and handouts, which included detailed instructions for each activity. After describing each activity, I paused and asked for feedback or suggestions. To my delight, several people jumped right in with their comments and ideas, offering helpful suggestions for edits that would make some of the language more Village-relevant and accessible. For example, one of the family members said he was confused by the terms ‘team member’ and ‘Support Office’; shifts in language that were just beginning to take root at the Villages. This gave some of the Support Office consultants and team members around the table an opportunity to explain Bob’s desire to create a more collaborative culture. After their explanation, the family member agreed that we should keep the new language in the handout. Another question came up regarding the AI term ‘aspiration statement’. In short, a few people found the term off-putting because in medical terms ‘aspiration’ has quite a different meaning: the “removal by suction of fluid and cells through a needle” or “the accidental sucking in of food particle or fluids into the lungs” (MedicineNet.com, 2013, para. 1). Further, aspiration pneumonia is a common cause of death among residents of long-term care homes. Someone suggested using the term ‘affirmation’ or ‘affirmative’ instead. Another person suggested simply calling it a ‘goal.’ I mentioned aspiration statements are sometimes called ‘provocative propositions’ (e.g. Hammond, 1996). There was some good discussion, but in the end it seemed more people believed ‘aspiration’, while laden with mixed meaning, was a better reflection of what we hoped to achieve.

Most of the discussion related to revisions of the handout for *Day Three: Destiny*, which I had intentionally left without much detail. We needed to find a way for the Villages to turn the aspirations into operational goals for the upcoming year, which meant we needed

to develop a new process for operational planning; something I could not begin to envision. I knew practically nothing about Schlegel Villages' regular operational planning process.

Fortunately, prior to the SAT information meeting, I shared a draft agenda and handouts of the AI Summit with Bob and he asked two general managers, Paul Brown and Rose Lamb, to take the lead on shaping the content and handout for *Day Three: Destiny*. Paul and Rose were also interested in joining the SAT, so they were at the information meeting and explained some of their general thinking to the Village members gathered. We discussed how many aspirations we thought each Village could reasonably work toward as operational goals over the course of one year. It was a kind of a hard thing to consider because we did not know how many aspirations would emerge during the AI Summit, or what they would be. Paul and Rose settled on a range of three to five, because that is traditionally how many operational goals each Village works toward in a year. We also discussed how the Village leadership teams might engage other Village members in the operational planning process. On this matter, there seemed to be agreement that the process for engagement should not be defined, but left to each Village's leadership team to figure out what would work best for their Village. There seemed to be a lot of deferring to the leadership team members. In fact, one of the family members said he was not sure he really wanted to be involved as a collaborator in the operational planning process. He said that he was satisfied with offering his input, but that he did not feel the need to be a part of making any decisions. I remember feeling surprised by his comment and wondered how many people would feel the same way. On the other hand, I thought, it is good to create opportunities for engagement, and then it is up to each individual to accept or decline the invitation.

After discussing the content for the AI Summit, I went back to each activity in the handouts and I asked if anyone would like to help out by co-facilitating that particular activity with a partner. Again to my delight, everyone wanted to play a role. All of the team members wanted to serve as co-facilitators and the three residents and two family members volunteered to serve as panellists on Day One.

At the end of the meeting, I offered my email address and phone number and invited people to contact me with any further questions, suggestions or ideas. During the last hour, I also described the research component of Schlegel Villages’ culture change journey, guided by CPAR, and invited them all to join the SAT as my research partners. Everyone agreed to join. I was thrilled! Our first official meeting would be on November 3, 2010, two months after the AI Summit. Following my information meeting and the successful recruitment of 17 new SAT members (Table 5.2), I turned my attention to developing the materials for our appreciative interviews at each Village, which I will describe in the next section, while Bob recruited a team of interviewers.

Table 5.2. *Schlegel Villages’ Support Advisory Team Members by Village (August 2009)*

<i>Village of Riverside Glen:</i> Paul Brown, General Manger Dorothy Simpson, Resident	<i>Village of Wentworth Heights:</i> Sherry Robitaille, Personal Support Worker Catherine Hill, Personal Support Worker
<i>Village of Taunton Mills:</i> Rose Lamb, General Manager Dula O-Dwyer, Resident	<i>Village of Sandalwood Park:</i> Jessy Zevallos, Registered Practical Nurse
<i>Village of Winston Park:</i> Gail Tuck, Director of Food Services Graham Connor, Resident	<i>Village of Tansley Woods:</i> Laurie Laurensen, Recreation Therapist
<i>Village of Humber Heights:</i> Kim Fitzpatrick, Care Coordinator	<i>Support Office:</i> Jennifer Hartwick, Professional Development Christy Parsons, Recreation/Community Partnerships
<i>Village of Glendale Crossing:</i> Andy Kimmel, Family Member	Ruth Auber, Nurse Consultant

*Village of Erin Meadows:*  
Carl Saunders, Family Member

*RIA:*  
Josie d'Avernas, VP/Associate Director  
Jennifer Carson, PhD  
Candidate/Researcher

In the months and years that followed, some SAT members have told me in informal conversations that they did not really understand everything I was talking about at that first meeting – too much jargon and too many new ideas in too short a time – but they said they liked my passion, agreed change was necessary, and wanted to be a part of the process, including the two dissatisfied family members. As an aside, after less than one year of serving on the SAT, one family member, Carl, told me in an informal conversation that he went from feeling very angry with the team at his father's Village and frustrated with the organization in general to wanting to be the first person on the waiting list for the Village's new retirement living addition. He shifted from feeling the need to fight against team members in order to protect his father's rights, to working alongside team members, residents and other family members toward positive transformations, and in the process became an important and connected part of the Villages' community.

### **Moment 3: Conducting Appreciative Interviews at Each Village**

#### **The First Step in Our AI Process: Appreciative Interviews**

The primary aim of the Discovery cycle is to discover an organization's 'positive core'. The positive core is "that which makes up the best of an organization and its people" (Cooperrider, Whitney, & Stavros, 2008, p. 437). It consists of those qualities, attributes, strengths, and assets that already exist within the organization. It is discovered through conversation and dialogue with stakeholders – as many as possible – and by asking them positive questions, such as:

- Tell me about a peak experience or highpoint story in your professional life... a time when you felt the most alive, most engaged, and really proud of yourself and your work.
- Without being humble, what do you value most about
  - yourself, and the way you do your work? What unique skills and gifts do you bring to this team and organization?
  - your work?
  - your team?
  - your organization and its larger contribution to society or the world?
- What are the core factors that give life to this organization, when it is at its best?
- If you had a magic wand, and could have any three wishes granted to heighten the health and vitality of this organization, what would they be? (Whitney & Trosten-Bloom, 2003, p. 140)

These ‘core’ questions can be revised and tailored to any particular organization and/or affirmative topic. The important point is that every question is positive. According to Cooperrider, Whitney, and Stavros (2008), asking people positive questions strengthens our capacity to understand and leans into our positive potential for change. Instead of fixing what is wrong, we can strengthen and build on the best of ‘what is’. The first cycle of AI is called ‘Discovery’ because organization members must *discover* the best of ‘what is’ within the organization. It is important to note that in identifying the best of ‘what is’, sometimes the best of ‘what is’ is something common within an organization – a strong feature or quality of an organization’s culture; something that is a part of an organization’s ‘DNA’ – and sometimes the best of ‘what is’ is something that seldom occurs, yet when it does, it is something positive and impactful. In other words, even though *such-and-such* only occurred once or twice, it may still inspire highpoint stories, and thus has the possibility of becoming a part of an organization’s identified positive core. Later, this dynamic will play in Schlegel Villages’ *Discovery* cycle as ‘resident-centredness’ emerges as a key discovery even though it was still a relatively new concept across the organization at the time of the AI Summit.



At the heart of the Discovery cycle is the *appreciative interview*, in which positive questions are posed and explored. Appreciative interviews can take a variety of shapes: individual interviews, group interviews, etc. According to Whitney and Trosten-Bloom (2003), appreciative interviews are often described as “informative, enlightening, and inspiring. People remember times when they are at their best, then recognize they share similar dreams for their organization” (p. 141). As more and more people respond to the positive questions, and common themes are discovered, “individual appreciation becomes collective appreciation, individual will evolves into group will, and individual vision becomes a cooperative or shared vision for the organization” (Cooperrider, Whitney & Stavros, 2008, p. 6).

In the AI Summit design, the first day is devoted to the Discovery cycle of the AI process. Ideally, Bob and I, and other members of Schlegel Villages, would have liked to engage *all* Village members in discovering the organization’s positive core. However, it was logistically impossible to physically gather all Village members together from across the organization. But Bob and I had a solution. We would put a positive spin on another annual event.

Historically, Bob and members from the Support Office team would travel from Village to Village to conduct day-long focus groups with Village members. While they called them ‘focus groups’, they were really one-to-one or small group discussions with residents, family members and team members about their experiences and satisfaction with Village life. As focus group facilitators, Bob and a handful of Support Office team members would arrive at each Village with a bunch of flipchart paper and a few planned questions, such as, “How satisfied are you living/working at the Village of...?” and “How likely are

you to recommend the Village of ... to a friend?”. They would hang sheets of flipchart paper on the walls of Main Street or in the Community Centre, and then they would hang out and engage any Village members who chose to stop by. As Village members responded, the facilitators would jot down notes and key ideas on the flipchart paper. This often helped the facilitators clarify what they were hearing. It also helped prompt new discussions as more Village members walked over to see what was going on. Participation was voluntary and all responses were relatively anonymous, other than to the person facilitating the discussion.

While Bob and Support Office team members gained valuable insights from Village members through these focus groups, Bob explained the feedback was often cast in negative terms (e.g., “We don’t have enough staff.” “I don’t like my uniform.” “There’s not enough variety in the food.” “I don’t like my tablemates.” etc.). From an operational standpoint, the overall experience was helpful, but less than satisfying. For all the positive feedback received, there was always a long list of problems and complaints. Once we made the decision to transform the 2010 Operational Planning Retreat into an AI Summit, we also decided to transform this annual complaint fest into a positive and energizing opportunity to share, learn and celebrate.

### **Preparing for Appreciative Interviews**

Through the use of appreciative interviews, our goal was to engage as many Village members as possible in discovering aspects of Schlegel Villages’ positive core, and then to analyze and report our findings on the first day of the AI Summit; a day of further discovery. In order to prepare, I drew on the AI literature to develop positive questions that would elicit Village members’ best stories related to living, working or spending time within their Village. These positive questions would help members of Schlegel Villages discover and

better understand: 1) their positive core; 2) their individual and collective strengths and contributions; and 3) their images for an ideal future.

According to AI experts, positive questions logically fall into one of three time frames – past, present and future. This helps interviewees respond from a place of experience, feeling and imagination. Another way to think about developing questions is in terms of direction – backward, inward, forward, and transitional:

- *Backward questions* generally come first. They invite us to remember high-point experiences – times when we have experienced the Affirmative Topic to be most alive and most present, either within the organization or elsewhere...
- *Inward questions* generally follow backward questions. They refer back to those high-point experiences, asking us to make meaning of those peak experiences, and to extrapolate learnings about their root cause of success...
- *Forward questions* generally come last. At their best, they solicit our hopes, dreams, and inspirations. They encourage us to imagine futures in which the Affirmative Topic is the best it can possibly be...
- *Transitional questions* are often embedded within the forward questions. They are retrospective reflections from the imagined future state – an opportunity for the interviewee to consider first steps and transitions from the current reality to the imagined future... (Whitney & Trosten-Bloom, 2003, p. 152-153).

With all this in mind, and drawing on examples from other organizations, I drafted a number of questions and shared them with Bob and a few Support Office consultants. Together, we tried wording each question in the most accessible way, so every Village member could relate and respond. As we came up with different options, we tested them out on each other. After a few revisions and re-tests, we were satisfied with the following three questions:

- Please think about a great day you enjoyed at your Village; a day when you felt the happiest you have ever felt about working, living or visiting here. Describe it. What factors made it meaningful? What came together to make it happen?
- Without being humble, what do you value most about: yourself, your work, and your organization?

- What strengths and contributions do you bring to your Village?
- What does it mean to you to ‘put living first’ at your Village?
- Take a moment to dream and visualize the Village you really want. What does this dream look like? What is happening? What three things would help us create this future?

Then we discussed ways to make the second question (“... what do you value most about yourself, your work, your organization?”) more relevant to residents and family members and Bob suggested asking them the following question instead.

- Please review our mission statement. Which parts of our mission statement do you value the most and why? Is there anything we should consider adding to our mission in order to ensure the best experience and highest quality of life for our residents?

We decided to use this question instead of the “... what do you value most about yourself, your work, your organization?” question when interviewing residents and family members.

In addition to positive questions, Whitney and Trosten-Bloom (2003) also suggest developing a *lead-in* statement to introduce interviewees to the affirmative topic of the inquiry, in our case, *Working Together to Put Living First*.

Quality lead-ins plant that half-full assumption in the minds of interviewees. They describe the topic or quality at its best. They show interviewees the benefit of the topic. Sometimes they paint a picture of the positive outcomes that are possible, when the topic or quality is significantly present in an organization. They make people want more of the topic, within their organizations and within themselves. (p. 152)

Therefore, instead of beginning the interview by asking questions, it is important to begin with a lead-in statement to provide context and help set the stage for more detailed response. However, Bob and some of the Support Office consultants suggested a different type of lead-

in; one that focused on the purpose and nature of AI, instead of our affirmative topic. They were concerned Village members might be skeptical about why we were replacing the annual focus group process with something so positive, and perhaps seemingly soft and fluffy. Together, our goal was to assure Village members that our use of AI was not intended to avoid or ignore problems, but to help us work more productively and effectively toward a more ideal future. To that end, we developed a lead-in statement to introduce AI and highlight the value of asking positive questions. Our plan was to display the information in Table 5.3 on flipchart paper and show it to potential interviewees and then verbally provide the lead-in in Table 5.4.

Table 5.3. *Traditional Problem Solving vs. Appreciative Inquiry* (adapted from Cooperrider & Srivastva, 1987)

<b>Traditional Problem Solving</b>	<b>Appreciative Inquiry</b>
Focus on ‘what’s wrong’	Focus on ‘what works’
Identification of problems	Appreciating and valuing the best of ‘what is’
Search for root causes of failure/decay	Search for root causes of success
Fix the past	Create the future
Obstacles treated as barriers	Obstacles treated as ramps into new territory

Table 5.4. *Appreciative Interview Lead-In*

*Lead-in:* Because an appreciative approach is so different from a traditional problem-solving approach, a brief introduction might be helpful. First, this approach, called Appreciative Inquiry (AI), is not meant to avoid or ignore problems. But, hopefully, by engaging in some appreciative thinking, problems can be reframed as opportunity areas, like ramps into a more ideal future. For example, consider the following question: “Take a moment to dream and visualize the Village you really want. What does this ideal Village look like? What is happening? What 3 things would help to create this future?” A person could respond something to the effect of, “My ideal Village would

have: 1) more team members and smaller resident-to-team member ratios; 2) more time to spend meaningfully with residents; and 3) no uniforms.” This is just one example of how to reframe possible problems as opportunity areas.

With AI, the art of asking positive questions strengthens our capacity to anticipate positive potential toward change. The positive questions I am about to ask you are designed to elicit Village members’ best stories related to working, living or spending time within the Village. These stories can help ignite positive energy and enthusiasm for change as we move toward a more ideal future. The common themes that emerge from these stories represent our collective experiences and will contribute to the identification of Schlegel Villages’ ‘positive core’. The positive core is made up of those qualities, attributes, strengths, and assets that already exist within the organization, all of which will take us into the future, provide continuity, and act as a source of pride and confidence for each Village member.

Retrospectively, based on informal feedback from facilitators after the focus group event, the chart (Table 5.3) was helpful in orienting Village members to the nature of the questions. However, they felt the lead-in statement was way too wordy and potentially inaccessible, so many facilitators just offered their own interpretation. In retrospect, this provides a strong example of why it is so important to work with an advisory team comprised of diverse stakeholders from across the organization. I am certain that had I brought this lead-in statement to the SAT table, its new members would have ripped it to pieces, making the language accessible and aligning the content with organizational realities, as they did to practically every document I created moving forward. Clearly, the beginning of this CPAR culture change initiative was very top-down and lacking in terms of collaboration and collaborators. But, again, like any PAR process, it is important to start small (McTaggart, 1991). I just wish that in starting small, I would have had the foresight to partner with at least one or two residents, family members and frontline team members.

Once we had our positive questions and lead-in statement, we discussed a number of possible strategies for compiling, summarizing, and sharing our discoveries. Bob and some

of the Support Office consultants were quite adamant that while it might be okay to collapse all of the team member data into an organizational summary, anything we discovered from residents and family members should be summarized and reported at a Village level. They offered a number of reasons that I did not fully understand, but it had something to do with the ability of the leadership teams to ‘act promptly’ upon specific discoveries from their Village, and something about every Village being so unique. I suggested that we summarize and report the data at the Village level and then also create an organization-level summary, but for some reason Bob declined. He seemed confident in his decision, so I accepted his direction.

Following our discussion, I created two facilitation guides for our interviewers, or what Schlegel Villages’ referred to as ‘focus group facilitators’: one for team members and one for residents and family members (see Appendix 5.2 for example). Each facilitation guide included:

- 1) instructions for where and how to set-up;
- 2) instructions for assuring confidentiality and gaining consent;
- 3) the lead-in statement and positive questions;
- 4) interview prompts and probes;
- 5) facilitation tips and techniques;
- 6) a place to jot down notes and supporting quotes;
- 7) instructions for how to analyze and report key discovery themes; and
- 8) a place to record their analysis and key discovery themes.

## **Recruiting and Training Appreciative Interviewers**

While I developed the facilitation guide, Bob recruited a team of 17 facilitators (plus Bob for a total of 18), a mix of Support Office consultants and general managers. These were all people he had recruited for similar events in the past; people who he thought were good facilitators. This recruitment strategy was somewhat telling of Schlegel Villages' rather top-down, expert-driven organizational culture at that time, hence the need for culture change, and even illustrated where Bob and I may have been at that point on our personal journeys of transformation. At the time, it seemed like a reasonable approach to me. While I recognized that all of the facilitators worked in positions with administrative power, potentially not the easiest people for Village members to openly share with during an interview-type situation, I believed the nature of the appreciative interview, with its focus on strengths and dreams, was a strong offset to any concerns about people being reluctant to share (Watkins & Mohr, 2001). However, later in my dissertation, I will share the positive effects we experienced at Schlegel Villages when we shifted the annual focus group format to something called a 'Conversation Café' and recruited a much broader array of Village members as facilitators, including residents, family members, personal support workers (PSWs) and housekeepers.

Because the facilitators were experienced and we had very little time to prepare, their 'training' consisted simply of reviewing the facilitation guide and letting me or Bob know if they had any questions. I felt this was adequate not just because of their previous experiences, but also because the focus of AI interview facilitation is more on meaning-making than fact-finding; more on having a discussion and sharing stories. As Watkins and Mohr (2001) explain in their AI guidebook:

There is a paradoxical relationship between the high importance we attach to the interview and the relatively minimal quantity of training that the 'interviewer'



receives during many AI-based processes. Within traditional approaches to organizational change, interviewers are engaged in extensive practice and feedback sessions on how to interview. This traditional approach to interview preparation is grounded in the notion of the interview as an attempt to uncover some guarded 'truth' that the interviewee is reluctant to share. By contrast, the AI interview, partly because of its storytelling format and partly because of the positive nature of its questions, quickly leads to an interpersonal rapport between the interviewer and interviewee. (p. 104)

Furthermore, in one AI study (Reed, 2007), I read how members of a research group "felt that in-depth research training would result in the loss of the spontaneity... a balance has to be drawn between adequate preparation to undertake particular activities and maintaining spontaneity in the interview process" (pp. 114-115). In an effort to maintain this balance, I included a list of interview tips and techniques in the facilitation guide as well as some introductory participant information to share, aimed at promoting a thoughtful, comfortable and effective interview process.

While I was developing the facilitation guide, and Bob was recruiting facilitators, our new SAT members worked with their general managers to communicate the upcoming opportunity within their Villages. Some Villages hand-delivered invitations to family members, some hung flyers or posters around the Village, and others just used word-of-mouth. Each Village selected one day in early September 2010 as their day for appreciative interviews. On that day, the two to three interviewers assigned to that Village would set up an interview area on 'Main Street' (the main hall of the Village) or in the Community Centre (a large multi-purpose room) and conduct interviews with residents, family members and team members from all three shifts during the following times: 6:00 AM – 9:00 AM, 10:30 AM – 12:30 PM, and 1:00 PM – 2:30 PM. This schedule would enable night shift team members to participate toward the end or after their shift, in which case they would be compensated for their time. Unfortunately, evening shift team members who wanted to

participate would have to come into work a little early the day of the focus group, in which case they would also be compensated for their time. From 3:00 PM – 5:00 PM the interviewers would debrief with the Village’s general manager and leadership team. That was the plan.

In early September, as scheduled, the facilitators conducted the appreciative interviews, providing residents, family members and team members from all three shifts with an opportunity to participate in, and contribute to, our AI process. Before each interview, the facilitators reviewed the consent form with each interviewee (also in the facilitation guides) and asked for their signed consent. This was also how the facilitators kept track of how many Village members they interviewed. For Village members who wanted to participate but did not consent to having their specific contributions shared at the AI Summit or published in any reports about our AI process, the facilitators offered an individual response sheet which could be submitted confidentially, if desired (also in the facilitation guides). Otherwise, interviews were conducted individually, in small groups or dyads, such as a resident and his or her family member. The facilitators took notes on the flipchart paper during each interview. That way, the interviewees could ensure their ideas were accurately recorded and could also see the contributions of other Village members. Names or roles, however, were not recorded on flipchart paper in an effort to keep things fairly anonymous and casual.

At the conclusion of the day, the facilitators sat down together to share their discoveries. After sharing, they compiled two master summaries of their collective discoveries (one for resident and family members and one for team members), identifying what they found to be the most important, interesting, promising, and/or commonly discussed. They recorded highlights and key themes for each of the three questions and

included supporting quotes to help illustrate or describe key themes. After completing their master summary for team members, each team of facilitators made two copies and shared one with the Village's general manager and leadership team during a debriefing meeting, and they emailed the second summary to me. They gave the master summary for residents and family members directly to the Village's general manager and asked them to bring them to the AI Summit for further discussion and reflection. They also sent all of the signed consent forms to Susan Brown at the RIA. Upon reflection, this was not a good paperwork process. Between the facilitators and general managers, a few consent forms were lost, and, as such, I am unable to provide an exact participant breakdown. However, based on the consent forms that were returned, I estimate that, on average, 18 facilitators each interviewed 20 Village members for a total of 360 interview participants, most of which were team members (i.e., employees). I analyzed and synthesized all of the master summaries for team members into an organizational summary of discoveries, which was presented on the first day of the AI Summit (Table 5.5). All of the themes in the organizational summary were recorded as 'key themes' in more than half of the master summaries, listed in the order of strength with the most common key themes at the top. If a theme was present in more than half of the Villages, I thought we could consider it a 'common' theme.

Table 5.5. *Organizational Summary of Appreciative Interview Discoveries (Team Members)*

Our Positive Core	Our Strengths and Contributions	Our Images of an Ideal Future
<ul style="list-style-type: none"> <li>• Teamwork</li> <li>• Recognition/feeling valued</li> <li>• Opportunities to grow and develop</li> <li>• Strong, mutual relationships</li> <li>• Mission, vision, values, and leadership</li> <li>• Shared, meaningful activities</li> <li>• Resident-centred focus</li> <li>• Environmental design</li> <li>• Spirit of innovation</li> <li>• Special events</li> </ul>	<ul style="list-style-type: none"> <li>• Teamwork</li> <li>• Positive attitudes</li> <li>• Resident-centred</li> <li>• Dedication and caring toward residents</li> <li>• Hard-working</li> <li>• Flexibility and openness to new ideas</li> <li>• Organized</li> <li>• Resident-centred</li> <li>• Good communication</li> </ul>	<ul style="list-style-type: none"> <li>• Resident-directed services and care (e.g., flexible meals, natural wake-up, customized menus and routines)</li> <li>• Know and develop a strong relationship with each resident</li> <li>• More time for one-to-one interactions with each resident</li> <li>• Meaningful choices and variety</li> <li>• Meaningful activities (e.g., shared, spontaneous, community, and one-to-one)</li> <li>• Home environment (e.g., no call bells or overhead pages)</li> <li>• Accessible, attractive, landscaped outdoor areas and gardens</li> </ul>

#### **Moment 4: Facilitating the AI Summit**

##### **Day One: Discovery**

Before I describe Schlegel Villages’ AI Summit, please note that immediately following the AI Summit I documented Schlegel Villages’ AI process and outcomes in a summary report which included my personal observations and reflections while everything was fresh in my mind. I finalized and submitted it to the SAT, Support Office team and general managers (a total of 43 people) on November 18, 2010, seven weeks after the AI Summit. This summary document proved helpful in writing my dissertation as it captured

many of the specific details shared in the remainder of this chapter. Also, Schlegel Villages hired two professional videographers to video-record all three days of the AI Summit and granted me full access to all of the information collected for documentation purposes. A combined information and consent letter (Appendix 5.3) was provided to all AI Summit participants to disclose my plan to document the AI Summit for research purposes. The video footage gathered was also very helpful in creating the following description of the AI Summit.

Day One of the AI Summit took place at the Pearson Convention Centre in Brampton, Ontario on September 29, 2010 with 180 leadership and frontline team members from 11 Villages. While not yet operational, the Village of Aspen Lake in Windsor was almost ready to open its doors, and its leadership team was thus in attendance. Again, as in previous years, as described in Chapter Four, the frontline team members who attended were all Success Award winners (four from each Village except Aspen Lake). So to be more specific, there were 144 leadership team and 36 frontline team members. Following a welcome address by Bob, Josie and I took the stage to introduce team members to AI and the 4-D process, thus providing an overview of the next three days. All of the handouts we used at the AI Summit can be found in the appendices: Day One: Discovery (Appendix 5.4); Day Two: Dream (Appendix 5.5); and Day Three: Design (Appendix 5.6). Then I explained the research goals related to the AI Summit and walked team members through the consent process. Everyone in attendance returned a signed consent form.

Again, all of the new members of the SAT volunteered to co-facilitate a specific activity (or two) at the AI Summit or to serve as a panellist, so we turned the stage over to Support Office nurse consultant, Ruth Auber, and PSW, Catherine Hill, who gave the

instructions for our first activity: team member interviews in pairs. Once everyone found a partner, each pair was asked to take turns asking the same questions asked during the Village appreciative interviews. Next, two more new SAT members took the stage: Support Office recreation consultant, Christy Parsons, and recreation therapist, Laurie Laurensen. They gave the instructions of the next activity in which team members were to share their discoveries in small groups (i.e., at their table) and then collaboratively identify two or three highlights or key themes for their table in the following AI thematic areas: 1) our positive core; 2) our strengths and contributions; and 3) our ideal future. After 30 minutes, I returned to the stage and provided a brief (15-minute) slideshow of the organizational summary of the appreciative interview discoveries for team members (previously described in Table 5.5), offering selected quotes from the master summaries to help illuminate my interpretation of the meaning of each key theme.

Following my presentation, dementia care coordinator, Kim Fitzpatrick, and RPN, Jessy Zevallos, also new SAT members, asked team members to compare and contrast the organizational discoveries from team members with the highlights and key themes discovered at their tables. In other words, they asked team members how the organizational summary compared with what they discovered at their table. Were there any similarities? Did anything really stand out as an important idea? Then each table was asked to collaboratively select two or three of the most important highlights or key themes in each of the AI thematic areas, write them down on post-it notes and stick them on the wall under the proper corresponding banner: 1) Our Positive Core; 2) Our Strengths and Contributions; and 3) Our Ideal Future. Once this process was complete, and after a break, president and CEO, Jamie Schlegel, offered his annual organizational update. Before Jamie took the stage, Josie asked

team members to listen closely to his update for any new highlights or themes to post on the wall. By the time we broke for lunch, the walls were littered with discoveries.

At lunchtime, we were joined by six residents (three from long-term care and three from retirement living, including two of which who were new SAT members) and six family members (two of which were also new SAT members) who agreed to serve as panellists. When we reconvened after lunch, two more new SAT members took the stage to serve as panel facilitators. First, general manager, Rose Lamb, facilitated the resident panel (Figure 5.1), again using the same set of positive questions. After 30 minutes of panellists responding to the interview questions, Paul Brown, also a general manager, along with Rose, opened it up for 10 additional minutes of questions from the team members in attendance. Paul then repeated the same format with a panel of family members (Figure 5.2). As team members from the various Villages listened to both panels, they were encouraged to take notes regarding highlights and key themes.

At the conclusion of the family member panel, PSW, Sherry Robitaille, and director of food services, Gail Tuck, also new SAT members, gave the instructions for the next small group activity. Each table was asked to compare and discuss what they heard from the panellists with the Discovery themes from their Village's master summary for residents and family members, which the general managers brought and distributed. Each table was then asked to identify two or three highlights of key themes in each of the AI thematic areas, write them on post-it notes, and stick them to the wall under the proper corresponding banner.

Figure 5.1. *Resident Panellists at the Appreciative Inquiry Summit*



Figure 5.2. *Family Member Panellists at the Appreciative Inquiry Summit*



By the end of Day One, the walls were covered with discoveries (Figure 5.3). As team members, residents and family members left the room, they were invited to do a ‘gallery tour’ of our discoveries. Once everyone left, a data analysis team comprised of seven SAT members, including me, analysed all of the discoveries and identified the most common themes in each area, presented in Table 5.6 along with the number of times each theme appeared on the wall. Interestingly, a few themes emerged in more than one area demonstrating connections between ‘our positive core’ and ‘our strengths and contributions’ that Village members can capitalize upon and amplify as we work toward a more ideal future. These connections help ground ‘our images of an ideal future’ on a basis of reality and will result in a sense that ‘our dreams’ are not ‘pie-in-the-sky’ but completely achievable (Cooperrider et al., 2008). For instance, ‘resident-centred’ appeared as under all three



thematic areas meaning that a resident-centred approach already existed, albeit infrequently, within Schlegel Villages at the time of the AI Summit. Indeed, at that time, a few hundred PSWs across the organization had already or were currently taking the 12-hour certificate *Excellence in Resident-Centred Care* course developed by the RIA and Conestoga College. Still, in an organization of nearly 2,500 employees, there remained room for continued growth, and it was clear that Village members believed a resident-centred approach was an essential quality of a more ideal future.

Figure 5.3. *Discovery Data from the Appreciative Inquiry Summit*



Table 5.6. *Appreciative Inquiry Summit Organizational Discoveries*

Our Positive Core
<ul style="list-style-type: none"> <li>• Teamwork (18)</li> <li>• Strong Relationships (12)</li> <li>• Resident-Centred (9)</li> <li>• Shared and Meaningful Activities (6)</li> <li>• Family and Community Involvement (5)</li> <li>• Innovation and Creativity (5)</li> <li>• Recognition and Feeling Valued (5)</li> </ul>
Our Strengths and Contributions
<ul style="list-style-type: none"> <li>• Positive Attitude (19)</li> <li>• Teamwork (11)</li> <li>• Resident-Centred (10)</li> <li>• Compassion (9)</li> <li>• Innovation and New Ideas (9)</li> <li>• Hands-On Approach (5)</li> </ul>
Our Images of an Ideal Future
<ul style="list-style-type: none"> <li>• Quality 1:1 Time with Residents (15)</li> <li>• Resident Empowerment (10)</li> <li>• Meaningful and Shared Activities (10)</li> <li>• Flexible Routines (8)</li> <li>• Resident-Centred (7)</li> <li>• Strong Relationships (7)</li> </ul>

We held Day One of the AI Summit at the Pearson Convention Centre in Brampton because of its central location to the Villages, making travel easier for our resident and family member panellists. Their involvement on the panels marked the first time more than one or two residents or family members were invited into any part of Schlegel Villages’ operational planning process for more than an hour or two. Several team members commented to me through informal conversations how powerful it was to have residents and family members there for half of the day, and how important and enlightening their contributions were to our collective discoveries. As this culture change story continues to unfold, I will describe how resident and family member engagement in operational planning continued to increase year after year. The SAT and AI Summit panels were just the beginning. At the end of Day One, however, the residents and family members who

participated returned to their homes, and that evening all of the team members at the AI Summit drove up to the Kempenfelt Conference Centre and Hotel in Barrie, Ontario; the same place we held our reconnaissance the previous year. Upon our arrival that night, everyone put on their best plaid shirt and cowboy hat for a fun country-western themed dinner and party that went until very late in the night.

### **Day Two: Dream and Design**

The next morning, Bob and I kicked off Day Two of the AI Summit by sharing our discovery themes from Day One (Table 5.6) in a slideshow and handout. We also distributed the *Day Two: Dream* handout (Appendix 5.5). Then, I explained the focus of the *Dream* cycle:

Today's focus is the *Dream* phase of the 4-D process as we envision what long-term care and retirement living could be. Cooperrider, Whitney, and Stavros (2008) describe the *Dream* phase as follows:

- a. It occurs when the best of 'what is' has been identified; the mind naturally begins to search further and to envision new possibilities. Valuing the best of 'what is' leads to envisioning what might be. Envisioning involves passionate thinking, and creating a positive image of a desired and preferred future. (p. 6)
- b. It amplifies the positive core and challenges the status quo by envisioning more valued and vital futures than those that are currently envisioned by organization members and stakeholders. The *Dream* phase asks the people whose future it is to engage with one another to create more vital and life-giving images for their future. The primary purpose of the *Dream* phase is to expand or extend people's sense of what is possible. (p. 44)
- c. The *Dream* phase is practical in that it is grounded in the organization's history [and strengths]. It is also generative in that it seeks to expand the organization's potential, keeping in mind the voices and hopes of its stakeholders. (p. 44) (Day Two handout, 2010, p. 2)

The next step was for me to engage team members in a guided imagery exercise:

Please close your eyes. Imagine that it is now the year 2015 and upon returning to your Village you are both amazed and delighted by what you see. Visualize the Village you really want. What is happening? What do you see, feel, sense, or hear? Focus and get a really clear picture. (adapted from Cooperrider et al., 2008) (Day Two handout, 2010, p. 2)

After a few quiet minutes, I asked everyone to open their eyes and jot down a description of what they envisioned. Next, I asked them to write their response to the following questions: 1) what do you think you would need to happen in order for this change come about? and 2) What is one thing that we can do today to support this vision? I then gave the instructions for a creative enactment activity (i.e., dream skits) (adapted from Cooperrider et al., 2008) to be created and performed by Village teams; even the Support Office and RIA would each make their own team:

In a few minutes, Village teams will be asked to move into breakout rooms to:

- a. Select a discussion leader, timekeeper, and recorder.
- b. Share your hopes and aspirations for your Village five years into the future.
- c. Brainstorm a list of themes or opportunities related to your visions.
- d. Review key themes from yesterday's *Discovery* phase.
- e. Through dialogue, choose three to five key themes or ideas regarding your Village's ideal future.
- f. Collaboratively develop a 4-minute creative enactment to convey your shared images of your Village's ideal future.
  - a. Examples: a TV news skit or talk show; a song or poem; a 'day in the life' story or skit; a mock interview or resident move-in [i.e., 'admission']; a mural; etc. Use props, if desired.
- g. You have 45 minutes to prepare. Performances will begin at 10:20 in the main room. (Day Two handout, 2010, p. 2)

New SAT members, dementia care coordinator, Kim Fitzpatrick, and PSW, Catherine Hill, hosted an hour of performances by the 10 Villages, RIA, and Support Office. The teams were highly creative and delivered some outstanding performances – some that made us laugh, some that made us think critically, and some that touched us in a quiet and reflective, yet powerful way.

Following the dream enactments, Kim and Catherine asked each Village to return to their breakout rooms and “discuss what they found most attractive and/or common in all of the *Dream* enactments” (Day Two handout, 2010, p. 3) and then to generate two actionable ideas they felt could help us in achieving our dreams and write them down on separate sheets

of paper. A few examples were shared: “flexible dining; resident-directed schedules; residential environment; interdisciplinary teams; teamwork; appreciation; etc.” (p. 3). After 15 minutes of discussion, all the Village teams returned to the main room to present their ideas in a large group discussion, facilitated by PSW, Sherry Robitaille, and RPN, Jessy Zevallos. A representative from each Village posted their Village’s two actionable ideas on a wall and each team member was provided with two sticky-dots and asked to vote for the two ideas they felt were most important or powerful; ideas that would accelerate our journey toward a more ideal future. As team members voted, I could see certain ‘opportunity areas’ emerge (Cooperrider et al. 2008).

Figure 5.4. *Dream Enactments at the Appreciative Inquiry Summit*



During the lunch break, a data analysis team comprised of seven SAT members, including me, tallied the votes and identified the most popular ideas. Eight ideas had strong support. We considered these eight ideas as opportunity areas for Schlegel Villages’ growth, and each was given a temporary title:

- Flexible dining
- Flexible living
- Meaningful activities

- Cross-functional teams
- Diversity
- Research and innovation
- Resident empowerment
- Authentic relationships

After lunch, director of food services, Gail Tuck, and RIA vice president, Josie d'Avernas, announced the opportunity areas and gave team members instructions for the next collaborative activity, designing aspiration statements:

... After hearing the instructions for the next activity, you will be asked to walk to the breakout room for the opportunity area of greatest interest to you. In this sense, you will be 'voting with your feet' (Ludema & Fry, 2008) to form work groups for each opportunity area. However, each group is limited to 25 team members. If you arrive at a breakout room that has already reached its limit, please select another opportunity area and breakout room to join.

In the next activity, you will be asked to work in groups to collaboratively develop an aspiration statement about your chosen opportunity area, stated as though it is something that already exists and is thriving today. According to Cooperrider, Whitney and Stavros (2008), aspiration statements are well-worded statements that "articulate the desired organizational qualities, processes, and systems (created in the Dream cycle) to help guide the organization to its higher purpose" (p. 167). An aspiration statement "stretches the realm of the status quo, challenges common assumptions or routines, and helps suggest desired possibilities for the organization and its people. At the same time, it is grounded in what has worked well in the past" (p. 168). (Day Two handout, 2010, p. 4)

Then Gail and Josie offered two aspiration statement examples from Wayne Seniors (cited in Cooperrider et al., 2008, pp. 175-176) (see Day Two handout, 2010, p. 5 in Appendix 5.5) and the team members moved into breakout rooms.

All but two of the breakout groups had a large and diverse mix of team members. The most attended breakout groups were 'meaningful activities' and 'cross-functional teams', followed by 'flexible dining' and 'authentic relationships', and then 'flexible living' and

‘resident empowerment’. The breakout groups on ‘diversity’ as well as ‘research and innovation’ were smaller and more homogenous. The ‘diversity’ group had 10 team members. While several disciplines and roles were represented, most of the group members were from the Village of Erin Meadows, Schlegel Villages’ most culturally diverse community where more than 30 countries are represented between its residents and team members (Partington, 2011). The research and innovation group was made up of seven people. I say ‘people’ and not ‘team members’ because there were not actually any team members from the Villages in the group. Instead, it was comprised of the Schlegel-UW RIA team and Schlegel Villages’ director of marketing and communications, Laura Stokes-Crain. In each case, the small size and homogeneity of these aspiration statement design teams would prove problematic in the *Destiny* cycle of our AI process, as they were the two aspirations with the least uptake within the organization.

Once everyone connected with an aspiration statement design team, the following instructions were provided in their handout to guide them in the collaborative development of an aspiration:

- a. Please select a discussion leader, timekeeper and recorder.
- b. Now, put yourselves five years into the future. It is 2015. Visualize the Village you really want, from the perspective of the opportunity area you have chosen. As a group, discuss the following:
  - i. What is happening?
  - ii. How did this change come about? What helped it happen?
  - iii. What are the things that support this vision (e.g., leadership, education, structures, procedures, etc.)?
  - iv. What makes this vision exciting to you?
  - v. How does this vision maximize dedication to residents, family members, and team members and the growth of the company?
- c. Then, capture this vision or dream in a five-year aspiration statement. To get you started you may want to use the following:
  - i. “By 2015, what we most want to aspire to in terms of (your chosen opportunity area) is...”

- ii. Then craft an aspiration statement as though it is something already happening today.
  - 1. Use vivid language
  - 2. Be positive
  - 3. Be bold, provocative... make it a stretch that will attract others
- d. Draft your aspiration statement on flipchart paper.
- e. Return to the main room at 2:00 ready to share and receive feedback on your aspiration statement. (Day Two handout, 2010, p. 5)

The aspiration statement design teams had 45 minutes to prepare a first draft. The short allotment of time seemed to keep the teams energized and focused. As I circulated the breakout rooms, everyone looked engaged. The teams were alive with ideas, critical reflections and creativity. At 2:00 PM, I called everyone back to the main room as the recorders frantically drafted final sentences. Once everyone was back in the main room, Support Office nursing consultant, Ruth Auber, and recreation therapist, Laurie Laurensen, guided the teams through a presentation and feedback process, using the following instructions:

1. During this activity, each aspiration statement design team will share its aspiration statement and receive important feedback from others. Gaining feedback is essential to this process as our aspiration statements should provide clear, *shared* visions for the organization's destiny. As each recorder reads their team's aspiration statement, please consider the questions below. Is the aspiration statement:
  - a. *Provocative?* Does it stretch, challenge, or interrupt the status quo?
  - b. *Grounded?* Are examples available that illustrate the ideal as a real possibility? Is it grounded in the organization's collective history?
  - c. *Desired?* Do you want it as a preferred future?
  - d. *Affirmative?* Is it stated in bold and positive terms?
  - e. *Participative?* Does it engage and include people in decision-making about the destiny of their own lives? (adapted from Cooperrider et al., 2008)
2. Immediately after each recorder reads his or her team's aspiration statement, everyone will be asked to signify their level of acceptance with what is stated (based on the questions above) by holding up the appropriate coloured feedback card.
  - a. **RED** – requires significant changes or additional information (specify exactly what is needed)



- b. **YELLOW** – needs a little fine tuning (i.e., additional examples, a little more provocative, etc.)
  - c. **GREEN** – full agreement and support (adapted from Ludema & Fry, 2008)
3. After the visual display of acceptance, anyone who held up a *red* or *yellow* card is asked to briefly provide their specific feedback, in writing, on the back of the coloured card. You will have two minutes to write your feedback. Runners (Paul Brown, Jennifer Hartwick, Gail Tuck, and Jennifer Carson) will quickly collect all feedback cards and give them to the recorder so that his or her team may consider and incorporate all feedback as they revise their aspiration statements. This activity moves fast, so get ready! (Day Two handout, 2010, p. 6)

This feedback process was a blast – talk about high engagement – and the team members seemed discerning based on the number of yellow cards frequently raised. Very few red cards were raised. The runners, including me, were very busy and most teams received a sizable stack of comments for their review and consideration. But after the final aspiration statement was presented, the teams did not return to the breakout rooms to revise their aspiration statements. Instead, after so many hours of sitting and thinking, and so much structure, we took a one-hour break to do a fun and creative team-building photo scavenger hunt developed by Support Office recreation consultant and new SAT member, Christy Parsons.

Everyone was randomly assigned to a scavenger hunt team. Each team was given a digital camera and list of things to photograph that were thematically-related to culture change, such as: resident-centredness; serving leadership; teamwork; meaningful activities; taking risks; trust; quality of life; etc. Points were awarded based on the quality of the photograph, its ability to convey a particular theme, and the number of team members in the photo. The teams took the competition very seriously, and ran all over the resort snapping photos of the most peculiar situations. I got to know a number of team members from the Villages on my team, to whom I had not yet been introduced. It was a great way of bringing

team members from different Villages together with the members of the Support Office team, all in the spirit of fun. The laughs were plentiful and after an hour of craziness, each team brought its camera back to Christy, who then uploaded the photos onto a computer in the main room and tallied the points. Meanwhile, everyone else returned to their aspiration statement design team breakout rooms for 30 minutes to review the feedback that had been provided and revise their statement; again, not much time, but somehow it was just enough to keep everyone focused and assure that the energy remained high.

Figure 5.5. *Designing Aspiration Statements at the Appreciative Inquiry Summit*



At 4:30 PM, I rounded up the design teams. As team members came into the main room, they were greeted by photographs from the scavenger hunt flashing on the big screen; ranging from sweet to hysterical. Again, the laughs were plentiful. Once everyone was settled, it was time to share our final aspiration statements. Support Office human resources consultant and new SAT member, Jennifer Hartwick, and Christy Parsons facilitated the activity:

Please listen carefully as each group presents their final aspiration statement. These statements will provide the foundation for our operational planning goals and strategies. They will keep us unified as an organization as each Village builds on its own unique strengths as they journey into the future. These statements lead us into the fourth phase of the 4-D process, *Destiny* (sometimes called ‘Delivery’). “The goal of the *Destiny* phase is to ensure that the dream can be realized” (Cooperrider,

Whitney, & Stavros, 2008, p. 200). Tomorrow we will work collaboratively to turn these aspiration statements into reality. And now, let's celebrate our *shared* aspirations! (Day Two handout, 2010, p. 7)

This time, without any instructions to do so, instead of one or two people from each team coming to the stage to read their aspiration statement, entire teams came up together to share their collaborative work. I could hear the difference a single cycle of feedback and revision made. All of the statements were more descriptive and cohesive. After each team read its aspiration statement, the room erupted in applause. I sensed these ideas resonated with people. It was a celebration. The final aspiration statements that were developed by 180 team members from Schlegel Villages are listed in Table 5.7. Once the final aspiration was presented, general managers Rose Lamb and Paul Brown returned to the stage to congratulate the teams and provide a brief overview of the final day of the AI Summit: Day Three: Design to Destiny.

Figure 5.6. *Teamwork at the Appreciative Inquiry Summit*



On the evening of Day Two, everyone got dressed up for an annual dinner to celebrate the 2010 Success Award Winners, followed by an organizational update from Dr. Ron Schlegel. Again, Success Awards are given to four frontline team members from each Village who exemplify Schlegel values. At the annual awards dinner, each award winner is called to the stage and their original nomination letter is read aloud, which often brings tears

to the eyes of both the award winner and the leadership team member who nominated them. Following a round of applause, the award winner is given a plaque and gift by Bob, Jamie or Ron. Within the Schlegel culture, these awards are well respected and each year's awardees are usually invited to attend the last two days of the Operational Planning Retreat to provide wisdom and advice to their leadership teams as they prepare to develop operational planning goals for the upcoming year. This year Bob encouraged the general managers to invite them to attend all three days, but about half returned home on the morning of Day Three, which I will soon describe.

Table 5.7. *Aspiration Statements Generated at the Appreciative Inquiry Summit*

**Promote cross-functional teams**

In our Village, *all* team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.

**Create opportunities for meaningful and shared activities**

Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.

**Connect research and innovation to Village life**

At our Villages, we effectively communicate with all Village stakeholders (residents, families, team members and policy makers) the results and implications of research on aging through various channels including weekly communiqués to Village team members on topics affecting our residents, face-to-face presentations and electronic and digital resources. Our research communication plan engages the Villages in the research process by integrating research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.

**Offer flexible living**

At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all staff about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.

**Foster authentic relationships**

At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.

**Honour diversity in Village life**

Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.

**Promote resident empowerment**

Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents' right to choose. Our residents are our leaders.

**Offer flexible dining**

Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents' abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.

Following the Success Awards ceremony, Ron came to the podium and delivered his annual address. He shared his vision and plans for the expansion of the RIA, including the hiring of more research chairs and the construction of a new Village on the University of Waterloo's campus, all made possible through a significant philanthropic donation by the Schlegel family. Following Ron's address, Support Office information technology consultant, Bill Bower took over the microphone to host of the very first *Villages Got Talent* competition, which was such a success, it subsequently became an Operational Planning Retreat tradition. After the talent competition, Bill hosted a rousing karaoke party, another Operational Planning Retreat tradition. Success Winners, leadership team members, Support Office consultants, vice presidents, and even researchers, like me, doubled up for duets, bravely sang solo, or formed the most amusing and eccentric singing groups. The party went into the wee-hours – more team-building fun.

Why am I sharing these stories about award ceremonies, speeches, talent shows, and karaoke parties? Does any of this really have anything to do with the CPAR project or AI Summit? I think it does. I think it says a lot about the Schlegel culture, not the culture of service delivery to residents, but the relational culture of the organization. Having experienced the same type of fun and camaraderie at the 2009 Operational Planning Retreat as well, I remember thinking how relationally solid the organization felt to me. People seemed to genuinely know and care about each other. People seemed connected both within and across Villages. That night, I remember thinking how I felt like I was part of a team even though I was not (yet) an employee. Over the course of my career in the field, having worked for a dozen different organizations, I had never experienced anything like this community of colleagues. I feel compelled to include this 'behind-the-curtains' look at the AI Summit

because, while it was not a formal component of the AI process, I think the team- and relationship-building fun we had was an integral part of the Summit's overall success. I think these strong and mutual relationships enabled us to collaborate effectively through open, and at times, challenging dialogue at the AI Summit, and these relationships would later serve to bolster and strengthen our communicative capacity-building moving forward; including and in no small part, even the karaoke.

### **Day Three: Design to Destiny**

Again, as I previously mentioned, this year Bob encouraged the general managers to invite their Village's Success Award Winners to attend all three days of the AI Summit. However, many frontline team members returned home on the morning of the Day Three. I am not sure if it was due to a miscommunication or if it was their decision, but several went home on the morning of October 1<sup>st</sup>. Also, a number of team members who worked in mid-level management positions, people who were not historically involved in Schlegel Villages' operational planning process, returned home that morning as well, so we had a smaller group of team members in attendance on Day Three of the AI Summit.

General Managers Paul Brown and Rose Lamb kicked off the final day of the AI Summit with instructions for a collaborative activity to help Village teams move from *Design* to *Destiny*, the fourth cycle of the AI 4-D process. Prior to the Summit, I worked with Paul, Rose and Bob to develop what we called *Design to Destiny Plan* worksheets to help Village teams begin to think about some goals and action steps that could help us achieve our new aspirations. In essence, we fused the *Destiny* cycle with Schlegel Villages' traditional operational planning process. In previous years, Schlegel Villages' Operational Planning Retreat was just that: a focused time for Village teams to begin the process of identifying

goals and working on their operational plans for the coming year. These operational plans were then finalized at the Village and submitted to Bob for review and approval. Then, Bob would present each Village's strategic plan to Schlegel Villages' Board of Directors for final review and approval. But this year, there was a new spin. Instead of working toward our aspirations as some kind of side project, the Villages were asked to use our new aspirations as the basis for their operational plans. Clearly, it would not be possible to work on all eight aspirations at once, so each Village was asked to select three to five to focus on as a starting point. Ultimately, all of the Villages selected three aspirations, which was probably a good idea, as it would take significant efforts to achieve any single aspiration; they were all stretch goals.

Before moving into breakout rooms by Village, Rose and Paul gave the instructions for the morning activity (below) and then walked everyone through a detailed example. Again, Paul and Rose, in collaboration with Bob, took the lead on developing this component of the AI Summit.

1. Select 3-5 aspiration statements that you are excited to achieve at your Village. These will become your objectives for operational planning. Base your selection on discussion and feedback from all stakeholders.
2. Now select one of the aspiration statements from above. The aspiration statement chosen represents where your Village wants to be in the future. Take a moment to answer the following questions for each statement to help you understand the gap between today and your Village's desired future. Brainstorm on flipchart paper and document on the following:
  - Flipchart #1: Where are we today? What are our current practices and procedures?
  - Flipchart #2: What are our core strengths that will help us to achieve this desired aspiration statement?
  - Flipchart #3: How long will it take us to realize our dream (i.e., months, a year, multiple years)?
3. Using the selected aspiration statement, determine what **goals** you will need to accomplish as well as the necessary **strategies** needed to achieve the desired aspiration statement. Brainstorm ideas about specific things that can occur now or in the new future to realize this dream.



- **Goals:** Each aspiration statement is a word picture of a future reality. To get to this desired state, you will need to plan and execute a goal(s) – these are like ‘mileposts’ that mark progress along the journey. Your first step is to brainstorm some goals, or various check points along the path towards realizing your dream.
  - **Strategies:** Remember that collaboration is the path to true change – the energy for change that is unleashed with the involvement of many is bound to be greater than what can be generated by a very small group. Brainstorm ideas about specific things that can occur now or in the new future to engage many stakeholders in this quest. When strategizing, consider the following questions:
    - How can we best communicate the vision for this aspiration statement, goals and plan with our other members of our Village?
    - Who needs to be involved in implementing the various goals (departments, individuals, internal and external resources or supports)?
    - Who can serve as the Village Champion for this dream?
    - How will we incorporate feedback from all stakeholders?
      - Initially?
      - Along the journey?
    - How will we measure our success?
    - How will we communicate progress as we move ahead?
4. Using the above goals and strategies, create an action plan that will help to reach each goal. Identify the person who will be accountable for each item and the timeframe or end date for completion. Please provide realistic timeframes for both long-term and short-term milestones.
  5. Successful aspiration statements will yield balanced results that can be celebrated in three areas. Please record the types of results you intend to occur under each of the areas and how you will measure the results. It can be either a qualitative measurement or a quantitative measurement.
    - People – What results will occur for our residents, families, team members or other gatekeepers at your Village?
    - Quality – What results will occur that enhance the products, procedures or services that we provide within our Village?
    - Sustainability – What results will occur that insure the long-term financial viability of our Village? This will ensure that these improvements become a permanent part of our future. (Day Three handout, pp. 2-6)

Again, the idea was not for the Village teams to complete their operational plans for the coming year at the AI Summit, but rather to begin conversations about how to work toward the aspirations.

The Villages moved into their breakout rooms and assigned team leadership roles (i.e., discussion leader, recorder, and timekeeper) for the activity. After an hour of working in Village groups, the rest of the morning was spent in a more physical team-building activity: an outdoor challenge course that was planned for Schlegel Villages by the Kempenfelt Resort. From 10:30 AM to noon, Village teams playfully, physically and strategically worked to complete a series of low-impact, challenge initiatives. For example, we did a bridge-building exercise, in which all team members had to work together to get to the other side. We passed each other through a ‘spider’s web’ and did something called a ‘lumberjack stack’ that required all team members to stand on a log at the same time. We did some kind of a tandem snow-shoe or skiing exercise, sans the snow, of course. Another exercise required partners to navigate a path blindfolded. These are just a few examples. Again, like the activities the night before, the challenge course was not a formal component of the AI process, but important to mention as I believe it played an integral role in the overall success of the AI Summit. Besides being fun, it was a dynamic way for the Village teams to practice effective communication and teamwork in the pursuit of a shared goal.

After the challenge course and lunch, my partners and I planned what we called a “Village pair-share” activity in which we paired the 11 Village teams together to share and gain feedback on some of their initial thoughts regarding operational planning goals and strategies. Because there were 11 Villages, in one case, it was a Village trio-share. The goal of the activity was to draw on their partner-Village’s feedback and ideas and, using the worksheet provided, fully develop *one* goal related to the promotion of one aspiration. After an hour of pairing and sharing, everyone returned to the main room for each Village to share its one developed goal.

It was an exciting hour. As the Villages presented their goals, I could hear the presence of Schlegel Villages' positive core alive in their strategies. Listening to each Village's practical and tangible strategies, the aspirations, while colossal, seemed doable. But for me, the most encouraging display of progress and growth came from the Village of Glendale Crossing. When it was their turn at the front of the room, their general manager, Michelle Vermeeren, had an important message to share: "We couldn't develop any goals because we have not yet asked our residents or the rest of our team which aspirations we should work on first. We're going to select our aspirations as a Village, and then collaboratively develop an operational plan." The room erupted in applause. It was a light-bulb or 'a-ha' moment after which the conversation in the room switched from presenting goals to discussing strategies for widespread, collaborative engagement of all Village members in the operational planning process; something that had never occurred before. In Chapter Six: Working toward Our Aspirations, I will describe the creative strategies some of the Villages used to engage Village members in selecting aspirations and developing operational planning goals. But for now, I will describe the conclusion and evaluation of the AI Summit and our fifth CPAR cycle.

### **Moment 5: Evaluating the AI Summit**

After a large group discussion about collaboration with Village members, Bob gave some additional guidance to the Village teams for continuing their *Design to Destiny* operational plans, including a due date. Further, he offered what I thought was an inspiring reflection on our three days together as we discovered our positive core, dreamed about a more ideal future, designed aspirations to put our dreams into words, and explored practical strategies to help us turn our aspirations into operational realities. Following Bob's remarks, I

returned to the stage and described the voluntary evaluation component of our AI Summit (please see the information letter in Appendix 5.7 and the evaluation form in Appendix 5.8). We were near the scheduled end time for the AI Summit and some people had already left or wanted to get on the road, but a total 86 team members agreed to participate in the evaluation component of the AI Summit. I distributed the evaluation tool I developed with feedback from Bob and some of the Support Office consultants which included both survey and open-ended questions. According to participants, the AI Summit was a great success. See Tables 5.8 – 5.9 for a summary of participants and survey findings.

Table 5.8. *Appreciative Inquiry Post-Summit Reflection Participants*

<b>Distribution of participants:</b>							
<b>Position:</b> (n=86)	Frontline Team Member (FTM)	Manager (M)	Department Head (DH)	General Manager (GM)	Support Office Team (SO)	Other (O)	Did Not Specify
	7	21	25	10	11	5	7

Table 5.9. *Appreciative Inquiry Post-Summit Survey Results*

At this AI Summit, I had the opportunity to:	Mostly Disagree	Sometimes Disagree	Mostly Agree	Strongly Agree
Recognize and value the best in myself, others, my work, and the organization.	0	1	47	34
Become more aware or conscious of ideas, influences, systems, and practices related to senior living.	0	4	35	43
Gain a well-rounded understanding of senior living through considering different perspectives.	0	3	37	42
Recognize those things that give life (health, vitality, excellence) to senior living.	0	1	38	43
Question ideas, systems and practices related to senior living.	0	8	36	38
Explore alternative approaches and practices within senior living.	1	6	30	45

Our evaluation also included nine open-ended questions, the first of which asked team members to “take a minute to reflect and describe what this AI Summit experience was like for you. Please feel free to describe your experience in any way that is meaningful for you.” Twenty-six participants offered narrative descriptions, all of which were positive. Below (Table 5.10), I included a brief summary of their descriptions, along with a selection of illustrative quotes, to demonstrate the potency and range of positive experiences. In general, participants enjoyed the positive focus of the Summit and appreciated having so many opportunities to contribute and collaborate with team members from different Villages and different departments. There was also a strong sense that the aspirations and related goals were each “achievable”, “tangible” and “shared” in their own right.

Table 5.10. *Summary of Appreciative Inquiry Summit Experiences – Key Themes and Selected Quotes*

<p>The AI Summit experience supported Schlegel Villages in:</p> <ul style="list-style-type: none"> <li>• Creating a safe space for open and honest dialogue <ul style="list-style-type: none"> <li>○ “I didn’t feel inhibited about sharing my ideas. I think it takes at least the first day to get the frontline staff feeling comfortable enough to speak their thoughts.” (General Manager)</li> <li>○ “All in all, it made the situation one in which I felt comfortable offering my opinions (and HONEST ones) on what I felt needed to be done and what was feasible or not.” (Frontline Team Member)</li> </ul> </li> <li>• Including and engaging a wide range of stakeholders in decision-making <ul style="list-style-type: none"> <li>○ “I am so pleased that we were able to capture the initial feedback from team members, residents, and family members, and then translate them into aspiration statements.” (General Manager)</li> <li>○ “This was a fantastic process. The real power of the event was the cross-functional attendance and involvement of team members in all areas of the organization. This is what will allow a time limited ‘event’ to engender deep rooted systems change over time.” (Support Office Team)</li> <li>○ “The level of engagement and involvement of everyone was remarkable. There was no one overall leader or presenter – everyone participated in presentation and listening roles.” (Support Office Team)</li> </ul> </li> <li>• Effectively developing meaningful and achievable organizational goals <ul style="list-style-type: none"> <li>○ “This process drew on everyone’s strengths, thoughts, opinions, and it was</li> </ul> </li> </ul>
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impossible for any one person to take on all of the work or monopolize the process. One of the best group projects I've ever participated in. As a result, goals are meaningful and achievable – not overwhelming!” (Frontline Team Member)

- “It was nice to end on a positive note; to walk away with what I believe is the beginning of a tangible operational plan. Other years, I have left feeling overwhelmed and wondering how am I going to put in place or reach operational goals that I didn't feel were tangible. I think this year will be different.” (Manager)
- “The focused approach and time with our Village really was critical in making it a productive, hopeful and achievable end result of goals and aspirations to work toward, together!” (Department Head)
- Team-building and strengthening relationships
  - “I heard people say, ‘I can't believe how blessed I am to be a part of this organization’.” (Support Office Team)
  - “This process was a great way to focus on positive team relations and work together to obtain common goals.” (Manager)
- Focusing on the positive
  - “The AI process directs thoughts towards positive outcomes and leaves little room for negative thoughts to grow and take over group discussions.” (Manager)
  - “The focus really did shift from dwelling on some of our negative past and challenging patterns in a wonderfully subtle way where they weren't dismissed but really were transformed into opportunities.” (Department Head)
  - “AI allowed us to build on the significant accomplishments of our past, and to identify strengths as growth areas for our desired future.” (Support Office Team)
- Feeling energized about the future
  - “I love that we walked away not overwhelmed by challenges but inspired with hopefulness... because we had not only dreamed but DESIGNED how to achieve this dream. Thank you!” (Department Head)
  - “We are on the brink of an exciting adventure, and I am excited by all the possibilities to make life better in our Villages.” (General Manager)
- Learning new processes for true collaboration with the Villages
  - “I really enjoyed the voting and comment cards, and believe that more people share comments in that way. I will use some of the procedures we learned through the process at the Village with my team.” (Department Head)
  - “Our team discussed posting the aspiration statements and having team members vote (by sticker) for their priority goals.” (General Manager)
  - I think maybe the most important outcome was to develop a whole new way of engaging everyone who has an interest in this work in a process. (Support Office Team)

The next question on the evaluation asked, “What were some highpoint experiences?” By far, the most common highpoint experiences among the 40 participants to this question were the resident and family panels on Day One. As one Support Office team member explained, “The contributions from these two groups added such a depth to this annual event that is priceless. Their comments ground us and remind us of why we are here every day.” Other common responses related to working collaboratively with other Villages and departments, and a number of participants identified team- and relationship-building aspects as highpoint experiences.

Thirty-six team members responded to the third question, “What was most surprising to you?” What was most surprising to me was how many team members offered comments about Ron Schlegel’s organizational update with specific comments about his “generosity” and “vision” for the expansion of the RIA. There were also a lot of comments about the “generosity” and “support” of the organization and its leaders in general. The next most common response pertained to “everyone’s level of engagement” and “enthusiasm” at the Summit. As one manager put it, “It was surprising to see everyone engaged in group activities and hearing the opinions and excitement in the voices of the team.” A number of team members were surprised by the similarity and consistency of challenges across the Villages. For example, one manager was surprised, “Realizing that our home is not alone in our struggles. Many homes share the same difficulties as us.”

Then team members were asked, “What factors supported your involvement?” Of the 32 responses, the most common theme pertained to a comfortable environment, expressed in a variety of ways: “non-threatening,” “open,” “trusting,” “non-judgemental,” “barrier-free,” “family-like,” and “fun.” To a large extent, I believe the evening festivities (e.g., country-

western themed party, talent show, karaoke, etc.) and team-building activities, such as the photographic scavenger hunt and the challenge course, really enabled us to “create a trusting environment where expression is encouraged,” as one manager put it. The next most common response had to do with “everyone being committed” to a shared purpose and common goals; and not just committed, but engaged with “passion” and “enthusiasm.” Many other participants identified “teamwork” and “collaboration” as factors that support their involvement. Related to this, several participants appreciated the “smaller group work” and “Village breakout sessions,” where “our thoughts and ideas were listened to and taken into account,” as one manager responded. Of course, the inverse question was posed as well – “What factors inhibited your involvement?” – to which 19 team members responded. There were not really any strong themes among the responses, but three team members referred to “shyness,” and described difficulties with “larger group sharing,” which could also be related to shyness. Also, four people mentioned the need for more breaks, or a growing lack of energy, for example: “Maybe I partied too hard one night (LOL).”

When asked, “How do you feel about the meaningfulness of the group work and what was produced as a result?” all 28 team members who responded to this question used positive words. One general manager seemed to capture the common response, “The result was an incredibly energizing dialogue amongst a variety of people.” In fact, the quality of variety played an important role, as one department head explained: “Both home-Village groups and mixed-Village groups were amazing in the variety, knowledge and passion that every person brought to the team.”

Twenty-nine team members responded to the 7<sup>th</sup> open-ended question, “How do you think this experience will change future practices?” Among their responses, which again



were all positive and optimistic (i.e., “It proves anything is possible!”), two strong themes emerged. The strongest theme was not so much about a change in practice, but a shift in mindset. Team members described this “new way of thinking” as “open-minded,” “out-of-the-box,” and as “easy-going, relaxed, less walls and boundaries, and more fun.” Several participants suggested this new mindset is futuristic. For example, one department head responded, “We will look at things in a more positive way and look at the future, not the past.” The second theme was related to several team members’ sense that they now had an effective “model” or “process” for making changes to any number of practices in a more positive and collaborative way. In other words, the anticipated change in practice was adopting AI as a way to collaboratively plan and enact changes that could have a sustained impact.

The eighth question asked team members, “How did this experience compare to previous operational planning experiences?” Many participants described this approach to operational planning as much more “positive” than in previous years. But the most common responses might come as more of surprise. Six out of 24 participants described the operational planning experience, and more specifically, the aspirations, as more “realistic,” “achievable” and “attainable,” which I found interesting given the distance that existed between current practices (e.g., Schlegel Villages’ collaborative organizational assessment; see Table 4.2) and the practices described within the aspiration statements. I think the difference is that each aspiration is rooted in some aspect of Schlegel Villages’ positive core, which we discovered on Day One. Even if the ‘best of what is’ may not occur on a daily basis, when ‘dreams’ are rooted in reality, they seem more achievable. In addition, because everyone at the AI Summit played a role in the design of these aspiration statements, which

would serve as the foundation of the coming year's operational plans, there was widespread support that these would be the goals a core group of team members *want* to achieve, thus eliminating any of the resistance that often accompanies *having to* achieve a certain goal. The coming year's goals would be backed with energy and support from many invested stakeholders, which can make anything feel possible.

The next two common themes that emerged to this question are reflected in this Support Office team member's response: "Best operational experience as a whole – enough balance of movement, and fun with creativity, and I have been to several." Several team members described this AI Summit as the "best" operational planning experience in which they have participated, and several commented on how much they enjoyed the less rational aspects; it was "well-balanced work and play." Yet having a good time did not prevent many participants from experiencing the AI Summit as "well-organized," "more focused," and "more productive." It seemed we had struck a good balance that left team members feeling energized. As one general manager put it, "I think that the positive aspect meant that we are going away excited about the future, rather than overwhelmed by a to-do list."

The final question on our AI Summit evaluation asked, "What are your plans, concerns, and/or questions for the road ahead?" Of the 21 responses to this question, the majority offered plans rather than concerns or questions, and the most common plan was to engage other Village members in the AI culture change process upon returning to the Village, which I considered to be a very good plan. I was very interested in team members' concerns and questions, as I thought they enabled me and the newly formed SAT to better understand what supports the Villages needed in order to be successful. The most common concerns and questions were related to "buy in" from Village members, especially frontline

team members, who were not a part of the AI Summit. As one Manager said, “My sincere hope for the road ahead is that we are able to have frontline staff buy-in to make our plans successful.” Through appreciative interviews, many Village members contributed their ideas to the Discovery cycle, but that is not the same level of engagement and ownership experienced by the team members who were present and able to participate in the full cycles of Discovery, Dream and Design. One frontline team member explained it well:

The concern I have is how to maintain this enthusiasm when I go back to work, how to encourage the rest of the team to ‘see the vision’ when they haven’t been involved in this process. I feel like I will be one person swimming against the current way things have always been done, but I will do my best to support the management team in going forward.

Whether the response was written as a plan, concern or question, there seemed to be a strong awareness that in order for us to be successful, we would have to effectively communicate the story behind the origin and development of our eight aspirations, and that we would have to find meaningful ways to engage other Village members in the work of achieving our Destiny. I will describe how the Village teams and SAT responded to this challenge in Chapter Six: Working toward Our Aspirations.

As a novice CPAR researcher, overall, I was thrilled by my first AI experience; an experience that, up until Schlegel Villages’ AI Summit, I had only read about in books. I was impressed with the structure and inclusiveness of the process; the way it began with appreciative interviews with residents, family members and team members at the Villages and then enabled us to draw up those findings on the first day of the AI Summit, ensuring a multitude of voices and perspectives were present at the AI Summit, even though only 180 Village members were in attendance. During each step of the process, I felt a positive energy in the room as Village members shared their stories, dreams and ideas for a more ideal

future. I marvelled at the creativity the AI process sourced and harnessed as people used their whole selves, and not just words, to communicate and portray their dreams. I was amazed by the way each collaborative activity helped us connect, synthesize and prioritize ideas and themes, moving from a massive amount of data on Day One to eight well-developed aspirations on Day Two, and to possible action plans on Day Three.

Frankly, I was relieved everything went as smoothly as it did, and I felt certain the aspiration statements generated through the AI process were full of transformative potential. Going into the AI Summit, I was a little skeptical about the positive focus of the AI process, concerned that the aspirations produced as a result would not be bold enough to steer the organization toward meaningful change. But in consideration of the strengths and challenges team members identified at the 2009 Operational Planning Retreat, the aspiration statements developed at the AI Summit seemed right on target to me (Table 5.11). However, had my partners opted to develop goals based solely on the strengths and challenges identified through their reconnaissance, in a more or less straight CPAR manner, while it is impossible to say for certain, I suspect such goals would have been quite different than the aspirations, perhaps more narrow in scope and with less energy and enthusiasm behind them. I, for one, was grateful for this positive infusion into our CPAR process. People seemed genuinely excited about next steps.

In reflecting further on the AI Summit, I cannot help but wonder about the difference it would have made had residents and family members participated alongside team members on all three days, instead of as panellists on the first day alone. According to the evaluations, the panels were identified as the most common ‘highpoint’ experience of the summit. I could not help but imagine what team members would have gained and how the aspirations might

have been different had residents and family members participated in all of the AI cycles. Then again, if the organization was already so inclusive and resident-centred, and by this time had an effective space for resident and family member engagement in decision-making, then there would not have been as strong of a need for a culture change in the first place. Besides, it was not my place, as a CPAR researcher, to coopt my partners into my values-system, or those of some leader or external culture change guru. My role was to help open a communicative space in which my partners could reflect on and “make [their] practices and the values they embody explicit and problematic” (McTaggart, 2004, p. 319). Through the use of CPAR and AI, my partners and other Village members were collaboratively coming to their own understandings, developing their own values, and setting their own course. In the next chapter, I describe how they started working toward the eight aspirations they developed, with not a single one dictated by a formal leader or so-called ‘expert’.

Table 5.11. *Schlegel Villages’ Identified Strengths, Challenges and Aspirations*

2009 Operational Planning Retreat (Reconnaissance)		2010 AI Summit (Culture Change Goals)
<b>Strengths:</b> <ul style="list-style-type: none"> <li>• Home-like and welcoming environment</li> <li>• Sense of community</li> <li>• Mutual relationships between staff and residents</li> <li>• Caring and passionate team members</li> <li>• Education and training programs</li> <li>• Focus on research and innovation</li> </ul>	<b>Challenges:</b> <ul style="list-style-type: none"> <li>• Rigid schedules and routines</li> <li>• Lack of support for resident-directed decisions (choices, preferences, priorities, and schedules)</li> <li>• Structured activities (limited opportunities for meaningful engagement)</li> <li>• Institutional food service/centralized kitchen</li> <li>• Institutional dining rooms</li> <li>• Institutional nursing stations</li> </ul>	<b>Aspirations:</b> <ul style="list-style-type: none"> <li>• Promote cross-functional teams</li> <li>• Create opportunities for shared and meaningful activities</li> <li>• Connect research and innovation to Village life</li> <li>• Offer flexible living</li> <li>• Foster authentic relationships</li> <li>• Honour diversity on Village life</li> <li>• Promote resident empowerment</li> <li>• Offer flexible dining</li> </ul>

## **Chapter Six: Working toward Our Aspirations**

With the AI Summit behind us and a set of eight aspirations to guide the way forward, my partners and I began 2011 with an aim of supporting the Villages in achieving their ‘destiny’, the final cycle of the AI process, and fourth cycle of our critical participatory action research (CPAR) process. This chapter describes CPAR Cycle 4: Working toward Our Aspirations, which included the following moments: Moment 1: Strengthening the Support Advisory Team; Moment 2: Developing operational goals based on selected aspirations; Moment 3: Sharing success stories; Moment 4: Broadening engagement through culture change events; and Moment 5: Focusing on authentic partnerships and collaboration.

### **Moment 1: Strengthening the Support Advisory Team**

Following the AI Summit, the Support Advisory Team (SAT) began meeting regularly to guide the organization’s culture change journey moving forward. Specifically, its purpose was, and remains, supporting the engagement of Village members in the operationalization, promotion and advancement of the organizational aspirations. Our first meeting after the AI Summit occurred on November 3, 2010 at the Support Office (Appendix 6.1 for the agenda). At this meeting, I provided a brief review of the research component of Schlegel Villages’ culture change journey and the purpose of the SAT. They had all heard it before, but I thought it would be a good idea to review it and ask if anyone had any questions or feedback. Nobody did. Then SAT members were invited to reflect on their AI Summit experiences using a learning circle format. I thought this might be a good way to create a safe space for sharing while we were still getting to know each other. Also, everyone on the SAT had already completed an AI Summit evaluation, so the reflection questions that I posed were

questions they had thought about and responded to before. As such, their responses served to validate the AI Summit evaluation findings, which I handed out following the learning circle so people could review it during the break. Many SAT members seemed genuinely interested in reading what other Village members had to say about the AI Summit. After the break we had a learning circle about the AI Summit evaluation findings. They agreed the AI Summit was a success and were eager to begin working to advance the aspirations. Consistent with the AI Summit evaluations, the two most common suggestions for how we could have strengthened the AI Summit were: 1) more resident, family member and frontline team member involvement on all three days; and 2) more time to work collaboratively through each activity as things felt rushed. We concluded our meeting by talking about and sharing ideas for Village-wide engagement in selecting aspirations and developing operational goals. This discussion was not as robust as I had hoped, because yet again, we ran out of time. So we planned a more relaxed, 4-hour meeting in December at Bob Kallonen's home where we had all been invited for a holiday dinner cooked and served by Bob, his wife, Kendra, and Vice President Matt Drown. It would be a good time to socialize and get to know each other better in addition to sharing ideas about the next steps on our journey.

The holiday SAT meeting took place at Bob's home from 3:00 PM to 7:00 PM on December 1, 2010. Once everyone gathered, we sat in a big circle in his living room, some members on couches, some in chairs and some on the floor. It was cozy and comfortable, and we were surrounded by the Kallonen's Christmas decorations. I recall how the warm and homey setting seemed to immediately change the feel of the meeting. It felt so much better – like more of a team – than when we sat around the board table at the Support Office. Our

plan was to have our traditional meeting for two hours (Appendix 6.2 for the agenda) and then socialize and connect over a home-cooked holiday feast.

The first item on our agenda was to hear updates from SAT members about their Villages' approach to operational planning for 2011 (e.g., which aspirations were selected and how they were engaging Village members in the operational planning process, etc.). A wide range of approaches were shared. For example, Laurie Laurensen, recreation therapist, explained that her Village, Tansley Woods, was continuing to do their operational planning at leadership/management level with very little Village member engagement. In contrast, Paul Brown, general manager, shared a story about the Village of Riverside Glen's off-site, "mini-AI Summit" and how they engaged a large number of team members. Kim Fitzpatrick, dementia care coordinator, provided a detailed description of the Village of Humber Heights' "mini-operational planning retreat" where 48 team members and some family members and residents were involved in drafting operational goals based on their selected aspirations. She said Village members were invited to serve on a goal-planning team for the selected aspiration statement that was of greatest interest to them; taking a kind of 'divide-and-conquer' strategy, like we used at the AI Summit. One of the family members who participated in this process, Ken Pankhurst, enjoyed the experience so much that he wanted to know how he could get more involved, so Kim asked if she could bring him along to the SAT meeting. Of course, I was thrilled, and not only did he join us at Bob's house, he agreed to join the SAT. Andy Kimmel, a family member from the Village of Glendale Crossing, described their efforts to engage Village members in the selection of aspirations through a sticker voting system and some of the challenges they were experiencing involving residents in the operational planning process. In the next section, under CPAR Cycle 6, Moment 2, I



will describe much more about the different approaches the Villages' used in developing operational goals based on selected aspirations.

After sharing Village updates, we engaged in a learning circle that aimed to explore SAT members' continued personal experiences with appreciative inquiry, and then we shared and discussed several ideas about how to keep the appreciative momentum going. We concluded the formal meeting, which was not very 'formal', and we enjoyed a fabulous holiday meal together, served by Bob, Kendra and Matt. It was a wonderful second meeting, and I was also grateful for the serving leadership displayed by Bob and Matt. I left Bob's house that night with a feeling the SAT was really starting to bond, and for the first time in this CPAR process, we were building a foundation for true collaboration beyond the leadership team.

While I provided a detailed description of the SAT's first two meetings, as these were critical and foundational meetings for us and our culture change journey, moving forward, I will not describe every detail, nor even describe every SAT meeting, because it would make my dissertation far too long. Between September 2010 and December 2013, the SAT met 21 times for a total of 78.5 meeting hours (Table 6.1). Detailed meeting agendas and minutes are available upon request, but to describe exactly what occurred at every SAT meeting, or even include that much information in the appendices, is not feasible. Moving forward, I will mostly provide high-level descriptions of our SAT meetings and dig into the details only when I feel something specific was a vital detail of the overall CPAR culture change discourse that needs to be shared, which will be difficult when, in fact, I see everything that happened as a vital part of our journey. Nevertheless, I will aim to be selective. In general, most SAT meetings followed the same simple structure: 1) review guiding principles; 2)

reflect on what is working well; 3) reflect on what is not working well; 4) share ideas to help the Village move forward; and 5) make decisions and plan next steps to keep the momentum going. In the next section, CPAR Cycle 6, Moment 2, I describe the evolution of this general structure in greater detail and how my partners and I soon discovered that a two-hour meeting once a month would not support our needs.

Table 6.1. *Schlegel Villages' Support Advisory Team Meetings (2010-2013)*

Date	Time	Location	Special Information
2010			
Wednesday, September 16	1:30 – 4:45 PM	Support Office	Information and recruitment
Wednesday, November 3	1:00 – 3:00 PM	Support Office	First official SAT meeting
Wednesday, December 1	3:00 – 7:00 PM	Bob and Kendra Kallonen's home	Meeting and holiday dinner
2011			
Wednesday, January 11	1:00 – 3:00 PM	Support Office	
Wednesday, February 2	1:00 – 3:00 PM	Support Office	
Wednesday, March 2	1:00 – 3:00 PM	Support Office	
Wednesday, May 4	1:00 – 3:00 PM	Support Office	
Wednesday, June 1	1:00 – 3:00 PM	Support Office	Meeting and pizza lunch celebration
Wednesday, July 20	10:00 AM – 2:00 PM	Support Office	Meeting and catered lunch
Thursday, September 1	11:00 AM – 3:00 PM (buffet lunch)	Village of Glendale Crossing	
Tuesday, December 6	1:00 – 7:00 PM	Bob and Kendra Kallonen's home	Meeting and holiday dinner
2012			
Tuesday, February 21	11:00 AM – 3:00 PM (buffet lunch)	Village of Winston Park	
Thursday, April 19	11:00 AM – 3:00 PM (buffet lunch)	Village of Winston Park	
Thursday, June 5	11:00 AM – 3:00 PM	Village of Winston Park	

	(buffet lunch)		
Tuesday, July 10	11:00 AM – 5:00 PM	Bob and Kendra Kallonen’s home	Meeting and Summer barbeque
Tuesday, October 16	10:00 AM – 3:00 PM (buffet lunch)	Village of Winston Park	
2013			
Thursday, January 24	11:00 AM – 4:00 PM	Bob and Kendra Kallonen’s home	Meeting, New Year’s lunch, and new co-chair, Yvonne Singleton
Thursday, April 11	11:00 AM – 3:30 PM (buffet lunch)	Village of Winston Park	
Friday, July 12	10:00 AM – 2:00 PM (buffet lunch)	Village of Winston Park	New co-chair, Kristie Wiedenfeld, and Jennifer Carson joins general membership
Tuesday, October 22	10:00 AM – 2:00 PM (buffet lunch)	Village of Winston Park	
Tuesday, December 3	10:30 AM – 3:00 PM	Village of Tansley Wood’s (Emma’s Restaurant)	Meeting and special holiday lunch catered by Emma’s and Jennifer Carson’s last SAT meeting
SAT Total: 21 meetings and 78.25 hours			

As chair of the SAT, my thinking about ‘participation’ was greatly influenced by the work I was doing at that same time to co-develop a framework for understanding and mobilizing ‘authentic partnerships’ in dementia care (Dupuis et al., 2012a). While our first article on authentic partnerships was not yet published, I was learning so much from my colleagues and Dr. Dupuis about the qualities and enablers of effective partnerships that it was all very present in my mind and work with Schlegel Villages. After introducing SAT members to the authentic partnerships approach, we would periodically reflect on our process

using questions regarding the five enablers of authentic partnerships (Table 2.2 in Chapter 2). Discussion around these questions enabled us to better understand how to support each member's participation and strengthen the team as a whole.

Furthermore, discussion around these questions set the stage for the collaborative development of a set of guiding principles (Table 6.2) that would guide our future work together. Guiding principles describe how we will treat each other and how we can expect to be treated. To this day, at the beginning of each meeting, SAT members read the guiding principles aloud and, often, have an ice-breaker or warm-up activity that incorporates them in some way.

Table 6.2. *Support Advisory Team Guiding Principles*

<b>Guiding Principles</b>	
1.	Welcome each person as the most important person in the world
2.	Take the time to build authentic relationships
3.	Actively listen
4.	Be present in the moment, go with the flow, and stay attuned to what is meaningful
5.	Focus on the future instead of dwelling on the past
6.	Accentuate the positive
7.	Agree it is alright to respectfully disagree
8.	Value and honour differences as we hold to a common mission and values
9.	Be aware and encouraging of participation from all members
10.	Be courageous and come out of your comfort zone
11.	Believe in the power of collective wisdom
12.	Focus on the process of working together and remember that culture change is a journey, and not a destination
13.	Have a good time

By discussing the enablers of authentic partnerships and developing guiding principles, the SAT was now ready to fulfill its purpose.

## **Moment 2: Developing Operational Goals Based on Selected Aspirations**

Guided by our aspirations, Village teams were encouraged to return to their home Village after the AI Summit and use a variety of inclusive and participatory approaches to engage as many Village members as possible in the development and implementation of operational goals for 2011. Operational planning goals were to be submitted to Bob Kallonen by the end of the year, as in previous years, which meant the Villages had two months to work on their development. In the following section, I will provide detailed descriptions of a few of the ways in which *some* of the Villages collaboratively selected three aspirations to focus on within their Village, and then developed the goals and strategies to achieve progress toward their fulfillment. However, not all of the Villages used a collaborative process to select their aspirations and set their goals. Rather, in some Villages the leadership teams opted to continue focusing on the three aspirations previously selected during the AI summit. Across the organization, five Villages used a collaborative process to guide their operational planning, while six continued to use a leadership-driven approach. It was a step, not a leap, in Schlegel Villages' 'collaborative' culture change journey.

An illustrative example of the various approaches used across the Villages is evident in the differences between the processes implemented respectively by the Villages of Tansley Woods, Glendale Crossing and Riverside Glen, in order of increasing collaboration. At the Village of Tansley Woods, the leadership team both selected and operationalized the aspirations for their Village. At the Village of Glendale Crossing, as well as the Village of Riverside Glen, the leadership teams engaged Village members in voting to identify the three aspirations of highest priority. However, once the priorities were identified at the Village of Glendale Crossing, the leadership team then independently developed goals and strategies for

each collaboratively-determined aspiration. In contrast, at the Village of Riverside Glen, all interested Village members were not only engaged in voting on priority aspirations, but their selection process was followed by inviting all interested team members (though not residents or family members) to collaboratively participate in one of three aspiration-specific working groups to draft initial goals and strategies. These initial goals and strategies were then refined and finalized by the Riverside Glen leadership team. Please refer to Table 6.3 for a list of the various aspirations adopted by each Village as their operational goals for 2011. Further, please refer to Appendix 6.3 for a list of examples of goals, strategies and anticipated results developed for each aspiration. The Villages were required to submit their operational plans to Bob by the end the December 2010, and Bob submitted the operational plans to Schlegel Villages' Board of Directors for review and approval on January 20, 2011.

In terms of the distribution of aspirations selected as operational goals, six out of the eight aspirations were selected by at least four Villages, clearly demonstrating their relevance to Village life. However, while most were viewed as relevant, two were less frequently selected, including *Honour Diversity in Village Life* (selected by only two Villages) and *Connect Research and Innovation to Village Life* (selected by only one Village). Interestingly, and reinforcing the importance of establishing collective investment in operational priorities during the development process, as previously noted, these two least selected aspirations also had the most limited and homogenous engagement of team members during their development at the AI Summit. In contrast the other six, which were frequently selected by Villages, had robust engagement from a large and diverse group of team members during their development. Finally, once approved by Bob and Schlegel Villages Board of Directors, the Villages began implementation of their operational plans.

Table 6.3. *Operational Goals for 2011 by Village and Aspiration*

Aspiration Statements	Operational Goal for 2011
Promote Cross-Functional Teams	Aspen Lake Coleman Erin Meadows Humber Heights Riverside Glen
Create Opportunities for Meaningful and Shared Activities	Coleman Riverside Glen Sandalwood Park Tansley Woods Taunton Mills Wentworth Heights Winston Park
Connect Research and Innovation to Village Life	Sandalwood Park
Offer Flexible Living	Coleman Glendale Crossing Taunton Mills Humber Heights Wentworth Heights
Foster Authentic Relationships	Aspen Lake Coleman Glendale Crossing Humber Heights Taunton Mills Winston Park
Honour Diversity in Village Life	Erin Meadows Sandalwood Park
Promote Resident Empowerment	Aspen Lake Erin Meadows Glendale Crossing Tansley Woods
Offer Flexible Dining	Coleman Riverside Glen Tansley Woods Wentworth Heights Winston Park

At the SAT meetings in January, February and March, my research partners and I focused most of our reflections and planning discussions on ‘how to keep the appreciative momentum going’ within the Villages as they embarked on the *Destiny* cycle of the AI

process. Aligned with AI, during our meetings, SAT members from each Village and the Support Office were invited to share one aspiration ‘success story’. For example, Kim Fitzpatrick, dementia care coordinator, and Ken Pankhurst, family member, shared a story about a sensational wine and cheese party they had on the memory care neighbourhood at the Village of Humber Heights to teach members of that neighbourhood about the Village’s selected aspirations while actively promoting one in the process, *Authentic Relationships*. Gail Tuck, director of food services, shared a personal success story about the *Authentic Relationship* she was developing with fellow Village member and resident SAT member, Graham Connor. She talked about how often they met with each other between SAT meetings to compare notes about what they were observing within their Village. She was sad to see him move out of long-term care, but was happy that he was feeling so well and able to return to his cottage. Graham’s spot on the SAT was filled by not one, but two Village members from Winston Park, resident, Marg Cressman, and general manager, Brad Lawrence, who shared a humorous success story (or not) about serving wine with dinner on the retirement side of the Village in an effort to promote *Flexible Dining*. He explained how many of the residents were concerned that it would potentially increase the cost of their meals. Even after Brad explained that the wine was free, several residents still complained about it. Brad said his success story was not about the success of the new wine service, but about what he learned, namely, that he needed to ask the residents what *Flexible Dining* means to them and how they would like to see it promoted at the Village.

At every SAT meeting, we shared success stories and they were awesome! We also discussed a number of possible ways we could continue to reflect on and document our journey. I suggested the possibility of having all SAT members journal, but the idea did not



receive much support. SAT members preferred to share their personal critical reflections verbally at each SAT meeting instead of taking on such a cerebral, and frankly, time-consuming endeavour as journaling. Sharing success stories was one way in which SAT members shared their reflections. However, they wanted to reserve time to talk about some the challenges their Villages were experiencing as well, to see if other SAT members had any wisdom or advice. We decided to call this type of reflection and dialogue, ‘Village updates’, and the update could be about anything SAT members wanted to share: good, bad or ugly.

With ‘Village updates’ and ‘success stories’ both on the SAT agenda, and due to the gradually increasing number of SAT members, there was no way a monthly two-hour meeting would enable us to move very far beyond these two discussions to additional planning. At our June 2011 meeting, SAT members suggested changing our meetings from a monthly, two-hour meeting to a four-hour meeting every other month. This would enable us to spend more time on future planning and also share a meal together, which they greatly enjoyed doing at Bob’s house. I shared their recommendation with Bob and the general managers, who all supported the change.

During our winter 2011 meetings, SAT members also explored a number of possible strategies we could use to help us document and reflect on the process and impacts of our culture change journey at an organizational level. At our January 2011 meeting, I shared a few possible data collection methods with them, including: interviews, focus groups, dialogical exercises (e.g., AI-type activities, World Cafés, learning circles) and surveys. Because many SAT members had not attended the 2009 Operational Planning Retreat (Schlegel Villages’ reconnaissance), they wanted to hear more about World Cafés. They also wanted to know more about the *Artifacts of Culture Change* (CMS, 2006) tool I mentioned.

So, I said I would bring information about both to the February 2011 SAT meeting. The January meeting concluded with an exciting announcement from RIA Vice President Josie d'Avernas: Schlegel Villages would provide funding for 10 Village members to attend the Pioneer Network conference in St. Charles, Missouri in August 2011, and Bob asked the SAT to come up with a selection process. I will describe more about how this opportunity unfolded in a later section. For now, let me just say that after Josie and I shared our previous Pioneer Network conference experiences and showed SAT members Pioneer Network's website, mission statement and the program from the previous year's conference, everyone looked very excited. Like Bob, I too believed such an experience would help us grow our culture change capacity within the Villages.

At our February 2011 SAT meeting, after hearing success stories and Village updates, I taught my partners about World Cafés, and because experience is the best teacher, we did one, engaging SAT members with the same collaborative organization assessment we used at the 2009 Operational Planning Retreat, described in Chapter Four. Some SAT members did this activity in 2009. In fact, some even served as table hosts back then, so it was very easy to engage SAT members in the activity. We divided into three groups, assigned table hosts (i.e., facilitators) and had 20 minutes to complete the collaborative assessment before mixing up the groups and doing it again. It was a very engaging activity, and it looked like everyone was listening and sharing with great interest. It was especially interesting to hear what the resident and family member SAT members had to say about their perceived rankings of their Villages. They were far more positive than any of the team members expected, as we discussed following the activity.

Then I shared the *Artifacts of Culture Change* (CMS, 2006) tool with the SAT.

The CMS Artifacts of Culture Change is a tool for providers to assess readiness, implementation and sustainability of person-directed care. [It]... fills the purpose of collecting the major concrete changes homes have made to care and workplace practices, policies and schedules, increased resident autonomy, and improved environment. It results from study of what providers and researchers have deemed significant things that are changed and are different in culture changing homes compared to other homes. (Pioneer Network, 2014, para 1)

We reviewed the tool as a group. As we each considered how we would respond to and score a sample of its 79 items, it quickly became clear that it was not the tool for us. First, it was very difficult for SAT members to score many of the items because of the level of detail or access to information required in order to respond, such as “average longevity of CNAs” or “turnover rate for LPNs.” Obviously, another issue was the American-centric nature of the tool, as SAT members asked, “What’s a CNA?” and “What’s an LPN?” Ontario has PSWs and RPNs. SAT members also expressed concern with the level of specificity within the tool, such as “*Bathing Without a Battle* techniques are used with residents” and “awards given to staff to recognize commitment to person-directed care (e.g., Culture Change Award or Champion of Change Award). This does not include Employee of the Month.” We debated how to score these items. Each Village has Success Award Winners that are aligned with Schlegel Villages’ values, which are aligned with culture change. Would those count as a ‘Culture Change Awards’? We may support residents with bathing in a caring, respectful and person-centred manner, but most the SAT members had never heard of *Bathing without a Battle*, so how should we score that item? Perhaps the strongest critique from SAT members was that the tool seemed very long-term care focused and the Villages offer a continuum of care and residential options.

In addition to the World Café collaborative organizational assessment and *Artifacts of Culture Change* tool, we discussed several other possibilities. At our March 2011 meeting, as a part of our continued exploration, I asked SAT members to consider the level of involvement and role they would each like to play in data collection, including the following options: 1) participation at SAT meetings, data collection, analysis and interpretation; 2) participation at SAT meetings and data collection; 3) participation at SAT meetings and data analysis and interpretation; or 4) participation at SAT meetings only. I explained that their preferred level of involvement and role, as well as the methods and strategies we choose, should match up. If they wanted to develop an evaluation strategy that involved a lot of data gathering, then we would have to make sure we had the capacity to gather and analyze the data.

One concern SAT members communicated was their desire not to create too much of a work burden for themselves or other Village members. While my partners seemed eager to play a role, it seemed clear that we would have to develop an evaluation or reflection strategy that was manageable, making use of as many existing processes (and data sources) as possible. SAT members, especially the team member representatives, did not want to take on too much extra work, especially paperwork. There was already plenty of that happening in the Villages. Some of the existing processes we talked about tapping into included: 1) annual Village focus groups (previously described in Chapter Five); 2) the annual Operational Planning Retreat (previously described in Chapter Four); and 3) the annual Leadership Retreat, which was just two months away, so we needed to do some planning if we wanted to tap into this event.

I asked the SAT members how they would like to go about planning for the Leadership Retreat. Andy Kimmel, a family member representative from the Village of Glendale Crossing, suggested that I put a “few ideas together” to share at the next SAT meeting, like I did for the AI Summit. Several SAT members echoed his suggestion. But I knew I came to the table with a lot more than a few ideas when we first discussed the AI Summit. I came to the table with a highly structured and detailed agenda, and readymade handouts! That was not the type of ‘facilitation’ I wanted to engage in moving forward. I wanted ideas to emerge from the group. I was happy to be the recorder and put a few ideas on paper, but I wanted them to be ‘our’ ideas. So I asked for their input as to what *kinds* of things or activities they could envision us doing at the Leadership Retreat to gauge the Villages’ progress on working toward the aspirations, cross-pollinate ideas, and keep the appreciative momentum going.

After some discussion, three ideas emerged with strong support. First, seeing how much we all enjoyed sharing and hearing success stories, they suggested we do some kind of success story activity. Someone suggested that we try to figure out a way to make it a very interactive activity, so that people are not just listening, but moving around and talking, like in a World Café format. Someone else suggested making the stories visual, but not like a PowerPoint presentation; something more artistic. Another SAT member suggested the Villages’ make success story posters and then we could do something like a poster session. ‘Our’ idea was beginning to take shape! The SAT agreed that each Village would create at least one success story poster, along with a corresponding narrative description to distribute, and have at least one Village member play the role of storyteller. We would work out the specific details at our next meeting. Secondly, several SAT members who were team member

representatives said they really enjoyed the Village-Pair-Share activity at the AI Summit, where Village teams shared ideas about how to develop operational planning goals based on a selected aspiration. So they suggested we do something that would enable the Village teams to work together. Thirdly, they suggested we repeat the World Café collaborative organizational assessment to see if Schlegel Villages has made any progress in advancing a social model of living. With this direction from the SAT, I went home and put a few ideas down on paper in preparation for our April 2011 meeting. Prior to our next meeting, I shared these ideas with Bob and got his feedback and support. Then I cancelled our April meeting due to several cancellations by SAT members, but the focus of the May 2011 meeting was to finalize our planning for the Leadership Retreat and assign roles for all SAT members who wished to serve as facilitators. We also developed a process for selecting Pioneer Network Conference ‘Ambassadors’, which I will describe later. I will now describe the fruits of our collaborative planning for the Leadership Retreat.

### **Moment 3: Sharing Success Stories**

On May 27, 2011, 8 months after the AI Summit and 6 months after developing our operational plans, 141 Village members, including residents, family members, and team members, gathered for a full-day ‘Destiny Retreat’, as a part of Schlegel Villages’ annual Leadership Retreat (Appendix 6.4 for the Destiny Retreat handout and Appendix 6.5 for a list of participants). Drawing on the AI literature, the *Destiny* cycle calls us to initiate cross-functional, cross-level and possibly even cross-Village projects and innovation teams to foster collaboration toward the realization of the shared aspirations and goals. It also calls us to recognize and celebrate what has been learned and transformed in the AI process to date, including the planned and unplanned changes that are taking place. Therefore, the purpose of

this Destiny Retreat was to: 1) collectively review the evaluation results of the AI Summit (which had previously been distributed via email to the Villages' general managers, Support Office and SAT members on October 18, 2010); 2) celebrate and share early success stories and new learnings; 3) cross-pollinate ideas; 4) validate, revise and/or develop new action plans; and 5) evaluate our progress in advancing a social model of living (i.e., repeat the collaborative organizational assessment that was used to establish the organizational baseline in 2009).

Six weeks prior to the retreat, the SAT encouraged each Village to create up to three success story or new learning posters, accompanied by a narrative description, for a success story poster-session at the retreat (please see examples in Figure 6.1 and 6.2). All of the Villages created at least one poster, but most did two. In total, 19 storytellers shared 19 posters while everyone else had the opportunity to circulate from poster to poster in a timed and organized fashion to hear different stories, both as individuals and as a Village Team. Each person visited two posters for 15 minutes each, with team members from the same Village visiting different posters to maximize the number of stories heard by the entire Village team. In this way, the Village members used a 'divide and conquer' strategy to hear as many stories as possible. After the second poster visit, Village members had the opportunity to meet as a team, discuss the stories they had heard, and make a list of their top three stories generated from this process. The Village teams were asked to consider the following questions:

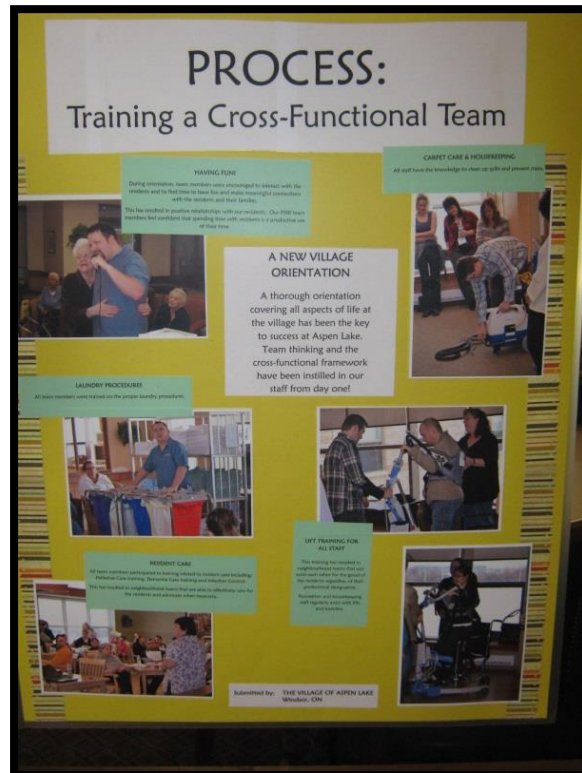
- Which ideas inspire you?
- How does each success story link with your Village aspirations?

- What new ideas do you have that build on the success and new learnings of others?
- How will you communicate these ideas at your Village?

Figure 6.1. *Multiple Success Story Posters*



Figure 6.2. *Success Story Poster from the Village of Aspen Lake*





Overall, the use of posters to generate active story sharing was an exciting hour of dialogue, directly engaging team members in learning from each other's successes. It also proved a helpful team-building activity as the storytellers truly embraced their role, becoming incredibly animated, and even at times dramatic, in conveying the events that led to progress within their respective Villages.

I then offered the following introduction and instructions for the next Destiny Retreat activity, entitled *Learning and Growing through Innovation Team Learning Circles*:

There is no one best way to carry out the *destiny* cycle. Each Village has chosen a different approach to implementing and sustaining the 'design from the dream that we discovered'. Or, in other words, each Village has taken a different approach to working toward our shared aspirations. However, AI experts often suggest forming 'Innovation Teams' to support this process. Innovation Teams are groups of people (usually diverse stakeholders) who meet regularly and volunteer to conduct a project or take actions to move the Village and/or the organization toward its aspiration(s). Innovation Teams are self-organized because members volunteer based on personal interests and enthusiasm. Together, Innovation Team participants work toward achieving the aspiration(s) that they have a heartfelt desire to see realized. Some of our Villages have already developed Innovation Teams to support their selected aspiration statements and operational goals. This 'Innovation Team Learning Circle' exercise is designed to foster inter-Village dialogue so that we can learn from one another, consider adjustments, inspire new ideas, and generate collective momentum toward our shared aspirations. Please listen carefully to the following instructions.

**INSTRUCTIONS:** Please review the table on the following page and identify the aspiration statements selected by your Village as operational goals for 2011. Of those, please select the aspiration statement of greatest interest to you. In a few minutes, we will move into Innovation Teams based upon your selection. Each Innovation Team will be guided through a 35-minute learning circle by an assigned facilitator who is a member of Schlegel Villages' Support Advisory Team. Please see the table on the following page for table numbers and facilitators that correspond with your selected aspiration statement. If there are already 8 people at a particular table, then please choose another table and facilitator. The idea is to keep the group sizes small in order to support quality dialogue and to give everyone the opportunity to contribute. This learning circle exercise is designed to further promote collaboration and the advancement of our aspirations within the Villages and across the organization. Following the 35-minute learning circle, each Innovation Team will be asked to identify one "*A-HA!*" learning that resulted from your discussion. Each Innovation Team will then have one minute to report their big "*A-HA!*" to the larger group.

***Timing Breakdown:***

- 35-minute learning circle
- 5 minutes to select your one “A-HA” learning
- 15 minutes for 1-minute “A-HA” reports (Destiny Retreat handout, 2011, p.7)

During the Innovation Team Learning Circles, the facilitators used the following three discussion questions to generate suggestions, ideas and/or action plans related to their assigned aspiration:

1. What is one approach, process or activity your Village has used to support the realization of this aspiration that has worked well?
2. What is one approach, process or activity your Village has used to support the realization of this aspiration that has NOT worked well? What did you learn as a result?
3. What is one suggestion, idea or resource that would support the realization of this aspiration within your Village and/or across the organization?

Upon completion of the learning circles, each group reported on their “A-HA” learnings, which helped to illuminate many different fruitful ideas that could be potentially adopted in service of the aspirations across the Villages. Because each learning circle facilitator was a member of the SAT, there was an opportunity for continued discussion of the learnings in the next SAT meeting, to continue the dialogue about potential approaches to promoting the various aspirations organization-wide.

The final activity at the Destiny Retreat was an opportunity to gauge culture change progress within the organization thus far. This was done by repeating the collaborative organizational assessment used to establish a baseline of our placement on the continuum from institutional to social model of care by replicating the previous ‘World Café’ activity from the Operational Planning Retreat in 2009. The only logistical difference was that this

time SAT members served as table hosts (i.e., facilitators). Results from this assessment (Table 6.4) demonstrated that only 8 months after the AI Summit, and only 5 months of active efforts to achieve aspirations, significant gains had already begun to occur (and as will be evident in subsequent chapters, the progress did not end here).

While I had faith in the collaborative and appreciative process, I entered into this first re-assessment with skepticism that the progress we sensed was occurring would be adequately captured by this home-grown assessment tool. In all honesty, I had a bit of concern that the results could actually show a *reversal* from baseline because of the likelihood of a greater consciousness among the team members potentially leading to more stringent critique, as well as the unpredictable outcome of including residents and family members for the first time in this type of assessment. However, the results of the collaborative assessment far exceeded my hopes and expectations, demonstrating progress in every domain.

The Destiny Retreat concluded with an exciting announcement about how Schlegel Villages would be sending ten ‘Ambassadors’ to the Pioneer Network Conference in St. Charles, Missouri. The Destiny Retreat was also so successful and energizing that, at our July 2011 meeting, the SAT decided to take the poster-session to each Village. We called this our “Changing the Culture of Aging Roadshow,” which is described in the next action of this cycle.

Table 6.4. *Schlegel Villages Collaborative Organizational Assessment (October 2009 and May 2011)*

Ratings provided on a 10-point scale: 1 = (low) institutional and 10 = (high) social

<b>Institutional Model</b>	<b>Operational Planning October 2009</b> 17 Tables/140 Village Members	<b>Leadership Retreat May 2011</b> 17 Tables/141 Village Members	<b>Social Model</b>
Focus on care	<b>Average: 4.2</b> Range: 1-7 Mode: 3	<b>Average: 6.1</b> Range: 5-7 Mode: 6	Focus on living (and care)
Scheduled routines	<b>Average: 2.6</b> Range: 1-8 Mode: 2	<b>Average: 5.1</b> Range: 4-7 Mode: 5 & 6	Flexible routines
Team members rotate	<b>Average: 5.4</b> Range: 3-8 Mode: 5	<b>Average: 7.5</b> Range: 5.5-9 Mode: 8	Team members assist same residents
Decisions <i>for</i> residents	<b>Average: 4.8</b> Range: 1-8 Mode: 4 & 6	<b>Average: 6.3</b> Range: 4-9 Mode: 5	Decisions <i>with</i> residents
Environment = workplace	<b>Average: 5.6</b> Range: 1-9 Mode: 7	<b>Average: 7.6</b> Range: 6-9 Mode: 8	Environment = home
Structured activities	<b>Average: 3</b> Range: 1-7 Mode: 1	<b>Average: 6.1</b> Range: 3-9 Mode: 7	Planned + flexible + spontaneous
Hierarchical departments	<b>Average: 4.8</b> Range: 2-9 Mode: 3, 4 & 5	<b>Average: 6.7</b> Range: 5-8 Mode: 7	Collaborative teams
Team members care for residents	<b>Average: 6.2</b> Range: 3-10 Mode: 5 & 7	<b>Average: 7.2</b> Range: 4-10 Mode: 8	Mutual relationships
Us and them	<b>Average: 6.0</b> Range: 3-9 Mode: 6	<b>Average: 7.9</b> Range: 7-9 Mode: 8	Community
	<b>Overall Average: 4.7</b>	<b>Overall Average: 6.7</b>	

Before I describe how we broadened engagement in the culture change process through the ‘Roadshow’ and other culture change events, it is worth noting that as a reflection of his commitment to storytelling to generate culture, Bob launched a storytelling service one month prior to the Destiny Retreat, with the intent of boosting excitement and engagement. According to Bob, the storytelling service is a “primary way to convey a sense of values and to convey culture and to convey the principles by which we make business decisions... We don’t all get to work with each other, or talk with each other on a daily basis, but here’s a mechanism whereby, in effect, we can talk to each other and the entire organization” (Partington, 2011, para 9). Specifically, Schlegel Villages hired a professional storyteller, Kristian Partington, a “generative journalist,” who is also guided by the principles and practices of Appreciative Inquiry. Beginning in April 2011, and continuing today, Kristian writes two short stories each week for the *Village Voice*, Schlegel Villages’ online and printed newsletter. Whether it is a story about our culture change journey or some other organizational happening, Kristian’s stories, which are very popular, always focus on strengths, possibilities, or the gifts, talents, contributions, and legacies of the Village members.

#### **Moment 4: Broadening Engagement through Culture Change Events**

In this section, I will describe three distinct events developed by the SAT that Schlegel Villages used to broaden engagement in culture change across the organization. These events included: The Changing the Culture of Aging Roadshow; Conversation Cafés; and sending Ambassadors to the Pioneer Network Conference. Based on the success of each of these newly initiated organizational events, each has since been repeated on an annual basis. While these events occurred multiple times throughout Schlegel Villages’ culture

change journey and will be mentioned as a part of subsequent CPAR cycles, I will only describe them in full detail within this chapter (CPAR Cycle 4).

### **The Roadshow**

Based on the impact of the success story posters at the Destiny Retreat, the SAT, in its efforts to broaden engagement in our culture change journey, decided at the June 2011 SAT meeting to take the storytelling show on the road to all Villages in July and August, and we devoted most of the meeting to planning the details. We decided to call it the “Changing the Culture of Aging Roadshow,” in part because some of the SAT members were not sure ‘culture change’ was an accessible term, and I knew it was also not a popular term with the Schlegel family (as previously described in Chapter Four). We agreed the Roadshow event would be designed to:

- further educate all Village members, but especially residents, about our appreciative quest to change the culture of aging and promote a social model of living;
- broaden Village member inclusion and engagement in planning and decision-making about Village life;
- recognize and celebrate what has been learned and transformed, thus far, on our culture change journey; and
- enhance our capacity for ongoing positive change.

Using a planning process similar to the one we used to plan the Leadership Retreat, we shared and discussed multiple ideas and agreed upon which ideas we would pursue. I was further tasked with putting together a first draft of whatever we envisioned for the SAT’s review and feedback. This became our general process for collaborating. Believe me when I

say the second draft, which included significant input from my partners, never looked anything like the first draft I provided. My partners had wonderful ideas and were terrific editors. Their complete ‘shredding’ of documents actually became somewhat of a joke on the SAT, but demonstrated how much I valued their suggestions and made revisions accordingly. Whatever we created collaboratively was always immensely better than anything I could have created on my own. The Roadshow was no exception.

After our June 2011 SAT meeting, I developed draft materials SAT members could use at their home Villages to promote and implement this event. Because SAT members wanted to begin the Roadshow at the beginning of July, our review process involved a series of emails, phone calls and some in-person small group meetings with SAT members who were on the Support Office team. I also invited every Village to pick a few dates that would work best for them and created a schedule. The next step was to contact all of the people who were storytellers at the Leadership Retreat, some of whom were SAT members, and invite them to sign up to share their poster at one or two Villages based on the schedule I created. All of the storytellers signed up to share. Finally, I emailed the support materials, which included a promotional newsletter article, to SAT members and general managers (Appendix 6.6).

The Roadshow visited each Village for three days and included several fun and educational activities, including: a collaborative presentation about culture change and our AI process; success story posters and storytellers; aspiration learning circles; and more. More than 20 team members and two family members, who were storytellers at the leadership retreat, travelled to other Villages in teams of three to five, cross-pollinating ideas and sharing success stories and new learnings from their home Villages.

The 3-day Roadshow event in each Village was much more than a simple ‘poster session’. On Day One of the Roadshow in each Village, I brought all 19 success story posters to the scheduled Village and was greeted by team members who helped me hang all the posters on the Village Main Street. With the posters in place, I was joined by that Village’s SAT members to host a viewing of the video about our AI process in an effort to provide background information, and set the stage for the ‘Town Hall Roadshow Kick-Off Event’ later in the day. Following the 25-minute video, we had informal discussion with Village members about why and how Schlegel Villages is using an appreciative approach to change the culture of aging. In the afternoon of Day One of the Roadshow, we hosted the Town Hall Roadshow Kick-Off Event. For the first hour of the event, I provided a PowerPoint presentation overview of Schlegel Villages’ culture change journey thus far, and described the scheduled Roadshow activities. During the second hour of the Kick-Off Event, I was joined by three to five storytellers, who all travelled from other Villages to share their success stories, ideas and new learnings with Village members. To conclude Day One, all posters were left hanging on Main Street for all to view.

On Day Two of the Roadshow, the home Village kicked off an activity called ‘passport tour of success’. In general, this activity encouraged Village members to review as many success stories as possible during the Roadshow, and to provide feedback about the posters on a ‘passport form’. They were also asked to identify whether they would like to contribute to the advancement of the Village’s aspirations, and how they would envision doing so. Once the Village members completed their passport form, they were invited to submit it, along with their name, to enter a prize drawing that would take place at the end of Day Three of the Roadshow.



On Day Three of the Roadshow, the passport tour of success activity continued while the leadership and SAT members from that Village held aspiration learning circles in an effort to collaboratively advance their selected aspirations. Each Village was encouraged to hold three aspiration learning circles over the course of the day: morning, afternoon and evening. Upon completing one learning circle for each of the three Village aspirations, participants completed a form reporting on their discussion. This form was shared and discussed with the Village's leadership team.

As SAT members reflected on the Roadshow at the July and September SAT meetings, it was generally found to be a very successful vehicle for helping us broaden our circle of inclusion and engagement in culture change. As a result, three Villages formed their own Village Advisory Team (VAT) to support our growing momentum. Both the Village leadership teams and the SAT learned a great deal through the Roadshow event, with the most apparent insight being that there was much work that remained in terms of educating and engaging *all* Village members. With this insight, the SAT strategized ways to transform our annual Village focus group event into a catalyst for advancing culture change. Accordingly, we reformatted and renamed these focus groups into 'Conversation Cafes', the next big culture change event in our journey.

### **Conversation Cafés**

In an effort to build our communicative capacity and assess our progress, the SAT redesigned Schlegel Villages' annual focus group event during our extended July 2011 meeting. In prior years, the focus group event involved a one-way reporting of information, but at previous SAT meetings, we entertained the idea of turning it into something different;

a more comfortable and interactive format we could use to both gather and share information.

So at the July SAT meeting, I offered the following invitation to brainstorm ideas:

Annual focus groups will be held at each Village in September. These focus groups invite feedback from residents, family members, and team members. How do you envision asking/posing evaluation or reflection questions within a focus group format? As a starting point (food-for-thought), I drafted some possible focus group questions for your consideration, but let's work our collaborative magic and develop a set of focus group questions that will help us evaluate our progress, make adjustments, build toward the future, and create strong guidelines and recommendations for other senior living organizations. (SAT Agenda, July 2011, p. 4)

The SAT did indeed work its collaborative magic. First, instead of a focus group format, my partners envisioned a 'Conversation Café' format which we defined as "a comfortable, interactive space in which Village members could 'drop-in' to discuss and share their important feedback and insights on topics that matter to Village life, as well as learn about the culture change journey, in a two-way exchange of perspectives" (Minutes for July 2011 SAT meeting). These dynamic discussions would represent our second focused opportunity (after the Roadshow) for all Village members to learn about and engage in Schlegel Villages' culture change journey. Secondly, the SAT completely shredded the draft questions I put in the agenda and came up with a set of questions they felt were more relevant and accessible (for an example, please see Table 6.5, and see Appendix 6.7 for final Conversation Café materials developed by the SAT), and to my surprise they suggested doing the collaborative organizational assessment that we did at the 2009 Operational Planning Retreat and at the 2011 Leadership Retreat, again! Many SAT members were curious to know how a broader group of Village members would rank the organization. However, this time, it would be completed more on an individual basis or in very small groups. Specifically, SAT members wanted to invite Village members to discuss the following topics:

- Culture change: Schlegel Villages progress from an institutional model of care to a social model of living;
- Awareness of and progress toward the selected aspirations within their Village; and
- Involvement and satisfaction with their engagement in decision-making within their Village.

Based on their extensive input and ideas, I developed draft materials to support the Conversation Cafés. I also coordinated with the SAT members and general managers to arrange a Conversation Café schedule complete with assigned volunteer facilitators, all of whom were SAT members, general managers or Support Office team members. In August, upon the request of SAT members, postcard invitations were delivered to the Villages. SAT members thought the best way to let Village members know about the upcoming Conversation Cafés would be through personal invitation. The SAT members and leadership teams worked together to hand-deliver or mail the postcard invitations to Village members and spread the word. The SAT reviewed the draft materials and provided their feedback and suggested revisions at our next SAT meeting on September 1, 2011. I quickly made revisions and sent final materials to the Villages in time for our first Conversation Café at the Village of Riverside Glen on Friday, September 9, 2011.

Table 6.5. *Example of Support Advisory Team Revisions to Draft Conversation Café Questions Regarding Aspirations*

My Draft Questions	The SAT's Revised Questions
<p>... Each Village was asked to design their operational plans for 2011 around three of these aspirations. Your Village chose: x, y, and z. Eventually, every Village will work to achieve all of the aspirations. Please review the aspiration statements and</p>	<ul style="list-style-type: none"> <li>• Please place a check mark beside the three aspirations selected by your Village as operational goals for 2011. [If the participants do not know, then provide the answer.]</li> <li>• Were you previously aware of the</li> </ul>

respond to the following questions:	aspirations selected by your Village as operational goals? [Yes, No, or Maybe]
<ul style="list-style-type: none"> <li>• How well do these aspirations reflect for your priorities and hopes for senior living?</li> </ul>	(Omit)
<ul style="list-style-type: none"> <li>• Of the three aspirations selected by your Village, what changes or progress, if any, have you observed, and how do you feel about it?</li> </ul>	<ul style="list-style-type: none"> <li>• Of the three aspirations selected by your Village, what progress have you observed over the last year?</li> </ul>
<ul style="list-style-type: none"> <li>• What other changes or developments have you observed over the last year?</li> </ul>	<ul style="list-style-type: none"> <li>• What ideas do you have to advance these three aspirations in your Village?</li> </ul>
<ul style="list-style-type: none"> <li>• Which of the eight aspirations are you most eager to see fully-achieved at your Village, and why? Please select only one.</li> </ul>	(Omit)
<ul style="list-style-type: none"> <li>• If you could add another aspiration to the list, what would it be?</li> </ul>	<ul style="list-style-type: none"> <li>• If you were to choose a fourth aspiration for your Village to focus on in 2012, what would it be (either from the five remaining or perhaps a completely new aspiration)?</li> </ul>

Each Village selected one day in September 2011 in which to hold its Conversation Café. Beginning at 6:00 AM and concluding at 3:30 PM, each Village's Conversation Café invited participation from residents, family members and team members from all three shifts. Each Conversation Café was hosted by four or five team members from sister Villages and the Support Office, most of whom were also SAT members, for a total of 37 facilitators from across the organization. These facilitators had a total of 1,213 conversations with residents (n = 349), family members (n = 176), and team members (n = 688) about culture change, the aspirations and decision-making. During each Conversation Café, facilitators displayed three posters on table-top easels, with one poster per table. The three posters contained information about the three different topics (i.e., culture change, aspirations, and engagement in decision making). Using these posters as a vehicle for discussion, the facilitators engaged

Conversation Café participants in individual or small-group dialogue about one, two or all three topics, based on their interest and availability of time. In this way, while not all participants engaged in discussion on every topic, all topics were available for discussion in every Conversation Café. Each facilitator completed an individual response sheet during and/or after each conversation (Appendix 6.8). Then at the end of the day the facilitators met as a team to complete a ‘Facilitation Team Summary’ for each topic (Appendix 6.9). These summaries were then shared in a debriefing meeting with the Village’s leadership team. As the facilitators shared their summaries, they were also able to offer highlights, salient quotes, describe if they perceived differences between stakeholder groups, and provide rich narrative descriptions that they may or may not have included in their written summaries. All of the facilitation summaries were transcribed by the RIA and sent to me for an organization-level analysis, which I presented at the 2011 Operational Planning Retreat in October. Because such a quick turnaround was required on the analysis, SAT members agreed that I should do it solo. However, SAT members did spend a lot of time reflecting on our process, their facilitation experiences and our findings at the next extended SAT meeting in December 2011, which involved another holiday feast at Bob’s house. Our findings, which I will now describe, highlighted both progress and continuing challenges as we continued our culture change journey.

### **Topic 1: Culture Change**

The first Conversation Café topic introduced Village members to culture change at a high level. Facilitator’s explained:

Schlegel Villages is fostering a new way of living and working within senior living, and especially long-term care. This improvement effort is known as “culture change.” Culture change involves a shift from an institutional, medical model of care to a

resident-centred, social model of living distinguishable by some of the following characteristics.

The facilitators then showed participants a large poster that included the same nine domains of culture change described in our collaborative organizational assessment and offered brief examples to illuminate each domain. With the facilitator's support, participants were then asked to rate their Village on each domain. Once they had assessed their Village, facilitators and participants discussed the following three questions:

- Which item from the assessment is your Village's greatest strength, and what do you think fosters this strength?
- Which item from the assessment is your Village's greatest challenge, and what do you think causes this challenge?
- What ideas do you have for how your Village can address this challenge?

Because of the way my partners and I planned this activity and developed the facilitator summaries for this particular Conversation Café topic, I could not look for any key differences in responses across the three stakeholder groups (i.e., residents, family members and team members). Often during the Conversation Café, Village members engaged in this activity and provided responses in small group or dyads, especially when residents were involved. As such, all responses were combined into one summary.

In my analysis of the facilitators' summaries, three areas were commonly reported as Village strengths: sense of community, mutual relationships, and an environment that feels like home. However, persisting challenges (i.e., institutional model attributes) were also commonly identified, including: scheduled routines, hierarchical departments, limiting resident engagement in decision making, and continuing to rotate staff. Village members offered insights regarding factors that contributed to the strengths (Table 6.6) and challenges

(Table 6.7), and suggested ideas for how to address the challenges. I included some of the most commonly mentioned supporting factors and ideas for how to address challenges, under the headings in which they occurred in the facilitators' summaries, as a part of my analysis.

Table 6.6. *Village Strengths and Associated Factors (2011 Conversation Cafés)*

<b>Culture Change Progress: Institutional versus Social Model</b>	
Participant Interviews on this Topic: Total = 455	
Residents: 137 Family Members: 73 Team Members: 245	
<b>Strength</b>	<b>Commonly Mentioned Factors that Foster this Strength</b>
<b>Sense of community</b> (‘Top-3’ strength for 9/11 Villages)	<ul style="list-style-type: none"> <li>• Team members are very caring and demonstrate positive attitudes.</li> <li>• Team members consistently work with the same residents and work as a team.</li> <li>• Residents and team members enjoy mutual relationships and reciprocate respect.</li> <li>• Village members feel ‘welcome.’</li> <li>• ‘Everyone knows my name.’</li> <li>• We have a lot of social events.</li> </ul>
<b>Mutual relationships</b> (‘Top-3’ strength for 7/11 Villages)	<ul style="list-style-type: none"> <li>• Residents find team members ‘easy to talk to.’</li> <li>• Team members are genuinely interested in the residents.</li> <li>• Team members take the time to get to know the residents as individuals.</li> </ul>
<b>Environment = home</b> (‘Top-3’ strength for 7/11 Villages)	<ul style="list-style-type: none"> <li>• The Village-design is attractive and comfortable.</li> <li>• There is good longevity among team members.</li> <li>• Team members are very caring.</li> <li>• Team members work well as a team.</li> <li>• Routines are more flexible.</li> </ul>

Table 6.7. *Village Challenges, Associated Factors and Ideas for Addressing Challenges (2011 Conversation Cafés)*

<b>Culture Change Progress: Institutional versus Social Model</b>	
Participant Interviews on this Topic: Total = 455	
Residents: 137 Family Members: 73 Team Members: 245	

<b>Challenge</b>	<b>Factors that Cause this Challenge</b>	<b>Ideas to Address Challenges</b>
<b>Scheduled routines</b> (‘Top-3’ challenge for 9/11 Villages)	<ul style="list-style-type: none"> <li>• Short- and low-staffing levels lead to less flexibility as team members have less time to work with each resident.</li> <li>• Team members assert their own agendas over those of residents and get stuck in their own routines.</li> <li>• Team members feel unsupported by managers when using a resident-centred approach. They feel rushed to complete specific tasks within certain timelines.</li> </ul>	<ul style="list-style-type: none"> <li>• All Village members, but especially team members, need education about flexible living.</li> <li>• Team members need encouragement to find ways to be more flexible within their routines.</li> <li>• Offer a continental breakfast on each neighbourhood, stagger or extend mealtimes, and have food available at night.</li> </ul>
<b>Hierarchical departments</b> (‘Top-3’ challenge for 8/11 Villages)	<ul style="list-style-type: none"> <li>• Some managers are not ‘hands-on’</li> <li>• Communication from managers is a frequent problem.</li> <li>• When team members take pride in their department, that is great. But when they only focus on their job, it’s not.</li> <li>• Departments work in silos and managers have the ‘final say’ without gathering input from frontline team members.</li> <li>• Managers will sometimes ask for input, but do not listen.</li> <li>• Some managers do not smile, offer positive feedback, or even acknowledge team members.</li> <li>• Some managers are out of touch, spend very little time on the ‘floor’ (neighbourhoods), and do not lead by example. They need to be more visible and collaborative.</li> </ul>	<ul style="list-style-type: none"> <li>• Managers need to improve their communication, collaboration, and follow-up. Leadership training may help managers shift from ‘I’m in control’ to ‘I’m part of a team.’</li> <li>• Managers should provide the right climate and schedule regular opportunities for collaboration, and not just when we are in crisis over some issue. Managers need to support more people in attending meetings and participating in decision-making.</li> </ul>
<b>Decisions for residents</b>	<ul style="list-style-type: none"> <li>• Team members need proper</li> </ul>	<ul style="list-style-type: none"> <li>• All team members</li> </ul>



('Top-3' challenge for 3/11 Villages)	training about how to make decisions with residents.	(leadership, management, and frontline) need to consult with residents and include them in decision-making. <ul style="list-style-type: none"> <li>• Consult with Residents' Council on Village decisions.</li> </ul>
<b>Staff rotate</b> (‘Top-3’ challenge for 3/11 Villages)	<ul style="list-style-type: none"> <li>• Team members often rotate because they are short-staffed.</li> </ul>	<ul style="list-style-type: none"> <li>• Fill all available positions so we are not short-staffed.</li> <li>• Assign all team members to a neighbourhood, including all departments and part-time team members.</li> </ul>

## Topic 2: Aspirations

The second Conversation Café topic was about the aspirations. Facilitators showed participants a large poster, which listed all eight aspirations and explained how they were developed at the AI Summit the previous year. They then asked participants if they were aware of the three aspirations selected by their Village as operational goals for 2011. If they did not know, the facilitator told them which aspirations their Village was actively working toward. The results clearly showed that at this point in the process, awareness of the aspirations was very low and much work remained. When the individual Village member responses were summarized at the Village level, with a total of 372 participants, including 104 residents, 47 family members and 221 team members, results demonstrated that:

- Four Villages reported that most team members were aware of the aspirations selected by their Village as operational goals, while seven did not, prior to the Conversation Café.

- None of the 11 Villages reported that most residents were aware of the aspirations selected by their Village as operational goals, prior to the Conversation Café.
- None of the 11 Villages reported that most family members were aware of the aspirations selected by their Village as operational goals, prior to the Conversation Café.

While in large part Village members were not previously aware of the selected aspirations, when asked by facilitators, they were able to identify specific changes that they had observed since the beginning of the year (2011). These changes were considered to be progress toward each aspiration (Table 6.8).

Table 6.8. *Observed Progress toward Village Aspirations in 2011*

<b>Aspiration</b>	<b>Observed Progress</b>
<i>Offer flexible living</i>	<ul style="list-style-type: none"> <li>• More residents are able to sleep-in and wake-up when they want.</li> <li>• Food options (i.e., trays, snacks, breakfast in country kitchen) are available for late-risers.</li> <li>• Team members are offering more choices to resident.</li> <li>• Team members are collecting each resident’s social history.</li> </ul>
<i>Create opportunities for meaningful and shared activities</i>	<ul style="list-style-type: none"> <li>• Suggestions from residents have become new programs and events.</li> <li>• Purposeful activities: opportunities to give back to the community; opportunities for residents to volunteer.</li> <li>• Improvements in having activity resources freely available in environment for independent leisure pursuits.</li> </ul>
<i>Promote cross-functional teams</i>	<ul style="list-style-type: none"> <li>• Team members are working more as team.</li> <li>• Team members are working in more blended roles.</li> <li>• Improvement in role-sharing within the neighbourhoods.</li> <li>• DFS provided training on how to properly serve in the dining room.</li> </ul>
<i>Honour diversity in Village life</i>	<ul style="list-style-type: none"> <li>• Residents are pleased with religious services.</li> <li>• Team members received diversity education.</li> <li>• Improvements in palliative care.</li> </ul>

	<ul style="list-style-type: none"> <li>• Increased cultural events.</li> </ul>
Promote <i>resident empowerment</i>	<ul style="list-style-type: none"> <li>• Residents have more say.</li> <li>• Leadership team is acting on issues/concerns raised in resident’s council.</li> <li>• Team members are better at promoting resident independence, such as: cueing vs. feeding; walking vs. wheelchair.</li> <li>• More residents leaving the Village for outings.</li> <li>• Resident involvement in fall fair.</li> </ul>
Foster <i>authentic relationships</i>	<ul style="list-style-type: none"> <li>• Improved care plans</li> <li>• Residents addressed by name.</li> <li>• Observing resident-friends getting together.</li> <li>• Block party/BBQ on each neighbourhood.</li> <li>• Residents encouraging others to come to Village (family, pets, kids, referrals).</li> <li>• Friendships (team member/resident, team member/team member, and resident/resident)</li> <li>• Residents are known as individuals.</li> </ul>
Offer <i>flexible dining</i>	<ul style="list-style-type: none"> <li>• More residents are able to sleep-in and wake-up when they want.</li> <li>• Food options (i.e., trays, snacks, breakfast in country kitchen) are available for late-risers.</li> <li>• Tray service and more choices in-room.</li> </ul>
Connect <i>research and innovation</i> to Village life	(No response on facilitators’ summaries)

Additionally, participants who responded to this topic were asked, “What ideas do you have to advance these three aspirations in your Village?” The following table provides a summary of the most common and/or inspiring ideas (Table 6.9).

Table 6.9. *Village Members’ Ideas to Advance their Village’s Aspirations*

<b>Aspiration</b>	<b>Ideas for Advancement</b>
Offer <i>flexible living</i>	<ul style="list-style-type: none"> <li>• Do in-service training for all team members about flexible living. Most people don’t understand it.</li> <li>• Communication and reminders about resident-centredness. Need to hear it often.</li> <li>• Residents need more personalized options.</li> <li>• Need to increase staffing.</li> <li>• Honour residents’ preference of caregiver gender.</li> </ul>

<p>Create opportunities for <i>meaningful and shared activities</i></p>	<ul style="list-style-type: none"> <li>• Need to ask the residents what they want to see on the calendar.</li> <li>• Need more activity resources freely available in the environment.</li> <li>• Encourage residents to host/facilitate the activities.</li> <li>• All disciplines should receive education and training on activities.</li> <li>• Offer computer classes.</li> <li>• Encourage more family members to volunteer.</li> </ul>
<p>Promote <i>cross-functional teams</i></p>	<ul style="list-style-type: none"> <li>• Permanently assign all team members to a neighbourhood, including managers, bath and dining aides, and part-time team members.</li> <li>• Improve communication between management and frontline team members.</li> <li>• Provide more education and training so team members can work cross-functionally.</li> <li>• More team-building for neighbourhood teams.</li> <li>• Hire neighbourhood coordinators for all neighbourhoods.</li> <li>• Ensure adequate supplies are available.</li> </ul>
<p>Honour <i>diversity</i> in Village life</p>	<ul style="list-style-type: none"> <li>• Offer greater diversity in spiritual care and programs.</li> </ul>
<p>Promote <i>resident empowerment</i></p>	<ul style="list-style-type: none"> <li>• Give residents real choices. For example, instead of saying, “It’s time to come to dinner,” ask, “Would you like to come for dinner?” or “When would you like your dinner?”</li> <li>• When a resident makes a request, ensure follow-up on progress.</li> <li>• Reduce noise-levels on the neighbourhoods. Remember, it’s their home.</li> </ul>
<p>Foster <i>authentic relationships</i></p>	<ul style="list-style-type: none"> <li>• Improve communication and follow-up across the Village.</li> <li>• Provide more opportunities for team members to spend quality one-on-one time with residents.</li> <li>• Have residents, volunteers and other team members lead recreation programs.</li> <li>• Have team members and residents contribute recipes to the dining room.</li> </ul>
<p>Offer <i>flexible dining</i></p>	<ul style="list-style-type: none"> <li>• Stagger mealtimes.</li> <li>• Ensure that snacks are available 24/7.</li> <li>• Residents often run out of “choices” as certain menu items run out. Then there really is not a “choice.” Need to ensure real choices exist.</li> <li>• Need more items/choices on the menu.</li> <li>• Have deli sandwiches available for residents 24/7.</li> <li>• Encourage residents to prepare meals on their neighbourhood and share with the other residents.</li> <li>• Need training/education on flexible dining to break</li> </ul>

	<p>institutional mentality.</p> <ul style="list-style-type: none"> <li>• Some retirement residents do not want flexible dining (perhaps because they can make meals for themselves in their apartments, or maybe their concerned about costs).</li> </ul>
Connect <i>research and innovation</i> to Village life	(No response on facilitators' summaries)

The final discussion in the Conversation Cafés relating to the aspirations asked participants to choose a fourth aspiration for their Village to focus on in 2012. The most common response was ‘resident empowerment’, identified by Village members as a priority at four Villages. In contrast, the aspiration for ‘research and innovation’ was not identified as a priority by any Village.

### **Topic 3: Decision Making**

The third topic of the Conversation Café explored different types of decision making, including: leadership-directed, staff-centred, resident-centred and resident-directed. A large poster defining each style of decision making was reviewed with participants. Facilitators then engaged participants in discussion related to the following questions:

1. Of these four types of decision making, which best describes decision making at your Village?
2. What type of decision making do you prefer? And why?
3. How satisfied are you with your involvement in decision making at your Village?
4. At your Village, what opportunities exist for you to share your ideas and opinions?
5. What ideas do you have for enhancing decision making at your Village?

To analyze and report results for questions one and two, I asked facilitators to map the most common participant responses on a continuum from ranging from 1 = ‘leadership-

directed' to 4 = 'resident-directed'. In my analysis of their summaries, the Villages use a mix of leadership-directed and resident-centred decision making, with an overall organizational score on the continuum of 2.31 (with 2.5 standing as the midpoint for possible responses). Interestingly, according to the facilitator summaries, there were differences between the perspectives of residents and team members, with residents feeling decision making was more resident-centred and team members feeling it was more staff-centred. When asked which type of decision making participants prefer, the most common response was resident-centred decision making, with an overall organizational score of 3.13. One Village preferred something between staff-centred and resident-centred; six Villages preferred resident-centred; and four Villages preferred something between resident-centred and resident-directed.

Regarding question three, relating to satisfaction with decision making, there was an even split between Village members who were satisfied and dissatisfied. (Please note: due to the manner in which the SAT designed the facilitator summary for this topic, comparisons across stakeholder groups were not explored for this question.) Those who were satisfied felt involved in decision making, while those who were dissatisfied wanted to be more involved. Also, there was a common concern that emerged in the discussions relating to 'follow up', with many Village members feeling that when they are given the opportunity to provide input, they do not hear back about the decisions or results. If an answer is 'no', they would like an explanation. Essentially, Village members want leaders to "close the loop".

Regarding question four, asking about opportunities for Village members to share their ideas and opinions, a fair number of opportunities were reported. The most commonly identified opportunities were as follows: the sense that the general manager had an 'open

door'; resident's council (which was, however, considered to be an 'ineffective' opportunity for genuine input); family council; committee involvement; VATs (at three Villages); PSW meetings; care conferences (which were, however, considered 'too infrequent'); communication binder; food meeting; suggestion forms; bulletin boards; conversations in the break room; and department and neighborhood meetings.

Regarding question five, Village members offered a variety of ideas to enhance decision making. The most common ideas are summarized in Table 6.10.

Table 6.10. *Village Members' Ideas to Enhance Decision-Making*

<b>Ideas to Enhance Decision-Making</b>
<p><b>General ideas:</b></p> <ul style="list-style-type: none"> <li>• “Work collaboratively to make decisions.”</li> <li>• “Increase opportunities for collaboration. Currently, too top-down.”</li> <li>• “Consider all Village members’ perspectives and insights when making a decision. Ensure that you’re using a collaborative approach.”</li> <li>• “Remain open to new ideas and new ways of doing things.”</li> </ul> <p><b>Have more meetings and support participation:</b></p> <ul style="list-style-type: none"> <li>• “Have department and town hall meetings more frequently.”</li> <li>• “Have a team meeting at least weekly.”</li> <li>• “Increased neighbourhood meetings.”</li> <li>• “Offer success points for team members who attend meetings off the clock.”</li> <li>• “Have organized meetings on ALL shifts (including nights) and more frequently (at least twice a month).”</li> <li>• “Schedule meetings at the BEGINNING of shifts and provide coverage.”</li> </ul> <p><b>Create more opportunities to provide input:</b></p> <ul style="list-style-type: none"> <li>• “Give team members more questionnaires about topics that affect them.”</li> <li>• “Bedside chat with resident and families.”</li> <li>• “Suggestion box.”</li> <li>• “More focus groups and opportunities for learning.”</li> <li>• “More teaching on an experiential level.”</li> </ul> <p><b>Improve listening and communication:</b></p> <ul style="list-style-type: none"> <li>• “Leaders need to develop better listening and communication skills.”</li> <li>• “Ask. Listen. Respond.”</li> <li>• “Residents want follow-through and follow-up. They want to see how their input is incorporated into decisions.”</li> <li>• “Leaders need to work on the frontlines more often so they can make informed decisions.”</li> </ul>

- “Continue to promote ‘Walk-a-Mile’ program. Anyone who makes decisions should live/work the life of a resident or frontline team member.”
  - “Provide better visual tools to assist residents in communicating their ideas.”
- Improve teamwork:**
- “Group/team admission for new residents – work together.”
  - “Plan more team-building activities.”

Upon reflection at the December 2011 SAT meeting, SAT members felt the Conversations Café proved to be a useful new format for engaging Village members in dialogue about their experiences living and working in Schlegel Villages. Drawing on these conversations with Village members, the SAT and Village leadership teams were able to thoughtfully reflect on and critique our culture change journey to date. In addition, it provided Village members with information about culture change and opened a communicative space in which they could contribute their ideas to help us move forward in our efforts. The most significant organizational learning from the 2011 Conversation Cafés was that our culture change journey had only just begun. We had merely scratched the surface in terms of what we envisioned for Village member engagement and progress on our aspirations.

Incidentally, this new Conversation Café format was such a success that it permanently replaced annual focus groups and has been repeated every year since 2011, as I will describe in subsequent chapters. However, when the SAT met to reflect on and discuss the 2011 Conversation Cafés, several facilitators reported that the questions were very difficult for some Village members to answer, both in terms of new concepts and wording. In CPAR cycles five, six, and seven, SAT members actually piloted and revised new Conversation Café questions in an effort to improve their accessibility. I will describe this and other modifications in later chapters. In the last section of this chapter, I will describe how



the SAT and leadership teams drew on our Conversation Café learnings to plan and execute a significant step forward on our journey at the 2011 Operational Planning Retreat. But first, I will describe how we broadened engagement through one more culture change event that involved sending a team of Ambassadors to the Pioneer Network Conference.

### **Pioneer Network Conference Ambassadors**

Another exciting way the SAT broadened inclusion and engagement in our culture change journey was by sending a group of Village members to the annual Pioneer Network Conference, with all expenses paid by the Support Office. Since I have previously described the origin and approaches of Pioneer Network in Chapter One, this section will focus on the process by which the Schlegel Villages ‘Ambassadors’ were nominated and selected, as well as the responsibilities associated with their commitment to engage both during and after the conference.

Using year-end money from 2010, Bob offered to send ten Ambassadors to the 2011 Pioneer Network Conference in St. Charles, Missouri, including three from the Support Office and seven from the Villages. Bob offered the Support Office Ambassador spots to me, Josie and Christy Parsons, based on our respective roles in supporting our culture change journey at an organizational level. Bob asked the SAT to establish a process for determining who would be selected from among the Village members to fill the remaining seven Ambassador spots. The SAT thus developed an application process, to which any Village member, including team members, residents and family members, could apply. Each Village was invited to put forward two nominees. The SAT developed a set of criteria to determine who was eligible for consideration as an Ambassador. These criteria were designed to select nominees who were:

1. Enthusiastic supporters and champions of their Village's aspirations;
2. Actively involved in culture change activities within their Village;
3. Committed to sharing their conference learnings, formally and informally, upon their return; and
4. Natural leaders, who were aligned with the principles and values of resident-centredness.

Nominees were asked to describe their commitment to culture change through a narrative application, and to agree to share their learnings upon their return. The SAT reviewed a total of 22 applications (including two from each Village) and through a deliberate ranking process selected the seven receiving the highest scores to attend the conference. In the first year, the Pioneer Network Ambassador team was comprised of one retirement living resident, three PSWs, three recreation team members, and three Support Office team members. Of these ambassadors, half were SAT members and the other half were newly identified champions from across the Villages.

While attending the conference, the team of ambassadors used a 'divide-and-conquer' strategy in order to maximize the collective learning. On the first day of the conference, across the team, we were able to collectively attend each of the all-day intensive sessions that were offered. Throughout the remainder of the conference, we all attended different sessions, based on our unique interests, in order to glean as much as possible from the wide range of substantive topics addressed throughout the meeting.

Figure 6.3. *The 2011 Pioneer Network Ambassadors*



Upon our return from St. Charles, each Ambassador was responsible for preparing a summary, complete with resource material, for three of their conference highlights. These highlights were then combined into a resource binder and distributed to each Village. What the SAT learned was that over the course of the year, subsequent to the conference, these binders simply collected dust and were seldom used. Despite the low use of the resources developed, the Ambassadors were also asked to prepare a presentation about their favourite conference highlight for another Roadshow. During this second version of the Roadshow, teams of three to four Ambassadors visited each Village and offered their highlight presentation to any interested Village members, followed by discussion. Further, the Ambassadors each presented their top conference highlight at the annual Operational Planning Retreat.

Based on the positive reports of Ambassadors and the learning opportunities they provided to the larger organization upon their return from the conference, Bob made the decision to continue sending ambassadors to the Pioneer Network Conference each

subsequent year. I will describe Schlegel Villages' increasing commitment in 2012 and 2013 as part of CPAR cycles five and six.

### **Moment 5: Focusing on Authentic Partnerships and Collaboration**

In light of the SAT reflections on the results of the 2011 Conversation Cafés, in which we learned that the majority of the organization did not yet know anything about the active culture change journey or our organizational aspirations, the SAT recommended that the Support Office team increase the focus on collaboration and authentic partnerships (Dupuis et al., 2012a). The goal of this effort was to support the Village leadership teams in reinforcing the connection between collaboration and culture change, as well as to offer practical ideas and strategies for collaboration, such as the use of an authentic partnerships approach. The SAT also recommended using part of the agenda at the Operational Planning Retreat to explore the possibility of creating additional VATs, adding to the three Villages that had already self-initiated them; modeled after the successful collaborations of the SAT.

Bob agreed with the recommendation of the SAT and decided that the primary focus of the 2011 Operational Planning Retreat, held at the Blue Mountain Resort in Collingwood, Ontario, would be to explore the benefits of collaboration and to determine whether it was desirable and feasible to create VATs in all Villages. If the collective response was affirmative, then time would be devoted on the agenda to collaboratively develop 'terms of reference' as a general structure for each Village to follow or tailor to its unique needs in developing and coordinating their VAT.

The 2011 Operational Planning Retreat was structured in the same 3-day format as in previous years, with full attendance by the leadership teams from every Village, and Success Award Winners joining for the second two days. Also this year, all members of the SAT

were invited to attend all three days. Due to the growth of the organization and the inclusion of SAT members, participation in 2011 exceeded 200 Village members. This year, due to the nature of the topics and learning opportunities Bob and the Support Office team planned for the retreat, the SAT played more of an advisory role in its development. Instead of serving as retreat facilitators, SAT members were invited to offer testimonials about their experiences on the SAT and their perspectives on the power of collaboration.

Bob and I kicked off the first day of the retreat with a presentation about collaborative leadership, followed by a presentation by my colleague, Jennifer Gillies, and I about authentic partnerships, and a series of testimonials from members of the SAT about the benefits of ‘working together to put living first’. We then asked participants to vote on whether forming VATs was a direction to be pursued organization-wide. The Villages unanimously agreed that each Village would benefit from the addition of a VAT in 2012, comprised of representative residents, family members and team members from all levels, departments, neighbourhoods, and shifts. The purpose of each VAT would be to promote and advance its Village’s aspirations as they pertain to the Village’s operational planning goals. Following this decision, the Village teams went into breakout rooms to collaboratively respond to a series of questions intended to shape the design of collective expectations and guidelines for the newly forming VATs. These formative questions included the following:

1. Do we agree that our Village would benefit from the addition of a Village Advisory Team comprised of representative residents, family members, and team members from all levels, departments, neighbourhoods, and shifts? Please explain...
2. What is the ideal number of advisor team members, and why?
3. What personal qualities and strengths would the ideal advisory team member possess?
4. Who should be on our Village’s advisory team?

5. How will we recruit our advisory team members (e.g., solicit volunteers, appoint members, nominations and voting, other...)? What are pros and cons of each strategy?
6. After having this discussion, which strategy would you use and why?
7. How would we engage Village members who are not selected or nominated to serve on the advisory team?
8. Who would chair or co-chair the advisory team, and why?
9. What other Village workgroups, committees and councils meet regularly at our Village (e.g., residents' council, family council, food committee, etc.)? Please list.
10. How would the advisory team interact with, replace, or collaborate with these existing workgroups, committees or councils?
11. What is the ideal frequency of advisory team meetings and why?
12. What commitments would we require of advisory team members (i.e., attendance requirements, communication expectations, length of service, etc.)?
13. How would we ensure that all Village members are aware of the advisory team's work?

Based on feedback from the Village breakout workgroup exercise as well as feedback from the SAT, the Support Office developed a set of organizational expectations and guidelines (i.e., Terms of Reference) to assist Villages in forming (or continuing) effective VATs (Appendix 6.10). The stage was now set to support our ongoing efforts toward collaboration and engagement of all Village members, embracing the principles of authentic partnerships, as the culture change journey continued into 2012 and beyond.

## **Chapter Seven: 2012 Building a Collaborative Culture**

In 2012, after two years of a successful research partnership, Bob Kallonen offered me a full-time position as director of program development and education, which I enthusiastically accepted. Upon accepting this position, I changed my student status at the University of Waterloo to part-time. In my new role, I continued using the principles and practices of critical participatory action research (CPAR) to guide our culture change work and a variety of new quality improvement and program development initiatives which now fell under my scope of responsibilities.

In light of my new position, in this chapter, I intentionally shift my language from that of an external CPAR researcher to that of full-fledged team member. For example, *the* aspirations are now officially *our* aspirations. As I describe CPAR Cycle 5: Building a Collaborative Culture, I describe the following moments as both a CPAR researcher and member of Schlegel Villages' Support Office team: Moment 1: Developing operational goals based on selected aspirations; Moment 2: Forming a Village Advisory Team at each Village; Moment 3: Broadening engagement through culture change events; Moment 4: Focusing on quality of life and interdisciplinary collaboration.

### **Moment 1: Developing Operational Goals Based on Selected Aspirations**

At the 2011 Operational Planning Retreat, in addition to working collaboratively to develop the content to inform the terms of reference for the Village Advisory Teams (VAT), the Villages were asked to begin thinking about and developing operational goals and strategies for the coming year, again, based on their selected aspirations. Specifically, the leadership teams at the Villages were asked to:

- reflect on their progress toward each of their 2011 operation goals;
- consider the ideas expressed by residents, family members and team members during their Village's Conversation Café that may further advance their desired goals;
- revise and/or develop new goals and strategies in light of these achievements and insights; and
- develop a new goal about the formation (or continuation) of a VAT whose primary purpose is to provide input, feedback and, at times, implementation support related to the strategies and action steps associated with their Village's operational goals.

Clearly, this was a lot of work, and it was Bob's expectation that the leadership teams would engage Village members in the discussion and planning. Thus, similar to the previous year, the operational planning process continued at the Villages following the retreat. However, once the Villages' finalized their operational plans, they submitted them to Paul Brown and Rose Lamb for approval, instead of Bob, as they had been recently promoted from their positions as general managers to directors of operations in light of Schlegel Villages' continuing growth; Rose for the East region and Paul for the West region. Once approved, Paul and Rose sent the operational plans to Bob for final approval, and Bob presented them to the Board of Directors. To assist Bob, I developed a summary offering examples of some of the Villages' 2011 achievements, as well as lessons learned, and examples of revised or new goals and strategies for the continued advancement of the aspirations in 2012 (Appendix 7.1).



While there were many successes in 2011, based on the Conversation Café findings and critical reflections with SAT members and general managers, none of the Villages felt they had achieved their selected aspirations. As such, almost all of the Villages chose to continue working on the aspirations they originally selected as their 2011 operational goals. The three exceptions were: 1) The Village of Aspen Lake who added a fourth aspiration, ‘Meaningful and Shared Activities’, to their original three; 2) The Village of Erin Meadows who, after limited success, replaced ‘Cross-Functional Teams’ with ‘Authentic Relationships’; and 3) Coleman Care Centre who dropped two of their original five aspirations (‘Flexible Living’ and ‘Authentic Relationships’) in an effort to focus their energy more strategically in 2012. When I asked Erin Meadow’s General Manager, Ash Agarwal, about his Village’s decision to replace ‘Cross-Functional Teams’ with ‘Authentic Relationships’, he explained that after making limited progress toward ‘Cross-Functional Teams’ his team wanted to work on an area that was already a strength. I remember feeling challenged by his explanation. While it was not my place to judge Ash and his team, it seemed almost like quitting to me. But, ultimately, each Village would eventually work on all aspirations; or at least that was the plan. If the Village of Erin Meadows did not feel ready to work on ‘Cross-Functional Teams’, then it was their decision to make.

Again in 2012, based on the consensus vote of all Villages at the 2011 Operational Planning Retreat, each Village would be required to develop a new goal about the formation (or continuation) of a VAT. For some Villages, this goal would prove to be a significant challenge.

## **Moment 2: Forming a Village Advisory Team at Each Village**

As previously mentioned, prior to the 2011 Operational Planning Retreat, three Villages had already formed their own VAT under the leadership and direction of their respective SAT representatives. In one case, at the Village of Glendale Crossing, the VAT was a “rogue force,” joked Michelle Vermeeren, general manager, as she described to me in an informal conversation, how a family member and director of recreation, both of whom served on the SAT, took the initiative to form a VAT and had even held a number of meetings without her being aware. Michelle was eventually brought up to speed and enthusiastically asked the VAT to let her know if she could ever be of support. But, for the most part, her involvement was not needed. Glendale Crossing’s ‘Dream Team’ has thrived since its birth under the leadership of other Village members. The Villages of Aspen Lake and Wentworth Heights had also formed VATs prior to the 2011 Operational Planning Retreat. At the Village of Aspen Lake, the VAT was formed under the leadership of SAT member and neighbourhood coordinator, Melissa Cantarutti. At the Village of Wentworth Heights, a VAT was formed as a part of the Partnerships in Dementia Care (PiDC) Alliance. The PiDC Alliance, co-led by my supervisor Dr. Sherry Dupuis, University of Waterloo, and Dr. Carrie McAiney, McMaster University, is “a research initiative focused on improving the dementia care experience for persons with dementia, family members, and staff in both long-term care and the community” (Dupuis et al., 2014). The Village of Wentworth Heights agreed to participate as a ‘culture change coalition’ as a part of the PiDC Alliance. The team decided to name their VAT ‘Reaching for New Heights’. These VATs provided a model for other newly forming VATs.

In an effort to support the Villages with their goal of forming a VAT, I worked with the SAT to develop some resources for the Villages to use as a starting point. Specifically, in addition to bringing all of the Villages' ideas together and developing terms of reference, the SAT assisted me in drafting a recruitment letter for the VATs. See Appendix 7.2 for sections of the VAT member recruitment letter that help to illustrate both the purpose and functioning of the VAT, as well as the individual responsibilities of members.

The SAT and I also drafted some suggested agendas and materials the VATs could use in their first several meetings (Appendix 7.3). All of these resources were provided as Word documents so the Villages could revise them as desired. The idea was not to tell the Villages how to facilitate their VAT meetings, as each Village would surely do something different to best suit their unique needs, but to provide support to make the process of forming a VAT somewhat easier. For some Villages, this was sufficient support, and their VAT was up and running in early 2012. For other Villages, it took a long time to get started with the recruitment process, and an even longer time to form a core group of members who could meet regularly. Based on Village updates and success stories shared at SAT meetings, it seemed to me that the Villages that had leadership representation on the SAT, namely the general manager, were the Villages that had the most success in establishing a VAT, and the Villages with only family members, residents or frontline team members on the SAT were the Villages that seemed slower to convene a VAT. Again, this dynamic represents the importance of having involvement from all stakeholder groups, and to the extent possible, all stakeholders in the culture change process. Strong leadership support is essential.

The development of VATs became a key focus of discussion and critical reflection during SAT meetings in 2012. By mid-year, according to SAT member reports, among the

eight Villages that were forming new VATs, six Villages (the Villages of: Humber Heights, Riverside Glen, Erin Meadows, Sandalwood Park, Tansley Woods, and Coleman Care Centre) were successful in using the resources provided by the SAT to launch their new VAT and begin working with their respective leadership teams to advance their Villages' aspirations.

One key issue that was debated at the 2011 Operational Planning retreat was whether to include the Village general manager as a VAT member. The decision was reached by the Villages that the question should be answered by each Village for itself. Subsequently, I saw a variety of membership configurations developed across the organization, with no particular approach seeming more beneficial than any other, but rather each approach being the best fit for the individual Village. For example, the VAT at the Village of Humber Heights, which they named 'THAT', 'The Humber Advisory Team', was co-chaired by the Village's two SAT members, including a family member, Ken Pankhurst, and the assistant director of nursing, Caroline Schemelt. The Humber Heights leadership team chose not to include their general manager on the VAT. It was clearly not needed in this case as the two passionate co-chairs were incredibly successful in inspiring other Village members to join THAT, and through their collaborative leadership, THAT created many organization-wide initiatives to continue raising awareness and promoting their aspirations. There are two initiatives that I heard about from SAT members that in my opinion sounded successful. The first initiative was THAT's hosting of wine and cheese parties for Village members, which served a dual purpose: to raise awareness by giving short presentations on the aspirations and highlighting success stories to illustrate their importance; and to promote one of their selected aspirations, *Authentic Relationships*, through these informal community-building events. The second

initiative, designed specifically to raise awareness and continue recruitment efforts, was the use of 'THAT' as a promotion campaign in its own right. THAT members created tee-shirts and hats with a variety of catchy slogans such as "I Can Get Down with THAT" and "What's THAT?"

Using a different approach, the Village of Erin Meadows' VAT was also up and running under the leadership of general manager, Anneliese Kruger, who served as the VAT chair. However, this was not the original design. Prior to Anneliese's arrival, the VAT was struggling to get off the ground due to tensions with the previous general manager, who was not on the VAT. At that time, the VAT did not feel as if the leadership team was listening to their recommendations. When Anneliese was promoted to general manager from her previous Support Office position, she joined the VAT and offered to serve as chair, in an effort to strengthen it and build relationships. The VAT members happily accepted her offer. She encouraged the frustrated VAT members to continue serving on the group, and also worked hard to recruit new members with a goal of maintaining at least fifty percent family members and residents. She went to the Resident's Council to look for residents who wanted to be engaged in decision making within the Village, and to identify people who would find appeal in the meetings and concepts they were discussing. She did not shy away from Village members who were critical, but rather actively encouraged them to take advantage of the opportunity to engage in organizational change. Her leadership on the VAT proved incredibly effective as, in time, they became one of the VATs from which other Villages sought guidance and suggestions. An informative example of the initiatives of this VAT was their periodic hosting of 'culture change week' with the use of aspiration learning circles for

each aspiration to raise awareness and encourage Village members to contribute their ideas regarding their advancement.

The Villages of Taunton Mills and Winston Park experienced the greatest challenges in forming a well-functioning VAT in early 2012. In the case of Taunton Mills, shortly after the initial formation of the VAT, one of their two co-chairs left the organization, resulting in a vacant VAT (and SAT) position, and leaving Jennifer Greer, a Village cook, without a partner to help champion the importance of the VAT. Further, the general manager from Taunton Mills did not feel that she was the appropriate person to step into the open role, yet did not readily identify another representative. Therefore, the newly formed VAT largely fizzled. Fortunately, in mid-2012, a nurse who had been promoted into the role of neighbourhood coordinator began to naturally gravitate toward the promotion of the Village's aspirations and eventually became engaged with Jennifer Greer, who recruited her to help redevelop the VAT, starting over by using the resource materials provided by the SAT. Thus, while there is a well-functioning VAT at Taunton Mills today, it got off to a rocky beginning and took over a year to establish true momentum in advancing the Village's aspirations. And yet, even in the absence of a strong VAT throughout most of 2012, progress was not completely stagnant, as the Village's leadership team looked for ways to work collaboratively with Village members to advance their aspirations.

The other example of a Village experiencing challenges in forming a well-functioning VAT is the case of Winston Park. Initially, the general manager, Brad Lawrence, perceived that his presence on the VAT would create an imbalanced power dynamic that could hinder open and honest conversation. Additionally, he had a desire to cultivate leadership among other Village team members through their participation on the VAT, especially for those who

would serve as co-chairs. While there were several strong members serving on their VAT, including retirement living resident and SAT member Marg Cressman, and director of recreation, Melanie James, who was also a SAT member, no one stepped forward to provide the needed leadership of a chair for the VAT. Thus, in the early days of the Winston Park VAT, without a chair or designated leader, the group engaged in what could be considered more informal conversation than the active planning or wise counsel expected of a VAT, which did not result in concrete direction. Therefore, after several months of inactivity, Brad made the decision to chair the VAT to get it up and running, and he asked me to assist with its redevelopment. In response, I helped Brad facilitate the next three meetings using the resources provided by the SAT, which ultimately got the VAT on track to becoming the fully functioning VAT that it remains today. To assure ongoing success of the group, Brad opted to continue serving as chair with the expectation that one day he will pass the torch to another interested leader.

In describing some the successes and challenges of the formation of VATs, as I did in the several preceding paragraphs, one may get the impression that the development and function of a VAT is a linear process in which once they are up and running, they are on their way. However, this is not the case, due to the dynamic ebb and flow of long-term care and retirement living organizations. In order for a VAT to be successful over a prolonged period of time, it must constantly be nurtured and remain flexible in its design, including membership and function. A case in point comes from the Village of Humber Heights VAT (THAT), for which I previously highlighted its successful formation and early days. Several events caused a period of recession in its activities. First, as THAT became increasingly influential within the Village, the President of the Resident's Council, we will call him

“Fred”, who was a very vocal and engaged member of THAT, grew concerned that THAT was replacing the function of the Resident’s Council. In light of his concerns, he rallied the support of other resident THAT members, and together they invited me to join their meeting to describe the distinctions between the intended purpose of a VAT and a Resident’s Council. When I accepted their invitation and attended their meeting, additional issues were also brought to my attention as they sought guidance. Specifically, Ken, a family member and co-chair of THAT, who had previously been very active, experienced the loss of his mother, the resident of Humber Heights who was his connection to the Village. While Ken desired to remain engaged with THAT as a volunteer, he was becoming increasingly disconnected from the day-to-day life of the Village. To address this, the Village invited Ken to volunteer in the recreation department to keep him engaged in Village life, if he so desired. While he was initially interested, his involvement in activities beyond THAT never materialized. Thus, the other members of THAT asked me to find a way to transition Ken off of the group, as it was a rather delicate situation. To further complicate matters as this issue emerged, Fred, the person initially raising concerns about the overlap between THAT and the Resident’s Council, passed away. Also, the other co-chair, Carolyn, was promoted to director of nursing, and she realized she no longer had the availability to remain co-chair. Throughout all of these challenging transitions, the momentum of what once had been one of the fastest forming and impactful VATs began to wane. The ultimate resolution to these changes was a complete restructuring of THAT, which included the neighborhood coordinator from each neighborhood along with one other representative from each neighborhood serving as members. This new and innovative structure reinvigorated THAT and has thus far proven to be effective. Overall, I see the story of THAT as illustrative of the need for constant attention



and commitment to collaboratively addressing the normal transitions that occur in the everyday life of a Village and its priorities.

In conclusion, in 2012, Schlegel Villages developed eleven VATs comprised of residents, family members and team members. Each VAT was offered two to three spots on the SAT. As a result, the SAT grew from 18 to 30 members, ultimately providing greater representation from across the organization. We now had a collaborative mechanism – a network – with deeper links and connections to each Village. We hoped this network would enable us to further develop our communicative capacity for culture change, engaging more and more Village members in the process.

### **Moment 3: Broadening Engagement through Culture Change Events**

As stated in Chapter Two, the collective formed by a CPAR project (i.e., an advisory team) does not stand in a closed and exclusive position of superiority in relation to other people and groups within the CPAR context. Instead, the collective is an open group, which provides an inclusive space “to create the conditions of communicative freedom, and thus to create communicative action and public discourse, aimed at addressing problems and issues of irrationality, injustice, and dissatisfaction” (Kemmis & McTaggart, 2005, p. 596). Aligned with this view the SAT continued to seek opportunities to foster ‘collective capacity building’ through robust dialogue and engagement across the Villages. Thus, in 2012, the SAT planned and implemented the same three successful culture change events (Culture Change Roadshow, Conversation Cafés, and Pioneer Network Conference Ambassadors) used in 2011 to broaden engagement, but added a few modifications, based on the SAT’s collective critical reflections, to increase their reach and impact. Since I have previously

described these engagement activities in detail in Chapter Six, in this chapter, I will focus only on the 2012 modifications.

### **The Roadshow**

In terms of modifications to the Roadshow, instead of having storytellers and success story posters from each of the Villages highlighting their progress toward aspirations, the focus of the 2012 Roadshow engaged Pioneer Network Conference Ambassadors in sharing highlights from their experience at the conference. Each of the ten Ambassadors prepared a PowerPoint presentation representing their top conference highlight, such that there was a total of ten presentations, three of which were offered within each Village during their selected Roadshow week. Some care was taken to make sure that each Ambassador chose a different highlight. For example, Pioneer Network Ambassador Jane Anderson, a PSW from the Village of Riverside Glen, presented *Dining with friends: An innovative approach to dining for people with dementia*, while Ambassador Catherine Hill, a PSW from the Village of Wentworth Heights presented *Embracing resident choice: Letting go of fear*. As an additional modification, each Village's VAT planned a unique set of culture change activities to occur during their Roadshow week. One example of these activities was the Village of Tansley Woods hosting an 'aspiration-celebration event', complete with an opportunity to dress up in funny costumes and take pictures with friends to cultivate relationships and community building. Another example of these culture change activities was that the Village of Wentworth Heights held an 'aspiration-education event' at which the Reaching for New Heights team members gave presentations regarding each of the Villages aspirations and distributed tee shirts with the aspirations printed on them to team members who completed aspiration commitment forms. Though different content and activities were included in the

2012 Roadshow from that of 2011, the results were similar. It offered a strong opportunity to raise awareness of the Village's culture change journey, highlight progress on aspirations, and identify new potential partners to join in the process.

### **Conversation Cafés**

Based on feedback and discussions during our meetings, SAT members realized that the 2011 Conversation Café questions were too complicated, full of jargon and new ideas, making the discussions inaccessible to many Village members. Therefore, we continued the Conversation Café format in 2012, but used new questions designed to more successfully foster dialogue about the Villages' aspirations. The purpose was to avoid 'culture change' and 'decision-making' focused discussions, but rather keep it simple and engage people in a basic discussion about the aspirations in their Village. The discussion was facilitated using a guide (Appendix 7.4), developed by SAT members, which included the following possible discussion questions:

1. In your own words, what does this aspiration mean to you? What does [*selected aspiration*] look like to you?
2. What are some of the ways this aspiration is currently reflected at your Village?
3. What is one idea that could potentially advance this aspiration in your Village over the course of the next year?
4. Of all the aspirations, which do you feel would be the most important for your Village to focus on in 2013, and why?
5. Do you have any other feedback regarding your experience in the Village that you would like to share? (Conversation Café Facilitator's Guide, 2012)

The information shared during the Conversation Cafés was documented and recorded in facilitator summary reports.

In addition to simplifying the discussion questions, the SAT also revised the facilitation process for the Conversation Cafés. In 2011, a team of SAT members and Support Office team members visited each Village. In contrast, we used a Village 'cross-

over' design in 2012 through which each Village was partnered with another Village within its geographic proximity. A team from one Village, comprised of its general manger and selected members of their VAT and leadership team, along with one Support Office team member facilitated the Conversation Café discussions in their partner Village, on a date selected by their partner Village and at times that ensured participation by all three shifts. This visit was then reciprocated by the partner Village in a similar fashion. As follow-up, instead of debriefing on the same day as the Conversation Cafés, the two Villages selected a separate date, time and location for their teams to come together, collectively debrief and exchange the summaries of their discussions.

Due to the disparate (i.e. Village-specific) nature of the data gathered in these less formal conversations, Village member responses did not lend themselves to an organization-level analysis. Rather, the Villages used their own facilitator summary reports, alongside those of their partner Village, to reflect on their progress on selected aspirations in 2012, and to begin considering appropriate goals for the coming year. At the SAT meeting following the 2012 Conversation Cafés, the feedback was that the Villages enjoyed and appreciated the cross-Village design, but that the discussion questions remained challenging for many Village members, potentially due to a continued inaccessibility of language and cognitive design. Through our critical reflections, SAT members agreed that an even less structured approach was preferable. Thus, as I will describe in the next chapter, the Conversation Café questions were revised yet again for 2013.

### **Pioneer Network Conference**

For the second year in a row, Schlegel Villages committed year-end funds to support Ambassadors in participating in the Pioneer Network Conference, this year held in

Jacksonville, Florida. There were no significant changes in how this engagement opportunity was structured from the previous year, with the exception that additional funds were provided to send three more people, for a total of 13 ambassadors. Among the 13 Ambassadors attending Pioneer Network in 2012 were one retirement living resident, one long-term care family member, a recreation team member, a director of recreation, a dietary assistant, a registered practical nurse, a volunteer coordinator, a PSW, two Support Office consultants, an RIA researcher, Bob, and me (Figure 7.1). As in the previous year, Ambassadors were expected to split up at the conference to take in as wide a range of learnings as possible and return home to Ontario ready to present their highlights from the conference to the larger Schlegel Villages community. This year, they were asked to prepare their one conference highlight as a poster presentation to be presented at the 2012 Operational Planning Retreat and used in the 2013 Roadshow.

Figure 7.1. *The 2012 Pioneer Network Ambassadors, with (then) Pioneer Network Chief Executive Officer, Dr. Peter Reed*



#### **Moment 4: Focusing on Quality Improvement and Interdisciplinary Collaboration**

Prior to attending the 2012 Pioneer Network Conference, Schlegel Villages had introduced two new quality improvement processes. The first was a resident quality of life survey, which was gradually implemented across the organization in 2011, and the second was the painstaking development, by Bob and others, of a new quality improvement strategy and framework that would be unveiled at, and the main focus of, the 2012 Operational Planning Retreat. This was not a decision made by the SAT, and thus the SAT was not as extensively involved in the planning of the 2012 Operational Planning Retreat as they were in previous years. However, these two developments would later prove to significantly impact the SAT, the VATs, the nature of all subsequent CPAR cycles, and perhaps the overall culture of the organization. But first, a little background.

While these two processes were quietly happening in the background during previous CPAR cycles, I decided to write about them as a part of CPAR Cycle 5 when both took center stage as organizational mandates. During CPAR Cycle 4, Schlegel Villages introduced a new quality of life survey, called the *InterRAI Self-Report Nursing Home Quality of Life (QOL) Survey, short form version 1* (2011). The new survey instrument, which was piloted in a few Villages in 2010, was gradually rolled out to all Villages in 2011, and by 2012 we had amassed enough data to start looking for and discussing meaningful trends. At the time, these conversations mainly took place at the Support Office or during quarterly general manager meetings.

Drawing on the successful roll out and usefulness of the QOL data in shaping meaningful dialogue and reflection, in 2012, Bob envisioned and developed a comprehensive quality improvement (QI) strategy and framework that outlined 187 quality indicators,

drawing from both quantitative data sources (such as the QOL survey and MDS-RAI data) as well as the qualitative data sources (such as Conversation Café reports) already underway within the organization. The overall aim of this new QI strategy was to assess, monitor, and as needed, improve dimensions of Schlegel Villages' newly defined 'five key success factors'. The five key success factors, developed by Bob, and endorsed by Jamie Schlegel and the Board of Directors, include: 1) changing the culture of aging; 2) people development; 3) product quality; 4) customer experience; and 5) profitability and sustainability. According to Bob, these key success factors, which were first introduced at the 2012 Leadership Retreat, are the elements necessary for Schlegel Villages to achieve its mission. Therefore, we would need a way to operationalize, assess, monitor, and evaluate each factor. In other words, we would need *indicators*. Through these indicators we would 'know' if we are achieving our mission.

This new focus on quality improvement made me a little uncomfortable given my paradigmatic biases and general critique of the 'watering-down' of the culture change movement to yet another quality improvement campaign. Nevertheless, I was pleased to learn that the key success factor of *changing the culture of aging* refers specifically to the advancement of the eight aspirations developed during the AI Summit. Because the key success factors are in essence the 'DNA' of the organization, it is important to note that at this point in time, our culture change journey was no longer an organizational initiative. By identifying it as a key success factor, culture change was elevated to the status of a primary and permanent component of Schlegel Villages' organizational and operational culture. One of the key data sources which enabled us to monitor progress toward the success of this factor (i.e., our aspirations) was the QOL survey.

All of key success factors were strongly connected to one another, and therefore within the context of culture change, relevant to our journey. The *people development factor* identifies five dimensions of high quality team member cultivation. In essence, these five dimensions are, in theory, why people choose to work at Schlegel Villages. These dimensions include: education and training, health and wellness, workplace engagement, effective staffing, and workplace safety. One of the several data sources which enabled us to monitor progress toward the success of this factor was the development and initiation of a team member engagement survey.

The *product quality factor* refers to Schlegel Villages' ability to achieve high quality care and support outcomes among its residents. In Bob's estimation, the indicators assessed in the product quality factor correspond with the domains of the RAI-MDS, including: mood, nutrition, pain, pressure ulcers, restraints, activities of daily living, behaviour, cognitive function, delirium, continence, communication, falls, infections, medications, mobility, and palliative care.

In its development, the *customer experience factor* was conceptualized as a unique blend of customer service and resident-centredness. It articulates the values to be embraced by all team members in their approach to providing care and support services to fulfill a positive and affirming experience for all residents, who are also 'customers'. Specifically, this factor is built on the following five values, which were collaboratively developed by team members at the 2012 Leadership Retreat: be present (in all communication); know me (and use that knowledge to help make things personally meaningful and special); walk in my shoes (empathetic relationships); follow through (all the way and close the loop); and earn trust (genuineness, transparency and trust).



Finally, in order to meet the *profitability and sustainability factor* it is expected that Schlegel Villages will attain operational efficiency and financial sustainability, both of which are necessary in order to achieve the other key success factors and the organizational mission, as inherently there can be no successful mission delivery without financial sustainability.

The significance of the other four key success factors to *changing the culture of aging* is clear. First, without relevant and effective learning opportunities that are aligned with culture change values, and a high degree of team member engagement, culture change efforts would resort to the top-down implementation of ‘programs’ that never take root and are soon forgotten. Hence, there would be no culture ‘change’. Secondly, as a healthcare organization, Schlegel Villages has a mandate to provide quality care *and* quality of life. Maintaining a focus on both outcomes is not only a legal requirement, but both should be enhanced by a successful culture change initiative, and I think it is important to hold both in a dynamic balance. For example, as the Villages work to promote flexible living, which includes supporting the residents’ natural rhythms for waking up and going to sleep, at what point does staying in bed for too long and too often constitute a health risk? There is a recognizable relationship between immobility, skin breakdown and pressure ulcers. Here is another example: if the Villages are doing an excellent job of supporting resident quality of life, then we should reasonably expect to see improvements (i.e., decreases) in the use of restraints and expression of negative reactions (‘behaviours’). Next, in order to change the culture of aging, it is essential to consider, understand and engage the perspectives and knowledge of the people who are most directly impacted by culture change, hence, the focus on the key success factor of *customer experience*. In the case of this key success factor, team members

drew upon their culture change knowledge and experiences to date as they collaboratively developed Schlegel Villages' five *customer experience* themes. Finally, without some degree of operational efficiency and financial sustainability, which are obviously correlated to one another, it would be impossible to keep the doors of any business open. As much as I find meaning in Habermas' lifeworld-system explanation of the pathologies of modern society, the reality is that long-term care homes are, in fact, a business. The more successful the business, the more resources are available to invest in enhancing the culture and the resident, family member and team member experience.

I want to offer a brief description of the QOL survey in this CPAR moment because it is an integral component of Schlegel Villages' comprehensive QI strategy and framework. Later, in Chapter Nine, I will describe how my partners and I drew upon the QOL survey results as a part of our collaborative reflection on our culture change journey. For now, by way of a brief introduction, the QOL survey includes 31 items to assess quality of life across ten distinct domains: privacy, food/meals, safety/security, comfort, daily decision making, respect, staff responsiveness, staff-resident bonding, activities, and personal relationships. Approximately ninety days after moving into the Village, and at one year, eligible residents (i.e., an RAI-MDS / CPS of 0 – 3) are invited to participate in the QOL survey. Residents are interviewed by a trained Schlegel Villages team member, who does not provide direct care for the resident, nor work on the neighborhood in which the resident lives. Survey outcomes are reported to each Village quarterly and annually, including neighbourhood level data, Village level data, organizational level data, and cross-Village comparisons. These reports are also used by the Support Office to benchmark and monitor quality of life at an organizational level. The Villages administered the QOL survey to residents throughout 2011

and 2012, building our organizational capacity to gather, analyze and interpret data. Having established this capacity, the Villages were about to take another big step: initiating a much larger, comprehensive QI strategy and framework.

When Bob attended the 2012 Pioneer Network Conference, one of the sessions in which he participated was guided by Barbara Frank and Cathie Brady, of B & F Consulting, and David Farrell, who was at the time the director of organizational development for SnF Management. Their session, entitled *Transforming Highly Challenged Nursing Homes into High Quality Individualized Places to Live and Work*, left an impression on Bob, who made many connections between some of their suggested QI system and practices and the QI strategy and framework that would soon be rolled out at Schlegel Villages. Personally, I have always appreciated Bob's views regarding data. He sees it as an inevitable and important part of operations at every level, which is most certainly the case. However, as he did with the roll out of the QOL survey, Bob has always made it clear that data is intended not simply as a static outcome measure, only to be viewed and understood by 'management', but rather that the data is intended to generate and inform rich, meaningful discussions. Further, according to Bob, such discussions are even better when they occur within interdisciplinary teams. With this view, Bob found Barbara, Cathie and David's session most interesting as they shared case studies about a specific process by which teams came together to have similar interdisciplinary discussions every day; something they call a 'shift huddle'. In Bob's mind, this was a workable process to teach our Village teams in light of the newly developed QI strategy and framework.

Upon our return from the Pioneer Network Conference, Bob shared his thinking with the Support Office team and requested that I hire Barbara and Cathie to speak at our

upcoming Operational Planning Retreat. I had a different idea in mind; an idea that I thought would deepen our understanding of culture change values and enable us to continue engaging an ever-increasing number of Village members in the promotion of our aspirations. I told Bob I thought we should hire Barry Barkan to speak at our retreat. Of course, all of this was occurring within a context of my genuine respect and regard for Bob. He is the only person I know who is willing to listen to a three-hour explanation about ‘why we should hire Barry Barkan.’ Really, it was a great debate; culture change values on one side, and quality improvement on the other (it is important to note that these in fact, as I previously explained, are not synonymous, despite the conventional wisdom among many culture change ‘experts’, which is a critique I explore in great detail in Part IV). I shared my concerns with Bob about how so many organizations, including those claiming the closest alignment with a vision of a transformed culture of aging, confuse the two and try to pass off quality improvement as culture change; “But they’re so completely different,” I lamented. Worried that our culture change journey would become a watered-down quality improvement campaign, as is so rampant in the work of many ‘enlightened experts’ in the field of long-term care, I strongly suggested we take some time at the Operational Planning Retreat to revisit and deepen our culture change values, and again suggested that Barry Barkan would be the perfect guide for such a pursuit. After hearing me out, Bob maintained his original position, and asked me to hire Barbara and Cathie, which I did. Such is the prerogative of a collaborative leader; to value the input of others, and then make a decision – collaboration is not the same as consensus.

We hired Barbara Frank and Cathie Brady to teach the Village teams how to apply individualized care and quality improvement practices to key success factors for resident’s

quality of care and life outcomes (B&F Consulting, 2012). The primary individualized care practice introduced at the 2012 Operational Planning Retreat was ‘dedicated team member assignments’ with several additional QI practices highlighted as well, including: 1) the ‘5 Why’s’; 2) root-cause analysis, otherwise known as ‘fishbone’ diagrams; and 3) daily, interdisciplinary, neighbourhood ‘shift huddles.’ In addition to learning about dedicated team member assignments and QI practices, the Operational Planning Retreat also provided an opportunity for our Pioneer Network Ambassadors to share their conference highlights in a fun, rotating poster session, and for the VATs to creatively showcase their annual highlights regarding the promotion of their selected aspirations in an activity we named, *The Agarwal Marketplace*, which Kristian Partington, Schlegel Villages’ own ‘generative journalist’ so beautifully describes in an article he wrote for *The Village Voice*, Schlegel Villages’ online newsletter (Appendix 7.5).

Upon reflection, I believe that due to the lack of collaborative planning as well as the QI focus, the 2012 Operational Planning Retreat left many Village members skeptical and confused about the future directions of the ongoing culture change journey. Through both informal conversations with SAT members and group reflection at our last SAT meeting of the year (Oct. 16, 2012), it was clear that many believed our journey had taken a bit of a detour. It would not be an exaggeration to say many SAT members felt a sense of dissonance between what we had been working collaboratively to achieve and this new QI direction. While I too felt a sense of disconnection, it was the road we were travelling. I hoped the SAT and VATs would help the Villages find effective ways to keep the aspirations front and center, while supporting these new priorities. As I describe in the next Chapter, the SAT and VATs embraced the challenge, but it was not easy.

## **Chapter Eight: 2013 from Huddles to Neighbourhood Teams**

In 2013, Schlegel Villages' culture change journey faced a number of challenges, which I characterize as possible repercussions from a lack of collaborative leadership, at times, and perhaps an ever-increasing number of new programs and initiatives. However, these are simply my opinions. While the SAT was growing increasingly strong in its role and purpose, and the VATs were gaining traction, instead of drawing on this collaborative capacity and listening to the wisdom of the collective, I think Bob and the Support Office team, including me, may have relied too much on their own knowledge and perspectives about how to best support the Villages in continuing our culture change journey. As a result, at times I felt the organization was caught in a kind of tug-of-war between quality improvement and culture change, and a struggle between expert-driven or communicatively-driven reflection, planning and action. While the Villages continued making strides toward the aspirations in 2013, our interests seemed divided to me. In this chapter, as I describe CPAR Cycle 6: From Huddles to Neighborhood Teams, I highlight some of the tension points we encountered as we worked through the following moments: Moment 1: Developing neighborhood-specific goals based on quality indicators; Moment 2: Implementing daily, neighborhood, quality shift huddles; Moment 3: Broadening engagement through culture change events; Moment 4: Improving neighbourhood teams and dementia care and support; and Moment 5: Planning a Collaborative Reflection on Our Culture Change Journey. The moments of CPAR Cycle 6 took place between September 2012 and March 2014; a slightly longer timespan than described in previous chapters. This extended length allows me to briefly describe a few events that occurred after my resignation

from Schlegel Villages in October 2014, but before the Research Reflection Retreat in April 2014.

### **Moment 1: Developing Neighborhood-Specific Goals Based on Quality Indicators**

At Schlegel Villages' Operational Planning Retreat in September 2012, the Village teams were instructed by Bob Kallonen and directors of operations, Paul Brown and Rose Lamb, to abandon the operational planning process we used in 2011 and 2012, which involved collaboratively planning Village goals and actions to promote specific aspirations. Instead, the Village teams were asked to develop neighbourhood-specific goals and actions based on each neighbourhood's 'top-5' and 'bottom-5' quality indicators from the new 187-item QI framework Bob and Support Office team developed. More specifically, at that time, the 11 Villages were comprised of 66 neighbourhoods. Each neighborhood team would be required to become well-familiarized with the QI framework report for their neighbourhood and to identify their five highest and five lowest indicators; in essence, their strengths and challenges, as identified by the QI framework. Then each neighbourhood, guided by a leadership team member or neighbourhood coordinator, would conduct a monthly, collaborative, root-cause analysis on one of their strengths or challenges, engaging as many Village members from that neighbourhood as possible. In the case of a challenge, they would use the root-cause analysis to understand the underlying reasons why this challenge exists and plan goals and actions aimed at improvements over the course of the year. In the case of a strength, they would try to understand all of the factors that contribute to this strength and then plan goals and actions regarding how to share the 'story' of this strength with other neighbourhoods and Villages. In other words, the neighbourhoods would share their success stories and cross-pollinate ideas, which would then serve to inspire and assist other

neighbourhoods and Villages across the organization, or at least that was the hope. Table 8.1 offers a breakdown of this new operational planning process.

Table 8.1. *Schlegel Villages' Operational Planning Process for 2013*

<b>Month</b>	<b>Activity</b>
October	Identify a neighbourhood coordinator or guide for each neighbourhood. Each neighbourhood team will use the QI data to identify their top 5 strengths and bottom 5 challenges. The top 5 strengths will be celebrated and shared with other neighbourhoods and Villages via Schlegel Marketplace, and the bottom 5 challenges will be worked on and improved over the course of the next year. Each neighbourhood's selection will be reported to the General Manager, who, after reviewing and approving each neighbourhood's plans, will compile a list for the whole Village and give it to the Director of Operations for review and approval.
November	Root cause analysis of 1 <sup>st</sup> strength. Share findings on Schlegel Marketplace and/or another vehicle for cross-pollination.
December	Root cause analysis on 1 <sup>st</sup> challenge. Collaboratively develop and implement action plan for improvement.
January	Root cause analysis on 2 <sup>nd</sup> strength. Share findings on Schlegel Marketplace and/or another vehicle for cross-pollination.
February	Root cause analysis on 2 <sup>nd</sup> challenge. Collaboratively develop and implement action plan for improvement.
March	Root cause analysis on 3 <sup>rd</sup> strength. Share findings on Schlegel Marketplace and/or another vehicle for cross-pollination.
April	Root cause analysis on 3 <sup>rd</sup> challenge. Collaboratively develop and implement action plan for improvement.
May	Root cause analysis on 4 <sup>th</sup> strength. Share findings on Schlegel Marketplace and/or another vehicle for cross-pollination.
June	Root cause analysis on 4 <sup>th</sup> challenge. Collaboratively develop and implement action plan for improvement.
July	Root cause analysis on 5 <sup>th</sup> strength. Share findings on Schlegel Marketplace and/or another vehicle for cross-pollination.
August	Root cause analysis on 5 <sup>th</sup> challenge. Collaboratively develop and implement action plan for improvement.

This new operational planning process provoked a lot of questions and concerns from members of the SAT and VATs, whose shared purpose was to provide wise counsel to the leadership teams regarding Schlegel Villages' culture change journey and to look for collaborative ways to include and engage all Village members in understanding, promoting



and working to achieve the aspirations. If each Village was no longer required to select and work toward specific aspirations as part of its operational plan, then what was the purpose of the SAT and VATs? At first, as I tried to get on board with this new process, I supported Bob and Paul's idea that perhaps each VAT could review its Village's monthly neighbourhood root-cause analyses and provide additional insights and recommendations regarding goals and action plans. In retrospect, I do not know what we were thinking, and soon our lack of collaborative planning would take its toll.

At the SAT meeting immediately following the 2012 Operational Planning Retreat, we explored this QI-root-cause-collaborative-goal-planning-idea-sharing directive with SAT members. From this point forward, I will refer to it as the 'QI-thing'. It was not well-received. The look on everyone's face pretty much said it all. I imagine my face expressed a few concerns, too. Nevertheless, feeling pressure from the Support Office, everyone agreed to either give it a try or at least introduce the idea at their Village's next VAT meeting, and subsequently report on the response. I remember feeling a bit frustrated with the QI-thing. Yet, as an employee in a leadership role, I was obligated to support this new direction. Even if I were not an employee, as a CPAR researcher I would still have to figure out how to either support or work around the whole QI-thing. On the other hand, I respected Bob, who normally made sound decisions. While falling short in terms collaboration, maybe this QI-thing really was the next best step. After all, collaboration was a central component, after implementation, that is.

Two months later at the next SAT meeting, the response from the VATs was clear: this new operational planning process was too complicated and corporate-minded to appeal to such a diverse range of Village members. SAT members explained that VAT members had

only just begun to understand culture change and the aspirations, and now they were being asked to learn about the key success factors and a 187-item QI framework, and to start reviewing root-cause analyses! After giving it a try, not only did engaging VAT members in this QI process seem improbable, but for some SAT members, it seemed downright impossible. Some SAT members said they felt derailed and worried about what would happen if we took our focus off the aspirations. It was too big of a change too soon in our process. But there was nothing we could do except to find a way to work around it. Bob was not going to change the strategic direction in which he and others had invested so much time and energy.

As SAT members looked to Paul and me for guidance, the best advice we could offer was to do whatever works for your VAT. We advised them as follows: a) If your VAT prefers to maintain a focus on the aspirations, then stick with that approach; or b) If your VAT finds meaning and purpose in offering guidance on neighbourhood-specific QI goals and actions plans, then further explore that role and function. The decision was left to each Village to make for itself. A few of the VATs continued trying to make the QI-thing a meaningful part of their meeting, but by the April 2013 SAT meeting, all but one of the VATs gave up and returned to its original purpose. In conclusion, while the neighbourhoods worked on their respective goals and action plans, the SAT and VATs would continue working to engage Village members in the promotion and advancement of the aspirations. To clarify, at this point on our culture change journey, the SAT and VATs were invited to work on any or all aspirations, but unless one or more emerged as a ‘top-5’ or ‘bottom-5’ QI for a neighbourhood, they would no longer serve as the foundation of any operational plans. Only time would tell the impact this structural change would have on our culture change progress.

However, I had already developed a few hypotheses. Namely, I was concerned this QI-thing would significantly hinder our progress as Village members worked in several different directions at once.

### **Moment 2: Implementing Daily, Neighborhood, Quality Shift Huddles**

As previously described in Chapter Seven, one of the QI processes taught to the Village teams at the 2012 Operational Planning Retreat, by culture change consultants Barbara Frank and Cathie Brady, was the shift huddle. According to Frank and Brady (2012):

A Huddle is a quick meeting to share and discuss important information. Huddles can be done at the start of shift, end of shift, before the first staff break, or when staff need a quick conversation... Huddles provide a way to share information about each resident as everyone starts work and to recap any information at the end of the shift that needs to be shared with the next shift. A shift huddle reinforces teamwork and allows everyone to hear about every resident. It allows staff to know about residents who are not on their assignment so that, as needed, they can provide in-the-moment help. (p. 1)

This was not exactly the way we would do shift huddles at Schlegel Villages. In many ways, the Villages were already doing the type of huddle described above, but we called these types of meetings ‘shift reports’. However, most shift reports did tend to only include nurses and PSWs, so the interdisciplinary feature was new to the Villages.

Beginning in January 2013, in addition to doing shift reports, the neighbourhoods were required to implement something called a ‘quality shift huddle’. In short, according to Bob, the quality shift huddle is an interdisciplinary, quality conversation. That is, it could be a conversation about anything, as long as it involved everyone who worked on the neighbourhood during each shift. While Frank and Brady’s (2012) huddle focuses more on the “mutual exchange of information needed to care for each resident” (p. 1), the Schlegel-variety would do that at times, and at other times huddle conversations would engage a range

of other topics, such as: getting to know each other better, team-building, celebrating someone's good news, or a top-5 or bottom-5 QI.

Bob envisioned huddles as an effective way to begin building and strengthening our neighbourhood teams. His vision presented an implicit challenge for the Villages: dedicated neighbourhood assignments. A few of the Villages had naturally evolved to such a staffing model for full-time nurses and PSWs, but now the challenge was to ensure that every team member in every department had a dedicated neighbourhood assignment, including centralized departments such as environmental services, housekeeping, dining services, laundry, recreation, administration, and so on. However, for most neighbourhoods the challenge of dedicated neighbourhood assignments remained unanswered in 2013, which made sense to me. I reasoned: 1) quality shift huddles and dedicated neighbourhood assignments were both leadership directives, which people tend to resist; and 2) you can only ask people to focus on so many things at once, and it seemed to me the Villages already had a lot going on (e.g., the SAT, the VAT, Roadshows, Ambassadors, Conversation Cafés, Top-5/Bottom-5, Operational Planning and Leadership Retreats, etc.).

Bob and the Support Office team would come back to the challenge of dedicated neighbourhood assignments with even greater intention and focus in October 2013 at the Operational Planning Retreat. But in the early months in 2013, the Support Office and Village leadership teams put a lot of energy into supporting the quality shift huddles. The first challenge was to ensure that each shift on each neighbourhood had identified a time and place to huddle. This task alone took a few months to achieve across the entire organization. The next challenge was to strengthen the huddle process itself. It would not be an exaggeration to say that for the first few months the huddles were clunky, awkward and had

spotty attendance. But the Support Office and Village leadership teams kept encouraging (some might say ‘pressuring’) the neighbourhoods to huddle. Two actions seemed particularly effective. First, some leadership team members made an effort to periodically participate in randomly selected neighbourhood huddles, as a kind of spot check. Secondly, some leadership teams divided themselves amongst the neighbourhoods and acted as guides for the huddle process. A few of the Villages, less than half, had been experimenting with a neighbourhood coordinator role, in which case supporting the quality shift huddles became a natural extension of their job role.

Whether the huddles were attended by a neighbourhood coordinator, general manager, or even by Bob, I believe the demonstration of leadership ‘support’ was what enabled the huddles to become a daily practice at Schlegel Villages. Without that support, I doubt the neighbourhoods would have implemented huddles on their own accord. By mid-year, the neighbourhoods were huddling with some degree of consistency and quality conversations were happening. I will further explore the implementation process and impact of neighbourhood, quality shift huddles in later chapters as I draw upon the critical reflections shared by my research partners and other key stakeholders during in-depth individual interviews and the Research Reflection Retreat. For now, suffice it to say that team members did not overlook the top-down implementation of huddles.

To conclude this section, at the 2013 Leadership Retreat, 140 Village members (a mix of leadership and Support Advisory Team members) repeated the same collaborative organizational assessment that Village members completed in October 2009 and May 2011 (Table 8.2). Noteworthy gains were made once again along every continuum of change, moving from an overall average score of 4.7 in 2009, to 6.7 in 2011 and to 7.4 in 2013.

Table 8.2. *Schlegel Villages' Collaborative Organizational Assessment (2009, 2011 and 2013)*

Ratings provided on a 10-point scale: 1 = (low) institutional and 10 = (high) social				
<b>Institutional Model</b>	<b>Operational Planning Retreat October 2009</b> 17 Tables/140 Village Members	<b>Leadership Retreat May 2011</b> 17 Tables/141 Village Members	<b>Leadership Retreat May 2013</b> 18 Tables/140 Village Members	<b>Social Model</b>
Focus on care	<b>Average: 4.2</b> Range: 1-7 Mode: 3	<b>Average: 6.1</b> Range: 5-7 Mode: 6	<b>Average: 7.4</b> Range: 6.5-8 Mode: 8	Focus on living (and care)
Scheduled routines	<b>Average: 2.6</b> Range: 1-8 Mode: 2	<b>Average: 5.1</b> Range: 4-7 Mode: 5 & 6	<b>Average: 6.2</b> Range: 5-8 Mode: 6	Flexible routines
Team members rotate	<b>Average: 5.4</b> Range: 3-8 Mode: 5	<b>Average: 7.5</b> Range: 5.5-9 Mode: 8	<b>Average: 7.8</b> Range: 5-10 Mode: 8	Team members assist same residents
Decisions <i>for</i> residents	<b>Average: 4.8</b> Range: 1-8 Mode: 4 & 6	<b>Average: 6.3</b> Range: 4-9 Mode: 5	<b>Average: 7.3</b> Range: 5-9 Mode: 7	Decisions <i>with</i> residents
Environment = workplace	<b>Average: 5.6</b> Range: 1-9 Mode: 7	<b>Average: 7.6</b> Range: 6-9 Mode: 8	<b>Average: 7.7</b> Range: 5.5-9 Mode: 8	Environment = home
Structured activities	<b>Average: 3</b> Range: 1-7 Mode: 1	<b>Average: 6.1</b> Range: 3-9 Mode: 7	<b>Average: 6.7</b> Range: 5-8 Mode: 7	Planned + flexible + spontaneous
Hierarchical departments	<b>Average: 4.8</b> Range: 2-9 Mode: 3, 4 & 5	<b>Average: 6.7</b> Range: 5-8 Mode: 7	<b>Average: 7.4</b> Range: 6-9 Mode: 7	Collaborative teams
Team members care for residents	<b>Average: 6.2</b> Range: 3-10 Mode: 5 & 7	<b>Average: 7.2</b> Range: 4-10 Mode: 8	<b>Average: 7.8</b> Range: 6-9 Mode: 8	Mutual relationships
Us and them	<b>Average: 6.0</b> Range: 3-9 Mode: 6	<b>Average: 7.9</b> Range: 7-9 Mode: 8	<b>Average: 8.2</b> Range: 6.5-9 Mode: 8	Community
	<b>Overall Average: 4.7</b>	<b>Overall Average: 6.7</b>	<b>Overall Average: 7.4</b>	

### **Moment 3: Broadening Engagement through Culture Change Events**

#### **The Roadshow**

The central theme of 2013 was definitely the movement to neighbourhood teams. Incorporating this new direction, SAT members also planned to move the 2013 Roadshow to the neighborhoods, as it had previously taken place on Main Street as a Village-wide event. Other than moving to the neighborhoods, the content of the Roadshow, developed by the 2012 Pioneer Network Ambassadors, remained the same, which included sharing stories and highpoint posters from the most recent Pioneer Network Conference. Each Village selected a week in the spring or early summer as their Roadshow week in which they could display all of 13 Pioneer Network Conference highpoint posters on Main Street or on the neighbourhoods to accompany any other culture change-related events their VAT had planned. In addition, a team of three Ambassadors visited each Village for one day during its chosen week and gave ‘fireside chats’ on every neighbourhood to interested residents, family members and team members. During the fireside chats, the Ambassadors convened informal conversations about their selected highpoint from the conference and their conference experiences in general. Based on my own experience, it felt like a more personal and engaging way to share the culture change message and explore new ideas for how we could continue making progress on our journey.

I participated in the fireside chats at two Villages, sitting down with groups of residents, team members, and a few family members on each neighbourhood for about 45 minutes to an hour at a time, along with two other Ambassadors and my husband, Peter, who was the CEO of the Pioneer Network at the time. We had several fun conversations. I loved hearing the other Ambassadors’ stories and the questions and comments they inspired from

Village members. Peter relished the opportunity to talk with residents about the culture change movement and Pioneer Network's values. Many residents seemed genuinely interested and validated the aims of the movement. Also, because the fireside chats were on the neighbourhoods, team members could participate between attending to resident needs. There was a little in-and-out traffic, but for the most part, once a group assembled, they stayed until the end. Based on the reflections of SAT members, the Ambassadors were able to share their stories and connect with many more Village members than in previous years. It seemed like such a good format for the Roadshow that SAT members suggested taking a similar approach with the 2013 Conversation Cafés.

### **Conversation Cafés**

Through its previous cycles of action and reflection, the SAT continued to improve the Conversation Café process. Now in its third year, in this CPAR cycle we would make even more changes. First, according to the feedback from the 2012 Conversation Café facilitators, the questions and discussion regarding the aspirations were still too difficult for some Village members, especially persons living with dementia. We wanted to identify questions that would set the stage for a quality conversation regardless of one's prior knowledge about our aspirations or even their ability to factually recall information. Accessible questions became the focus, and this time we did something helpful that we should have done in previous years to ensure our effectiveness: we tested the questions on Village members.

After collaboratively developing a list of possible questions, SAT members got out of their chairs and went to different neighbourhoods at the Village of Winston Park to test the questions with residents in retirement living, assisted living, memory care, and long-term care. Then we reconvened to share our learnings and finalized the following four questions:



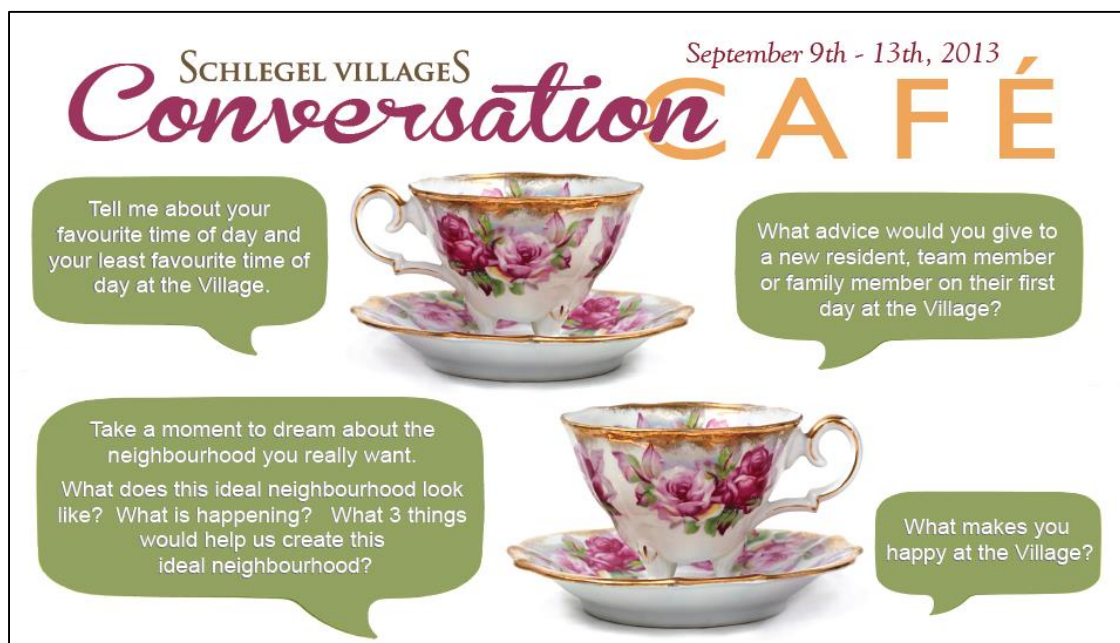
- Please tell me about your favourite time of day and your least favourite time of day at the Village.
- What advice would you give to a new resident, team member, or family member on their first day at the Village?
- Take a moment to dream about the neighbourhood you really want. What does this ideal neighbourhood look like? What is happening? What three things would help us create this ideal neighbourhood?
- What makes you happy at the Village?

While still imperfect (as we would learn), these were the four questions that seemed to be the most accessible and engaging for residents, family members and team members. Village members would be invited to respond to one, two, three or all questions, presented to participants on a large restaurant-style placemat over a friendly cup of coffee or tea (Figure 8.1).

The SAT also made changes to the Conversation Café process. First, we decided not to use a Village cross-over design, but instead every Village would facilitate its own Conversation Cafés. The SAT felt that relationships and trust were strong enough within the Villages that Village members would more feel comfortable offering their honest feedback to fellow Village members. Also, as many other practices were moving to the neighbourhoods in 2013, we followed suit and moved the Conversation Cafés off of Main Street and onto the neighbourhoods. Specifically, the SAT recommended that each Village host its Conversation Cafés anytime during the week of September 9 – 13, 2013 on each neighbourhood and on all shifts. Conducting multiple Cafés in this manner would require a team effort. As such, each Village's general manager was encouraged to recruit leadership team members, SAT and

VAT members, and current and past Pioneer Network Ambassadors to serve as facilitators. The SAT reasoned that by this time on our culture change journey each Village had a broad group of engaged change agents with which to collaborate. This capacity enabled us to decentralize and personalize the Conversation Cafés to each neighbourhood and shift.

Figure 8.1. 2013 Conversation Café Question Placemat



During the actual Conversation Cafés, facilitators were asked to complete an individual response sheet for each Village member with whom they engaged in conversation, and then at the end of the Café, to complete a facilitator summary for each of the four questions. Following the conclusion of the last neighbourhood Café, the facilitators debriefed with other members of Village leadership team and VAT, and the general manager sent me copies of all the facilitator summaries, which I used to create an organizational summary. To clarify, as planned by the SAT, it was not my intention to singularly analyze the data in the facilitators' summaries apart from my research partners, but rather to create a more manageable summary report for each question that my partners could collectively analyze for

meaning at our December 2013 SAT meeting, described in Moment 5 of this chapter, and as a part of our Research Reflection Retreat (2014), described in Chapter Nine.

According to the facilitator summaries I received, the average number of facilitators per neighbourhood was 2.5, with a range of one to six (e.g., Erin Meadow’s Derry neighbourhood had six different facilitators). Across Schlegel Villages, these facilitators, the vast majority of which were team members, had 1202 conversations based on the four questions. This year, facilitators reached 99 more residents than in the 2011 Conversation Cafés, for a total of 448 conversations compared against the 2011 resident total of 349 (Table 8.3). (Please note that because of the Village cross-over design we used for Conversation Cafés in 2012, comparison data for that year is not available.) It seemed moving to the Conversation Cafés the neighbourhoods did help us connect with more residents. Later, in Moment 5 I will present the summary report for each of the four Conversation Café questions, as well as a list of ‘a-ha!’ moments reported by the facilitators.

Table 8.3. *Number of Conversation Café Responses by Village (2013)*

Number of Responses from the 2013 Conversation Cafés	<b>Schlegel Villages</b>											Total		
	AL: Aspen Lake			CC: Coleman			EM: Erin Meadows			GC: Glendale Crossing			HH: Humber Heights	
	AL	CC	EM	GC	HH	RG	SP	TW	TM	WH	WP			
Residents	58	12	30	54	113	67	12	20	21	16	45	448		
Family Members	5	3	21	16	30	13	8	1	14	1	11	123		
Team Members	48	24	72	96	103	64	21	63	62	26	42	621		
Students				10								10		
<b>Total:</b>	<b>111</b>	<b>39</b>	<b>123</b>	<b>176</b>	<b>246</b>	<b>144</b>	<b>41</b>	<b>84</b>	<b>97*</b>	<b>43</b>	<b>98</b>	<b>1202</b>		
*some missing respondent counts from facilitators														

## **Pioneer Network Conference Ambassadors**

For the third year in a row, Schlegel Villages committed year-end funds to support 10 Ambassadors in participating in the Pioneer Network Conference, this year held in Bellevue, Washington. In planning this year's conference engagement, the SAT made two significant revisions to the Ambassador selection process. First, the SAT felt it was important for each of the 11 Villages to have an Ambassador, whereas in prior years not all Villages were represented. In order to achieve this goal, as well as to again send representatives from the Support Office, the SAT decided to raise additional money to support the extra cost of sending four attendees beyond the 10 for which funds were available. The estimated extra cost was allocated equally between all 11 Villages, and each VAT accepted the responsibility of fundraising to meet this need. The VATs stepped up to the challenge and hosted a wide variety of creative and fun fundraising events, including such things as a volleyball tournament, 50/50 raffles, bake sales, and even a garage sale in which all Village members were invited to sell their 'slightly used belongings' on Main Street to support the cause. Through this, the VATs were successful in raising the needed funds to send four more Village members to the 2013 Pioneer Network Conference. But it did not end there.

Because the Village of Wentworth Heights' VAT, *Reaching for New Heights*, is also a part of the Partnerships in Dementia Care (PiDC) Alliance, they requested the use of some designated funding from the PiDC grant to send two additional team members from their Village to the conference, for a total of three Ambassadors. Then, during the Roadshow at the Village of Sandalwood Park, a family member learned about culture change and the Pioneer Network Conference from me and two other 2012 Ambassadors. He was so excited by everything he heard, he purchased his own conference registration, airfare and hotel so he

could join the 2013 Ambassadors in Bellevue. Finally, our partners at the Schlegel-University of Waterloo Research Institute for Aging also sent two representatives, which brought our total number of 2013 Ambassadors to 19, the biggest team yet. The Ambassadors included: one long-term care family member, one recreation team member, two directors of recreation, one dietary assistant, one registered practical nurse, five PSWs, two Support Office consultants, one neighbourhood coordinator, one administrative coordinator, one director of food services, two representatives from RIA, and me (Figure 8.2). No residents were selected as Ambassadors, When I asked SAT members about possible reasons why, two explanations were commonly offered: 1) the location of the conference (Seattle, Washington) was too far away for convenient or comfortable travel; and 2) the inaugural Canadian culture change conference was happening in Toronto, Ontario in April 2014, providing a much more convenient and comfortable conference option for interested residents.

Figure 8.2. *The 2013 Pioneer Network Ambassadors*



The second major change in 2013 was that the authority over the Ambassador selection process shifted from the SAT to the VATs, enabling each Village to select its own Ambassadors. This proved to be an excellent way of broadening engagement beyond the Ambassadors selected to finding meaningful ways to include all applicants in VAT happenings throughout the year.

#### **Moment 4: Improving Neighbourhood Teams and Dementia Care and Support**

As I mentioned in Moment 2 of this CPAR cycle, the Villages' implementation of daily, interdisciplinary, quality shift huddles brought the challenge of dedicated neighbourhood assignments to the Villages. According to SAT members and general managers, another challenge raised was trying to figure out a way to take the huddle conversations deeper and across all shifts, so neighbourhood teams could build on their conversations to a point of collaborative action. Some neighbourhoods resolved this challenge for themselves through the planning and implementation of neighbourhood meetings. Bob, SAT members and many leaders across the organization believed that dedicated neighbourhood assignments and regular neighbourhood meetings would support the Villages in working toward the aspirations.

At the end of 2012, Schlegel Villages, along with all long-term care homes in Ontario, received some special education funding from the Ministry of Health and Long-Term Care (MOHLTC). The funds had to be used by the end of March 2013, so I worked quickly with the SAT and general managers to establish some education priorities. Together, through a rank voting system, we determined that in addition to providing enhanced dementia care training, which emerged as a very high priority, they also wanted to provide

some kind of training that would help the neighbourhood teams function better as actual teams. With this direction from the SAT and general managers, in the winter of 2013, I pursued two education programs: *LIVING in My Today* and *Neighbourhood Team Development*. While my official research involvement with Schlegel Villages was winding down just as these two programs were ramping up, I will not take the time to fully describe their rollout. Instead, I will offer a brief description of each, followed by two short stories from my colleague, Kristian Partington, who wrote about both programs in the *Village Voice*.

In light of the education priorities identified by the SAT and general managers, the first call I made was to my friend and former colleague, Jessica Luh Kim, associate director of education at the Murray Alzheimer Research and Education Program (MAREP) at the University of Waterloo, to gauge her interest in partnering with Schlegel Villages on the collaborative development of a new dementia care curriculum for the Villages. On a side, Jessica would later accept Bob's offer to join the Support Office team in my former role, but I digress. Along with my colleague and SAT partner, Christy Parsons, director of recreation and community integration, I had been working with an advisory team of residents (including two SAT members and one resident who lived on a 'memory care' neighbourhood), family members, team members, and volunteers – meeting several times in 2012 – to develop a new 'memory care' philosophy for Schlegel Villages, and to envision how we could design an ideal curriculum to teach Village members about this new philosophy, which the advisory team titled, *LIVING in My Today* (Table 8.4 for a brief description). With the exception of the two resident-SAT members and Christy, the rest of the *LIVING in My Today* advisory team were new partners. By this time on our culture change journey, nearly all Support

Office projects were collaborative endeavours, with small teams formed for just about everything.

Table 8.4. *Description of LIVING in My Today* (Schlegel Villages and MAREP, 2013, p. iii)

The *LIVING In My Today* advisory group worked over the course of several meetings in 2012 to envision and describe a more ideal future at Schlegel Villages. Working together, they identified values, understandings, and practices consistent with the *LIVING In My Today* philosophy to assist Schlegel Villages to achieve this vision. This new philosophy and training program incorporates the following:

*L* is for learning about the experience of living with dementia.

*I* is for improving personal well-being.

*V* is for validating and honouring each person in the moment.

*I* is for interpreting personal expressions, actions and reactions.

*N* is for nurturing all relationships.

*G* is for greeting each day as an opportunity for meaning, purpose and growth.

The new *LIVING In My Today* training program is offered as part of the Orientation Training for new employees of Schlegel Villages. Six additional modules that delve more deeply into each of the components of LIVING are also being offered and extended to residents, family members, and all team members.

Over the course of 2012, while the *LIVING in My Today* advisory team gradually developed a sense of direction and a lot of ideas about the values, understandings and practices we wanted to see at the Villages, finding the time to organize our ideas into a comprehensive curriculum had been problematic. We needed a partner to help us and Jessica had a lot of great knowledge and experiences to bring to the project. So with a portion of MOHLTC education funding Schlegel Villages received, I negotiated a contract with MAREP and over the course of the year, Jessica worked in collaboration with the advisory team to develop the curriculum for *LIVING in My Today*, in addition to a train-the-trainer program through which we trained a team of program facilitators from each Village. In January 2014, Schlegel Villages initiated an organization-wide rollout of *LIVING in My Today*, and by the end of the first quarter (April 2014) every Village had offered its first



sessions to team members, residents, family members, and, in some cases, people from the surrounding community who were supporting someone living with dementia in a private home (Table 8.5).

Table 8.5. *Story about LIVING in My Today* (by Kristian Partington)

Family and Resident Insights into LIVING in My Today:

*The Program Offers Understanding, Empathy and Tolerance*

Posted on June 5, 2014

In the quiet comfort of the lounge at Tansley Woods with residents playing pool behind us, Cy and Reta Ridout and Roy Thomson discuss their experience as residents at the Village who are eagerly participating in the Living in My Today (LIMT) dementia education program offered there. They were among 70 people who turned out for the first in-depth introductory session of the six-module program earlier this year – a sign that people are hungry for information about the complexities surrounding dementia, says LIMT facilitator Laura Neill. The next session had 50 guests turn out.

Reta explains that though she and her husband are not directly affected by dementia, they can never know what the future might bring and the opportunity to learn about the realities of a diagnosis today could prepare them for the future. “It was very interesting and it gave us some insight into what might be ahead of us,” Reta says. It’s not pleasant to contemplate that possibility, she admits, but the fact is there’s no way of knowing when one’s brain might be affected by any of the many forms of dementia that affect a growing portion of the aging population. Roy explains that he was fishing by the side of a small river when he lost his sense of balance and took a bad fall down the bank. Thankfully, two young men fishing nearby saw what happened and came to his aid. He was diagnosed with vascular dementia not long after. He and his wife, June moved to the retirement neighbourhoods at Tansley Woods when they opened last summer because they felt a little extra support might be in order as time progresses. For Roy, being able to participate in the LIMT program not only offers him an opportunity to learn more about the disease he’s living with but he’s also able to share his story and help others gain new insights. He also feels less isolated, for the program teaches that many people live with many different forms of dementia and it explains that the way it affects each person is as individual as they are. “It does not affect everybody the same way,” Roy says simply. “There is quite a variation.” The risk is that if people never learn about dementia through a program like LIMT, then all they know is the stereotypical views of the disease and they paint every person living with it with the same brush. Reta says the initial session she attended offered a new perspective on dementia and helped her see those living with the disease in a new light, inspiring a sense of empathy, tolerance and patience that the stereotypes often gloss over.

Laura, one of four LIMT facilitators at Tansley Woods, describes a family member whose perspective also changed after attending that first session. After the second session she made a point to speak with Laura. “When she came to our second session in-

depth module, she was talking with her mom and said, 'I've got to go to a meeting,' and she's always thought the subject of dementia is taboo, you're not supposed to talk about it. Her mom said, 'Where are you going?' and she said, 'Well, I'm going to a meeting about dementia.' 'That's great,' said her mom. 'That's what I have.' 'I've always been looking for the answer of what to say when my mother is talking and I've never known, but after taking the course I finally get it,'" Laura recalls the family member saying. It hit that family member at that moment that dementia is not something to tiptoe around. It is a reality that many people live with, and with the right education and support, they can live well for a very long time.

The second program I pursued for the Villages with the MOHLTC's special education funding was *Neighbourhood Team Development*, which is officially entitled the *Neighbourhood Guide Program* by the Eden Alternative. Based on the education priorities identified by the SAT and general managers, I asked Bob if I could attend a training session offered by the Eden Alternative called the *Neighbourhood Guide Program*. I heard about the program at a Pioneer Network conference session in 2011. Bob and a few SAT members who were also Pioneer Network Ambassadors attended a similar session in 2012. It piqued my interest and I wanted to learn more. The Eden Alternative describes the *Neighbourhood Guide Program Training* as follows:

The traditional, top-down hierarchy and departmental approach to care has diminished performance, crushed creativity, and eroded employee engagement. The 'efficiency' model prevents us from raising the art of creating a caring community to its highest level. By adopting a new model based on empowered neighborhood teams, organizational performance can be optimized to address everyday challenges, such as cuts in reimbursement, increased pressure from regulatory agencies, and increased competition for competent and experienced employees.

Through a proven 30-module team development curriculum, Eden Alternative Neighborhood Guide Training, created, tested, and licensed by Vivage Quality Health Partners (formerly Piñon Management), provides tools and resources to create deep organizational transformation. This 5-day learning experience creates new efficiencies through close caring relationships facilitated by the Neighborhood Guide, who serves as a facilitator, coach, and Elder advocate. (Eden Alternative, 2014, para. 1-2)

Looking beyond the gimmicky promise of ‘new efficiencies’ for increased ‘organizational performance’, I wanted to know more about the specific content within the program’s 30 modules, all of which build sequentially toward developing ‘empowered neighbourhood teams’ (Appendix 8.1 for a list of the 30 modules). Bob was supportive of my desire to learn more. Apparently, it piqued his interest, too. He asked Paul Brown and Rose Lamb, directors of operations, if there were two neighbourhood coordinators they would suggest inviting to join me for the 5-day training in Rochester, New York. In addition, Bob suggested sharing information about the training with Dr. Veronique Boscart, who worked for the RIA and Conestoga College as the Schlegel Chair for Enhanced Seniors Care. He said her research interests were well aligned with the topic and aims of the training. Thus, I invited Veronique and, based on Paul and Rose’s recommendation, neighbourhood coordinators, Lynn Lake and Wendy Balenzano, to attend the training with me. They all agreed and we drove to Rochester together. It was an informative and fun five days and we all agreed the program held great potential for Schlegel Villages’ neighbourhoods.

Upon our return, Wendy, Lynn, Veronique, and I presented our learnings to the Support Office team and general managers who agreed that with a few modifications, mostly in terminology and Canadian spellings, the 30-module curriculum seemed like a good fit for where we found ourselves on our culture change journey. With Bob’s approval, I negotiated a contract with the Eden Alternative to slightly revise and purchase the program, which we retitled, *Neighbourhood Team Development*. This contract authorized us to provide training for up to 180 team members on how to facilitate the modules within the Villages. The first 12 modules would be taught at the 2013 Operational Planning Retreat in October, and the remaining modules would be taught at another venue at a later point in time. It would take

the neighbourhoods at least a year to work through the first 12 modules. However, in order for us to provide this extensive training to 180 team members at the 2013 Operational Planning Retreat, we needed to build our capacity by sending more team members through the Eden course so they could help deliver the training to Schlegel Villages. Paul and Rose invited two more neighbourhood coordinators to attend the next Eden training, Curtis Ferry and Lauren Hurley, and along with Veronique, Wendy, Lynn, and myself, we became the *Neighbourhood Team Development* education team; yet another team. We met several times throughout the year to revise the Eden modules and plan the delivery of the training at our Operational Planning Retreat in October 2013.

Of the traditional 3-day schedule, the first two days of the Operational Planning Retreat were devoted to teaching the first twelve *Neighbourhood Team Development* modules. The education team developed a training plan that matched each educator with two Village teams for the duration of the two days, enabling us to create a small-group environment that was more conducive to the interactive nature of the modules, and closer to the size of an actual neighbourhood team. The training was well received and in January 2014, the neighbourhoods began holding their first *Neighbourhood Team Development Days*, in addition to daily, neighbourhood, quality shift huddles. During a *Neighbourhood Team Development Day*, an entire neighbourhood team (all shifts) gathers in a retreat location (off the neighbourhood, thanks to a neighbourhood cross-over design for coverage) to participate in a 4-hour team-building training, facilitated by a neighborhood coordinator or guide, based on three of the program modules (Appendix 8.1).

In addition to *Neighbourhood Team Development Days* and daily, neighborhood, quality shift huddles, the Villages continued working with the operational planning process

that was initiated in 2013 (previously described), which involved the creation of neighbourhood-specific goals and actions based on root-cause analyses of each neighbourhood's 'top-5' and 'bottom-5' quality indicators from the 187-item QI framework. In addition, the VATs and SAT continued meeting regularly to promote our aspirations and culture change across the organization. Similar to previous years, their work continued to include fundraising for the Pioneer Network Conference, the selection of conference Ambassadors, and the planning and facilitation of Schlegel Villages' annual Conversation Cafés. In terms of the conference attendance and Conversation Cafés occurring in 2014, because they took place subsequent to the completion of the research component of Schlegel Villages' culture change journey, information relating to these activities will not be included in my dissertation.

In light of all this activity, the Villages were very busy places with conversations and collaborations happening around the clock, or at least on every shift. I remember feeling concerned that the Villages were shifting gears from busy to frenetic, but somehow they were impressively able to manage it all. Still, as I will describe as a part of our research reflection, some team members did express a sense of feeling overloaded and overwhelmed with the high volume of new programs, initiatives and other developments, in addition to normal, daily operations. Nevertheless, as the rollout of *Neighbourhood Team Development* took place across the organization, the positive reports rolled in about its success and impacts (e.g., Table 8.6). I have never worked within an organization with so many communicatively-driven moving parts. In my eyes, the Village teams were quite extraordinary.

Table 8.6. *Story about Neighbourhood Team Development* (by Kristian Partington)

A Foundation Upon which Relationships are Built:  
*A Glimpse into Neighbourhood Team Development*  
Posted on July 17, 2014

During last fall's Operational Planning Retreat, each Schlegel Village was introduced to the concept of Neighbourhood Team Development and handed a thick guidebook containing a step-by-step guide to the 12-module program. Essentially, the program is intended to facilitate a broader sense of connectivity among team members who work within specific neighbourhoods, allowing them to become more self-directed and take control of decision-making processes in real time on the front lines of support. It is the logical progression of Schlegel Villages' vision for Village life, where team members have a deep understanding of each individual they serve, and are best able to assess their preferences and needs.

The concept is lovely and the philosophy is sound, but what is the reality? In early June at Arbour Trails, I had the opportunity to catch a small glimpse of this process in action as I sat in on a NTD session with around 20 team members from the Rockwood Neighbourhood. They sat in a circle and were free to discuss their visions for life in the Village, while neighbourhood coordinator Tamara White and Recreation Director Kim Cusimano facilitated the discussion. Shortly after I arrived, team members began sharing their own personal aspirations and successes – the personal support worker who moved to her role after working in housekeeping or the cook who's studying to work in recreation. Each person in the circle was learning something new about the people on their team, many who work in different roles on different shifts and whose paths don't often cross.

The conversation then moved to envisioning the future of their neighbourhood and ultimately developing an aspiration statement that embodies their collective vision. As a Village, Arbour Trails is focused on three aspirations: creating opportunities for meaningful and shared activities among team members and residents, resident empowerment and fostering authentic relationships. This team quickly began focusing on how they can enhance the dining experience for residents and create "an open dining experience" that allows residents true flexibility in mealtimes. This is a home, the team agreed, and at every turn, from mealtimes to leisure activities, it should feel like home. They spoke of love and happiness, understanding that everyone has a different definition of happiness and through the conversation it was clear that team members were taking ownership of their role in fostering the environment they hope to see in their neighbourhood. At the end of the meeting, the aspiration for Rockwood was: "A supportive, positive, connected home for everyone; volunteers, residents, families, care partners and visitors to have flexible, optimal living."

Team members then committed to following up on this aspiration by living it and sharing it with each person they come into contact with in the course of day-to-day life in the neighbourhood. For me, it was a short glimpse into what it means to develop a cohesive team. For those team members and the residents they serve, it is much more; it is the foundation of the service they offer in the home they are creating, and the basis from which all relationships can grow into the future.

## **Moment 5: Planning a Collaborative Reflection on Our Culture Change Journey**

As a part of Moment 5, I describe how my partners and I finalized our plans for a collaborative reflection on our overall culture change journey to date, and how we reflected on the 2013 Conversation Café summary reports, at what would be my last SAT meeting. However, before describing that meeting, I want to highlight an important contextual factor.

In October 2013, shortly after the Operational Planning Retreat, I resigned my position as director of program development and education and moved to Reno, Nevada where my husband accepted a position as director of the Sanford Center for Aging at the University of Nevada, Reno. I greeted this transition in my life with mixed emotions. I was sad to resign from the best job I had ever experienced in my senior living career, but I was excited for the opportunity to put a full-time effort toward the collaborative planning of our final CPAR cycle, a cycle devoted to critical reflection, and to finally have some time to write my dissertation. As such, when I presented Conversation Café summary report and worked with my partners to plan a collaborative reflection on our journey to date at the December 2013 SAT meeting, I did so as a member of the SAT, and not as the chair, nor an employee of Schlegel Villages.

### **My Last SAT Meeting**

The December 2013 SAT meeting – a holiday meeting with an extra-special lunch – was facilitated by my former co-chair, Yvonne Singleton, director of recreation, and the SAT's new co-chair as of July 2013, Kristie Wiedenfeld, director of food services. The three of us worked as a team to facilitate the July SAT meeting. However, by the October SAT meeting, while I helped plan the agenda, I sat back while Kristie and Yvonne facilitated the entire meeting. When the December 2013 meeting rolled around, Kristie and Yvonne

planned the logistics, invited guest speakers (including me), wrote and distributed the agenda in advance to all members, set up the room, and facilitated a great meeting (see meeting minutes in Appendix 8.2). I felt good about the capacity we had developed on the SAT, and sensed Schlegel Villages' culture change journey would continue making great strides well beyond the length of my research involvement.

The meeting did not begin with our traditional success stories and Village updates, but with a view to the New Year (2014). Kristie and Yvonne asked, "What is one thing about culture change that excites you and how can you incorporate it into your Village in 2014?" In truth, it was not a question I would have posed due to my paranoia about culture change heroes who go at it alone, enthusiastically implementing their grand ideas. For a moment, I worried about how SAT members might respond. I thought to myself, "Would they actually seek to incorporate something that excites them in 2014? But what if what excites them does not excite other Village members?" But my paranoia was, of course, totally unfounded. The SAT members and I had been on this journey together, and I think we all grew in our appreciation of the importance of collaboration. Such an appreciation may not have been shared across the entire organization at all levels and within every position, but it was clear that day among my partners – my teachers, my friends – whom I respected and cared about immensely. Thanks to my friend and partner, Susan Brown, SAT member and associate director of the Schlegel Centre for Learning, Research and Innovation, who always took detailed meeting minutes, I am able to share all of my partners' inspiring responses in Appendix 8.2. In brief, here were just a few things that were shared:

- Christy Cook, neighbourhood coordinator at the Village of Glendale Crossing, described the progress that has been made at Glendale Crossing and how their VAT provides a stable base that facilitates decisions being made by residents and team members on each neighbourhood. She spoke about the residents feeling



comfortable to start the ‘difficult discussions’ because they see the team members and other residents as ‘family’...

- Jennifer Gould, director of recreation at the Village of Sandalwood Park, spoke about the importance of getting all team members on board with the process in order for the journey to be successful...
- Mir Ishaquddin, administrative coordinator at the Village of Tansley Woods, spoke about the importance of *resident empowerment* and involving residents in the culture change journey...
- Anneliese Krueger, general manager at the Village of Erin Meadows, spoke about the importance of developing a supportive community in which everyone can thrive, regardless of their age or abilities. She described the work that has been happening at Erin Meadows to recognize the unique leisure needs of diverse residents living in a single neighbourhood...
- Evlyn Sorbara, resident at the Village of Riverside Glen, expressed her continued enthusiasm for being involved in Village activities. She has attended conferences in the past and is looking forward to beginning work on a new aspiration at Riverside Glen...
- Rose Lamb, director of operations from the Support Office, spoke about the importance of continuous, visible changes in the Villages. She also emphasized the importance of making sure that everything we do ‘in the name of culture change’ is reflective of joint decision-making between residents and team members – the residents’ voices must be part of this process... (December 2013 SAT meeting minutes)

The message of *collaborative* culture change was alive, strong and authentic among my partners. As a CPAR researcher nearing the end of my involvement, their words were like music to my ears.

The next item on the agenda was a review of our guiding principles. Then, SAT members listened to three presentations about *Flexible Dining* provided by: 1) Yvonne Singleton, SAT co-chair and director of recreation; 2) Maryann teBoekhorst, SAT member and neighbourhood coordinator; and 3) Mike Killop, invited guest and Executive Chef at the Village of Tansley Woods’ new rooftop restaurant, Emma’s, where our holiday meeting was convened. In the spirit of *Flexible Dining*, Mike had created a holiday menu from which SAT members could choose their meal. It was yet another feast.

## **Planning the Research Reflection Retreat**

Following lunch, I provided a PowerPoint overview of some of the milestones (or ‘moments’) of our CPAR culture change journey to date and then worked collaboratively with SAT members to plan our Research Reflection Retreat, the outcome of which I fully describe in the next chapter. While my partners and I had conversations at several SAT meetings, dating all the way back to 2010, about how we might want to collaboratively reflect on Schlegel Villages’ overall journey, both in terms of its process and impacts, it was time to finalize the details. At previous meetings, my partners shared their preferences for some kind of interactive, day-long retreat at which we would reflect on our most recent Conversation Café findings and data from individual interviews that I would conduct with SAT members and other key stakeholders. Reminiscing about their enjoyment in some of the more creative activities at the AI Summit, and the success of the Roadshow posters in engaging Village members at the Villages, my partners also previously shared their interest in doing something creative, visual, and fun as a part of our critical reflection, and to produce something visual the VATs could use to continue engaging more and more Village members in the discussion. As we brainstormed ideas at our October SAT meeting, I told them about an email exchange between Bob and Matt Drown, vice president of human resources, and a well-known graphic recorder named Liisa Sorsa. Their intent was to explore some innovative and visually-impactful ways of developing online education modules for Schlegel Villages. Liisa, who lived near Toronto, had illustrated a very popular YouTube video (Dr. Mike Evan’s *23 and 1/2 hours: What is the single best thing we can do for our health?*). I asked my partners what they would think about bringing in someone like Liisa to graphically record our collaborative reflections, hoping my suggestion was aligned with their creative

thinking. My partners loved the idea, especially after I showed them some examples of graphic recordings. In addition, some of my partners thought it would be fun to create their own artistic reflections, while others lamented over their lack of artistic ability. Personally, I can barely draw a stick-figure. With the SATs approval, before our December SAT meeting, I did some research by contacting a number of professional graphic recorders, including the celebrated Liisa Sorsa, and brought the idea to Bob along with some price estimates. To my delight, Bob enthusiastically offered the financial support I would need to make this idea a reality. Thrilled, the first thing I did was check Liisa's interest and availability. Things looked promising.

At the December SAT meeting, I shared the news with my partners about our opportunity to hire Liisa Sorsa and they gave me their eager approval to negotiate a contract. Then I walked my partners through a possible draft agenda for our day-long retreat, suggesting that we consider using a tree analogy as a framework to guide our reflections on our culture change process and impacts, with a view to the future. This tree analogy was a seed planted during two different conversations I had with Drs. Sue Aria and Gail Mitchell, two of my committee members, as they, too, encouraged me to consider ways to creatively engage my partners' in critical reflection. Gail suggested looking for ways to engage my partners' embodied culture change experiences; moving beyond rational dialogue into a more expressive way of being, doing and relating with our full selves. In a different but related vein, Sue suggested that the complexities within the culture change journey could perhaps be better represented in a non-linear fashion; in a manner that does not aim to reduce my partners' perspectives and experiences into tidy themes and categories, but is able to express a diversity of perspectives and experiences, including points of contradiction as well as

commonality. With these suggestions in mind, I shared the following ‘tree’ idea with SAT members: Imagine reflecting on our culture change journey using the image of a tree to guide us, where: 1) the *roots* of the tree could represent key aspects of the organizational culture that make our culture change journey possible, effective and sustainable; 2) the tree *trunk* could represent the role, experience and effectiveness of the SAT and VATs, and ways they can be strengthened; 3) the *growth rings* within the trunk could represent current and future opportunities for authentic participation of all Village members in the culture change process (i.e., how thick is the trunk?); and 4) the *branches* of the tree could represent the eight aspirations, with the length, width, health, and vitality of each branch reflective of our successes, challenges, and future opportunities for growth. As we share our reflections and consider the reflections of other Village members, we could collaboratively draw and create a tree to represent our overall journey. Following my description, SAT members offered their verbal support for using this tree analogy to frame our reflections, and some of us were already imagining how Liisa might be able to tie the idea into her graphic recordings.

As I continued walking SAT members through a draft of the agenda, pausing to listen to their valuable suggestions and feedback, a number of new ideas were raised. First, while the retreat was originally planned as a SAT activity, a number of SAT members asked if they could bring VAT members to help build capacity for culture change within the Villages. Recognizing the importance of strong leadership support to culture change success, some SAT members said they would also like to invite their general manager. Along the same line of thinking, a few SAT members suggested inviting the entire Support Office team. I put the question of who to invite to the group and the SAT agreed that VAT members, general managers and the Support Office team should all be invited and encouraged to attend the

Research Reflection Retreat. Of course, we all understood this would add a layer of complexity to the logistics (e.g., trying to find a date that would work for the most people), and some increased costs as we would need a larger venue than the basement classroom of one of the Villages. I told the SAT I would bring their recommendation to Bob, and ask for his support; a request to which he would later agree. However, with such a long list of invited participants, the best date for the retreat, according to Bob, would be the day after the upcoming Leadership Retreat at the Pearson Convention Centre in April 2014. The Support Office team, general managers and many SAT members would already be assembled; we could just tack the Research Reflection Retreat onto the last day, saving everyone from additional travel.

Next, our planning discussion shifted to the specifics of how to ensure that our reflections took into account broader reflections from other Village members who would not be present at the retreat. For a long time, as a part of our evolving reflection plan, the SAT and I agreed that I would conduct some individual interviews with former and current SAT members, in part because most SAT members were highly opposed to the idea of reflective journaling. I asked the SAT who I should interview: organization members with direct, indirect, and/or little or no involvement. The SAT agreed that it would be very important for me to interview all SAT members (past and current) as well as Schlegel Villages' senior leaders (i.e., Bob, Jamie, Josie, and Matt), who they viewed as having indirect but important involvement. However, they questioned why and how I would interview someone with little or no involvement, reasoning that some of the things we would want to reflect on, and some of the language we would use in our questions (e.g., culture change, aspirations, SAT, VAT, etc.) would have little or no meaning. I clarified that I could ask people about their daily

experiences within the Villages instead of asking any potentially obscure questions. A few SAT members asked, “Isn’t that what we did at the Conversation Cafés?” They were right. That was precisely what my partners did in the Conversation Cafés, and we had previously agreed to reflect on this data as a part of our retreat. We concluded that if I could find a few Village members to interview with little or no involvement in our culture change process, then great, but otherwise it would not be an important focus of the interview process.

With that settled, I passed out a list of possible interview questions for SAT members to review at a later date. This was a second draft based on previous feedback. We did not have a lot of time left in our meeting, and I figured this was something we could continue to discuss over email or by telephone. I explained that it was my desire to conduct *conversational* interviews, and as such, these reflection questions could be used to help set the stage for a more natural discussion; kind of like warm up questions. I could provide a list of possible warm-up questions in advance, I explained, and participants could choose a few to which they wish to respond. Then I could draw on their responses to tailor the rest of the interview to their personal experiences. Several SAT members expressed an appreciation for anything that would make the interview feel more like a normal conversation, similar to the manner in which we approached Conversation Cafés. I promised I would do everything I could to keep the interviews friendly and informal. Also, because of Schlegel Villages’ large geographic region, and due to my move to Nevada, I asked what they thought about conducting the interviews by telephone. To my surprise, some SAT members expressed relief about participating by telephone, just like any other phone call. Somehow, it seemed less formal. Following the SAT meeting, three SAT members emailed me suggestions for

how to reword a few of the possible interview questions. I could always count on SAT members to help me communicate in a more practical, relevant and accessible manner.

Following our discussion about the interview component of our reflection, a few SAT members suggested that we draw upon three additional data sources at our retreat: 1) the collaborative organizational assessment scores from 2009, 2011 and 2013; 2) the resident QOL survey (previously described in Cycle 5, Moment 4); and 3) the newly-developed Team Member Engagement Survey. While their suggestions made good sense, I could feel my shoulders tighten. The data already existed, so collecting it was not my concern. But I knew their suggestion would mean describing the QOL and Team Member Engagement surveys in my dissertation, and I could see hours of my life tick away before my eyes. But there was clearly widespread support for the idea, so it received my full support as well. In light of this decision, before I describe the SAT's preliminary reflections on the 2013 Conversation Café summary reports at our December meeting, I will briefly describe the organization-level data from the QOL and Team Member Engagement Surveys. Because I previously described the *design* of the QOL Survey, in the next section, I will provide the high-level *findings* from the QOL Survey, and then briefly describe the Team Member Engagement Survey and its key results.

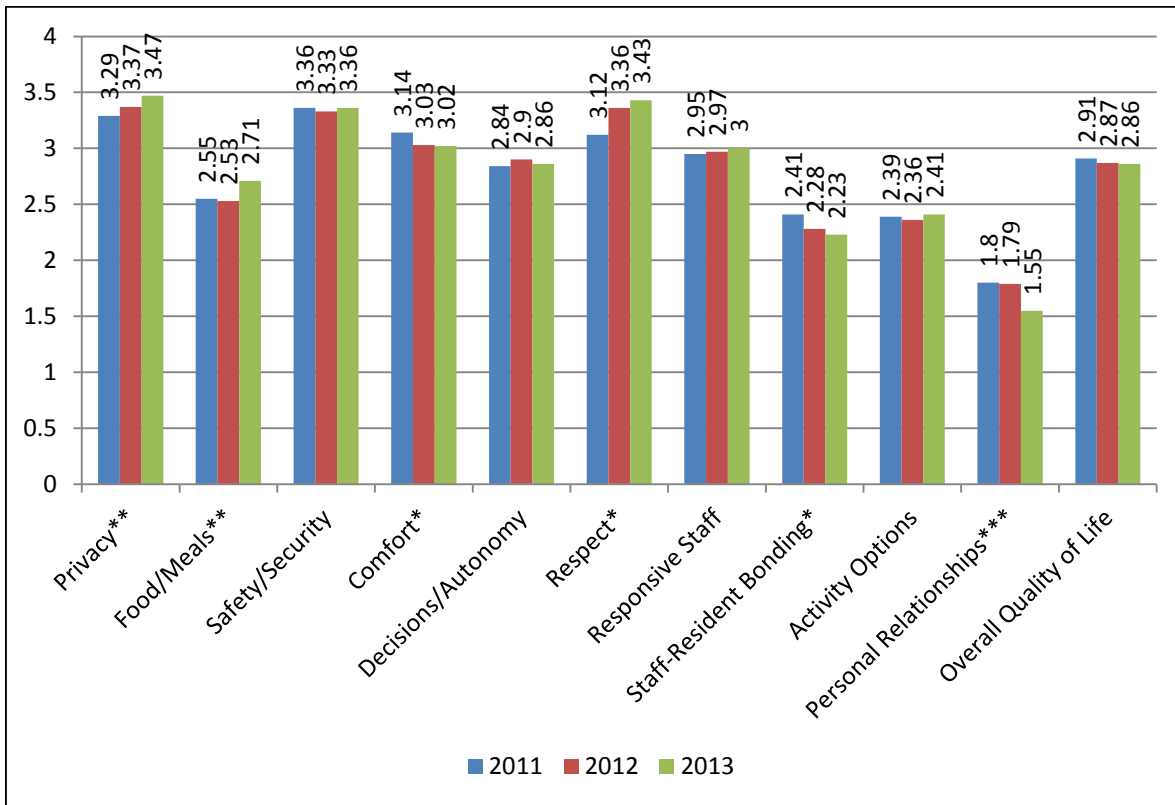
### **Quality of Life and Team Member Engagement Surveys**

In light on the SAT's recommendation to use the QOL Survey as a part of our reflection, I was given access to the raw data from three years' worth of data collection (2011 – 2013). Using this data, I was able to construct a year-over-year comparison of average scores (range 1 – 5) on each of the 10 QOL domains, and create an aggregate, overall QOL measure for the organization. Further, I ran independent samples t-tests (comparison of means) to determine whether the differences year-to-year were statistically significant (see

full results in Table 8.7). Results demonstrated that overall quality of life at Schlegel Villages did not differ significantly year-to-year, but remained relatively flat. However, in 2013, three domains (privacy, food/meals, and respect) demonstrated statistically-significant improvements over previous years, while three domains (comfort, staff-resident bonding, and personal relationships) demonstrated statistically-significant declines over previous year. Still, just because we know something is statistically significant, it does not mean it represents meaningful change in peoples' lives or in the organization. Only through dialogue with key stakeholders about these data are we able to determine its true significance. Furthermore, four domains (safety/security, decisions/autonomy, responsive staff, and activity options) remained static year-to-year, showing no statistically significant change, for what it is worth. While these findings may be interesting to some, the SAT's hope in conducting this analysis as part of this CPAR process was not to measure or document quantitative change, but rather to offer an additional resource to foster collaborative dialogue about Village life and progress in our culture change journey at the Research Reflection Retreat.



Table 8.7. *Quality of Life Survey Domain-Specific and Aggregate Scores*



\* Statistically significant at  $p < .05$   
 \*\* Statistically significant at  $p < .01$   
 \*\*\* Statistically significant at  $p = .001$

Next, for the first time, Schlegel Villages developed and administered an anonymous Team Member Engagement Survey to team members in 2013 in every Village except one, the Village of Arbor Trails, which opened in September 2013. The survey, designed by Bob and Matt Drown, vice president of human resources, consists of 24 items, using response categories on a Likert-type scale ranging from 1=Never/Very Poor/Strongly Disagree to 5=Always/Very Good /Strongly Agree. Items elicit responses to explore such concepts as: relationships within the Village; leadership style of general managers and other supervisors in terms of trust, compassion, stability and hope; participation in decision making; personal

and professional growth and development; quality; teamwork; mission, aspirations and values; sense of appreciation; and Village-community connections.

Across the organization, 1,827 team members (70%) responded to the survey, which was conducted online during the last quarter of 2013. Upon the completion of this survey, I was provided with a summary of organization-level findings to include as a part of our Research Reflection Retreat. While these findings can be found in Appendix 8.3, I would like to highlight a few high-level findings that I see as germane to our culture change journey.

Overall results demonstrated that team members feel they have a positive relationship with their general manager (avg. 4.28/5.0) and direct supervisor (avg. 4.24/5.0). Also of interest, 95% of respondents answered ‘agree’ or ‘strongly agree’ with the item “I understand Schlegel Villages’ overall mission and aspiration goals” (avg. 4.41/5.0). This was, in fact, the item with the highest score, followed by “At my Village we care about quality” (avg. 4.4/5.0) and “I would gladly refer a friend or family member to Schlegel Villages as a great place to be a team member” (avg. 4.34/5.0). The three items with the lowest scores (although still above ‘sometimes/fair/neutral’) were: “My contributions are valued at Schlegel Villages” (avg. 3.94/5.0); “In my Village there is open, honest, two-way communication” (avg. 3.74/5.0); and “I have a best friend in the Village” (avg. 3.57/5.0).

### **2013 Conversation Café Summary Report**

Finally, at the December SAT meeting, once we agreed to reflect on these four data sources (i.e., individual interviews, Conversation Cafés, QOL Survey, and Team Member Engagement Survey) at our Research Reflection Retreat, I invited the SAT to review and offer some initial reflections on the 2013 Conversation Café summary report I prepared each of the four Conversation Café questions, which I offered both as a PowerPoint presentation

and in a written summary. My partners and I did not want to wait until after the Research Reflection Retreat to bring this information to the VATs and Village leadership teams. The summary report I prepared for each question simply listed the most common responses from the facilitators' summaries, presented in order of strength, with the most common response at the top of each list. After reviewing the summary report for all four questions (Tables 8.8 – 8.12), we had 30 minutes for reflection and discussion, only enough time for some high-level reflections. Again, my partners and I would further reflect on the Conversation Café summary report at the Research Reflection Retreat, when there was time for more in-depth analysis and reflection. To help focus our discussion, I encouraged SAT members to critically reflect on the summary reports in light of Schlegel Villages' aspirations. In other words, I invited them to consider what the summary report for each question communicated about the Villages' progress in advancing the aspirations.

Table 8.8. *Summary for Favourite/Least Favourite Time of Day Question (Conversation Café 2013)*

Question 1: Please tell me about your favourite time of day and your least favourite time of day at the Village.	
Residents – Favourite: <ul style="list-style-type: none"> <li>• Time alone</li> <li>• Bedtime/sleeping</li> <li>• Quiet time/quiet evenings</li> <li>• Mealtime visiting</li> <li>• Music and entertainment</li> <li>• Mealtime eating</li> </ul>	Residents – Least Favourite: <ul style="list-style-type: none"> <li>• Forced to wake up too early</li> <li>• Forced to go to bed too early</li> <li>• The morning 'rush and wait'</li> <li>• Pushed to participate in activities</li> <li>• Boring afternoons and evenings</li> </ul>
Family Members – Favourite: <ul style="list-style-type: none"> <li>• When loved one is engaged in activities</li> <li>• Assisting in the dining room</li> <li>• Walking/sitting outdoors</li> <li>• Music and entertainment</li> <li>• Visiting in the café</li> <li>• 1:1 visits with loved one</li> </ul>	Family Members – Least Favourite: <ul style="list-style-type: none"> <li>• Boring evenings</li> <li>• Weekends when there are many casual team members (who don't know the residents, then mistakes happen)</li> <li>• Team members rushing</li> <li>• Not enough assistance in the dining room at mealtimes</li> <li>• Boring afternoons</li> </ul>

<p>Team Members – Favourite:</p> <ul style="list-style-type: none"> <li>• 1:1 time with residents</li> <li>• Mealtime visiting</li> <li>• When it is calm</li> <li>• Interacting with residents</li> <li>• End of my shift (tired and want to go home)</li> <li>• Beginning of my shift (feel ‘fresh’)</li> </ul>	<p>Team Members – Least Favourite:</p> <ul style="list-style-type: none"> <li>• Rushing (esp. morning)</li> <li>• Lack of teamwork</li> <li>• Negativity on team</li> <li>• Not enough help at mealtimes (feels hectic)</li> <li>• Forcing residents to sleep/wake-up</li> <li>• Boring evenings → restless residents</li> </ul>
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Table 8.9. Summary for Advice for New Village Members Question (Conversation Café 2013)

<p>Question 2: What advice would you give to a new resident, team member or family member on their first day at the Village?</p>		
<p>New Residents:</p> <ul style="list-style-type: none"> <li>• Get involved in the recreation programs and Village life.</li> <li>• Introduce yourself and make new friends.</li> <li>• Ask questions.</li> <li>• Be patient with team members and other residents.</li> <li>• Ask for what you want or need.</li> <li>• Make yourself at home because this <i>is</i> your home.</li> <li>• Give yourself time to adjust.</li> <li>• Communicate your concerns promptly and openly.</li> <li>• Relax and enjoy yourself.</li> </ul>	<p>New Family Members:</p> <ul style="list-style-type: none"> <li>• Ask a lot of questions.</li> <li>• Give yourself and your loved one time to adjust.</li> <li>• Visit often.</li> <li>• Participate in Village life.</li> <li>• Share a lot of information about your loved one with team members.</li> <li>• Communicate your concerns promptly and openly.</li> <li>• Take the time to get to know residents, team members and other family members on your loved one’s neighbourhood.</li> <li>• Be patient while your loved one settles in and we get to know him/her.</li> <li>• Consider the Village your second home.</li> </ul>	<p>New Team Members:</p> <ul style="list-style-type: none"> <li>• Get to know each resident you work with very, very well, including his or her: background, preferences, interests, rituals, routines, strengths, required supports, personalities, hopes and dreams.</li> <li>• Work as a cross-functional team.</li> <li>• Smile and greet each person with a warm welcome.</li> <li>• Be patient with residents, family members and each other.</li> <li>• Ask residents what they would like, offer choices and honor their decisions.</li> <li>• Ask for help when you need it.</li> <li>• Strive for excellent communication in all things.</li> </ul>

Table 8.10. *Summary for Things to Create an Ideal Future Question (Conversation Café 2013)*

<p>Question 3: Take a moment to dream about the neighbourhood you really want... What three things would help us create this ideal neighbourhood?</p> <p>‘Things’ That Would Help Us Create an Ideal Future:</p> <ul style="list-style-type: none"> <li>• Better resident/team member ratio</li> <li>• Better/more open communication at all levels</li> <li>• More activities and programs</li> <li>• Better flexible dining (more choices in terms of what to eat, when to eat, and where to eat)</li> <li>• Teamwork and team-building</li> <li>• More <i>individualized</i> activities and programs</li> <li>• More time for team members to meaningfully engage with residents</li> <li>• Kind, compassionate and respectful team members</li> <li>• Working/better equipment on each neighbourhood</li> <li>• More interactions with and support from ‘management’ (leadership team)</li> <li>• ‘Management’ (leadership team) working alongside and helping out on direct care team members</li> <li>• More <i>evening</i> and <i>weekend</i> activities</li> <li>• Greater flexibility in the day for each resident</li> <li>• Adequate supplies on each neighbourhood</li> <li>• Authentic and trusting relationships between Village members</li> <li>• Greater family involvement</li> <li>• <i>Cross-functional</i> approach to activities and programs</li> </ul>
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Table 8.11. *Summary for What Makes You Happy Question (Conversation Café 2013)*

<p>Question 4: What makes you happy at the Village?</p>		
<p>Residents:</p> <ul style="list-style-type: none"> <li>• “The staff” (friendly, caring, helpful team members)</li> <li>• Activities (lots of things to do, fun activities)</li> <li>• Family visits</li> <li>• Enjoying/eating good meals/food</li> <li>• Music and entertainment</li> <li>• Friends and friendly people (smile and say ‘hello’)</li> <li>• Visiting, company, socializing, conversations</li> </ul>	<p>Family Members:</p> <ul style="list-style-type: none"> <li>• Friendly/caring/kind “staff” (team members)</li> <li>• “When [resident/loved one] is happy, I am happy.”</li> <li>• Activities, programs and special events</li> <li>• Beautiful/warm/comfortable environment</li> <li>• When resident/loved one is well cared for</li> <li>• When the environment is clean</li> <li>• Spending time with my [resident/loved one]</li> <li>• When my [resident /</li> </ul>	<p>Team Members:</p> <ul style="list-style-type: none"> <li>• Seeing residents happy/smile/content</li> <li>• I enjoy (relationships with) my co-workers/team</li> <li>• Teamwork</li> <li>• Spending quality time/interacting with residents</li> <li>• “The residents make me happy.”</li> <li>• “This feels like my second family/home.”</li> <li>• Feeling valued/appreciated</li> <li>• The fulfillment of</li> </ul>

<ul style="list-style-type: none"> <li>• Beautiful environment/Village/ atmosphere</li> <li>• Having the freedom to do what I want, when I want</li> </ul>	<p>loved one] is interacting/participating with others (not alone)</p>	<p>helping others</p> <ul style="list-style-type: none"> <li>• Feeling I made a difference in someone's life</li> </ul>
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Table 8.12. All 'A-ha!' Moments Reported by Facilitators

<p>What was your biggest 'a-ha!' learned from facilitating the Conversation Café?</p> <p>General Comments:</p> <ul style="list-style-type: none"> <li>• "Most team members, residents and family members enjoy being a part of the Village."</li> <li>• "A simple thank you can make such a difference."</li> <li>• "People love helping out in the Village – life purpose."</li> <li>• "Conversation Café is an excellent way to get to know residents and staff, and to hear what people are thinking."</li> <li>• "People do not enjoy the mornings."</li> <li>• "There was 100% contradiction between residents and staff about their favourite/least favourite time of day."</li> <li>• "The aspirations are truly seen throughout the Village. What an honour, I am speechless. To have an opportunity like this to spend so much time with residents and team members, just enjoying the Village .... No words. Thank you for a breathtaking experience."</li> </ul> <p>About the Resident Experience:</p> <ul style="list-style-type: none"> <li>• "Every resident I interviewed was completely different."</li> <li>• "A lot of residents dislike bedtime because of how rushed it is."</li> <li>• "The importance of taking the time for conversation with residents."</li> <li>• "Residents are grateful and they know we go the extra mile."</li> <li>• "There is too much routine for residents."</li> <li>• "Some residents emphasized that when staff wake them up, they should ease into it rather than rudely waking them."</li> <li>• "The biggest 'a-ha' I learned was that residents wish to wake up on their own time or when it's comfortable for them. While some residents are 'early birds', others prefer to sleep in."</li> <li>• "Many residents felt that, at times, they are rushed to the dining room only to sit and wait 20 minutes for their meal."</li> </ul> <p>About the Family Member Experience:</p> <ul style="list-style-type: none"> <li>• "Sometimes family members feel left out of making the care-plan."</li> <li>• "Family members are very pleased with the Village. One said, 'Nothing compares. We couldn't do better.' Another said, 'Too bad all places aren't like this. I have peace of mind.'"</li> <li>• "The team took the time to call a family member when he was ill to check on him."</li> </ul> <p>About the Team Member Experience:</p> <ul style="list-style-type: none"> <li>• "Team members really talked from the heart."</li> <li>• "One negative team member can ruin a whole neighbourhood."</li> </ul>
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- “People work here for the right reasons.”
- “People are more willing to come to work when there is no conflict to deal with.”
- “Team members are glad they have the freedom to befriend a resident – they can do extras and not get into trouble.”
- “Team members are very aware of the importance of getting to know each resident.”
- “We have a depth of belief in the mission statement.”
- “Sense that team members are cared for by management.”
- “Team members enjoy the ongoing education.”
- “Being able to win a Success Award gives team members the drive to do better in their roles.”
- “All team members expressed the enjoyment of spending quality time with the residents.”

Ideas for Improvements:

- “We need more recognition for staff that show up, work hard, and work short-staffed.”
- “We should have a team member dedicated for 2-3 hours to welcome a new resident and their family for the entire move-in process.”
- “Each resident has a hobby they enjoy. We need to take the time to find out what it is.”

After some discussion, SAT members arrived at a few conclusions about what the Villages were doing well as well as opportunities for improvement. First, in general the SAT concluded that the Villages “were making good progress towards empowering residents” (SAT Meeting Minutes, December 2013, p. 10). While this conclusion did not reflect my own interpretation, SAT members based this conclusion on the fact that an increased number of residents participated in the 2013 Conversation Cafés, “which demonstrates that they feel empowered to share their ideas and feel that their feedback will actually make a difference” (p. 10), several SAT members reasoned. My interpretation, which I shared, was that while making progress, it sounded to me like the Villages still had a long way to go regarding the aspirations for *Flexible Living*, *Flexible Dining* and *Resident Empowerment* based on the most common responses from the facilitators. “It seems the need for greater flexibility continues to be a strong theme,” I suggested. While the data reflected a strong awareness that each resident is a unique individual with a unique background, preferences and routines (e.g.,

“Every resident I interviewed was completely different,” and “Team members are very aware of the importance of getting to know each resident.”), what stood out the most for me in the summary reports was the strong persistence and structure of the system (e.g., “the morning ‘rush and wait’,” “... too much routine for residents,” “... residents wish to wake up on their own time or when it’s comfortable for them,” and “... they are rushed to the dining room only to sit and wait 20 minutes for their meal.”). Several SAT members agreed and shared examples of rigid schedules from their own Villages. We concluded there was still a strong need to: 1) get to know each resident at a deeper level, including their preferences and routines; and then 2) to honour each resident’s choices (i.e., when to wake up/go to sleep; what/when/where to eat; etc.). We briefly discussed the importance of working as *Cross-Functional Teams* in order to support flexibility on the neighbourhoods; an aspiration in which SAT members believed the Villages were making strides.

Next, SAT members pointed out the complexity and some of the contradictions within the summary reports. For example, one SAT member elaborated on what she identified as her own comment: “There was 100% contradiction between residents and staff about their favourite/least favourite time of day.” This prompted an interesting discussion about how team members often “have a perception that residents want to be engaged all the time, but residents have told us that they also like to be alone – it is important that we distinguish between what the residents *actually* want as opposed to what we *think* they want” (December 2013 SAT Meeting Minutes, p. 9). We discussed how there also seemed to be a lack on congruence between what family members want for residents and what the residents want for themselves. For example, when asked about their favourite time of day, the most common resident responses were “time alone,” “bedtime/sleeping,” and “quiet time/quiet



evenings,” whereas the most common response for family members was “when [my] loved one is engaged in activities.” A number of SAT members agreed that having this type of data available could really help frame some “meaningful conversation to help to balance everyone’s wishes (residents, families, team members)” (p. 10). This is one of the interesting things about CPAR. Again, while some of my partners expressed a concern for “balancing everyone’s wishes,” I would have suggested using the data to frame meaningful conversations about the importance of asking each resident what he or she prefers and then doing all that we can to support them, especially when family members express different preferences for their loved one. It is hard to know when to hold back as a CPAR researcher and when to express a differing view that could potentially steer the group in a particular direction. I think because this was my last SAT meeting, and because I had already said so much, I held back, in part out of curiosity, and in part to support my partners in co-creating their own meanings and determining their own directions.

The last two topics of discussion centered on the aspirations of *Authentic Relationships* and *Meaningful and Shared Activities*. First, in brief, SAT members were pleased to see such strong evidence for the existence of *Authentic Relationships* across each stakeholder group. They were less enthused and perhaps even confused about how to make sense of the common themes regarding activities. Again, many residents expressed a strong preference for quiet times and solitude, in addition to “mealtime visiting” and “music and entertainment.” Another common theme was that residents do not like being “pushed to participate in activities.” Still, according to the facilitators’ summaries, some residents find the afternoons and weekend “boring.” Interestingly, five of the most common responses to the question about “things that would help to create a more ideal neighbourhood” pertained

to activities, including: “more activities and programs;” “more *individualized* activities and programs;” “more time for team members to meaningfully engage with residents;” “more *evening* and *weekend* activities;” and a “*cross-functional* approach to activities and programs.” SAT members concluded that the mixed messages in the data were reflective of the diverse interests and unique personalities of residents; reinforcing the ideas that: 1) it is not possible nor desirable to create a homogenized approach to recreation and activities, as everyone wants something different; and 2) the only way to support the individual rhythms and interests of the residents was to keep working toward a “cross-functional,” all-hands-on-deck approach, where all Village members could be engaged in supporting, delivering and participating in activities. To help the Villages achieving these two ideas, SAT members suggested that we should find out what each Village member enjoys as a hobby, and then find a way for them to bring their hobbies into the Villages.

Lastly, the SAT took a few minutes to reflect on the 2013 Conversation Café *process* at the December meeting. According to SAT members, taking the Conversation Cafés to each neighbourhood was an effective way to engage more Village members based on the increased number of people who participated in the process. Still, there was no consensus among SAT members about the best facilitation strategy. Some Villages enjoyed facilitating their own Conversation Cafés, whereas others preferred the previous cross-over design with another Village. Overall, SAT members agreed that when designing questions for future Conversation Cafés: 1) it is important that participants feel comfortable, and therefore we should try to avoid asking questions that ‘force’ participants to identify challenges, since they may feel reluctant to talk about something ‘bad’; and 2) it is important to create questions that aren’t too ‘conceptual’ (e.g., apparently, a lot of team members and residents had trouble

answering the ‘dream’ question this year). Based on these reflections, I was curious to see how my partners would revise the Conversation Cafés in 2014; long after my departure. Later, as I was wrapping up my research, a few of my partners told me they decided to hold ‘neighbourhood celebrations’ in 2014 instead of Conversation Cafés, “to celebrate our progress on the aspirations.” It seemed that no matter how hard the SAT tried to write relevant, accessible and engaging questions, we were never fully able to find the words to connect with all Village members. But then again, the questions and the data we generated were nowhere near as important as the simple act of having conversations as a community. I believe the purpose and power of Schlegel Villages’ Conversation Café process over the years (2010 – 2013) is perfectly captured in the words of Margaret Wheatley (2014), who writes:

I’ve seen that there’s no more powerful way to initiate significant change than to convene a conversation. When a community of people discovers that they share a concern, change begins. There is no power equal to a community discovering what it cares about. (para 9)

Yet, as powerful I as find the simple act of conversation, one of my personal ‘a-ah!’ moments on this journey has been about the limitation of words, and why it is important to ‘converse’ on a different level of expression and connection as people and groups work to free themselves from the impingements of the system. While words create worlds, they may also constrain our ability to truly communicate and create new solutions.

## **Part IV: Reflections**

## Chapter Nine: 2014 Reflecting on Our Culture Change Journey

After four and a half years of Schlegel Villages' culture change journey, it was time for my partners and me to engage in a final, collaborative reflection and critique of our work to date, thus concluding my research involvement. Again, the purpose of my research, as previously stated, is *to facilitate, document and critique a culture change process guided by CPAR, actively engaging key stakeholders – my research partners – every step of the way.* From a critical perspective, I view culture change in long-term care as the *collaborative* transformation of language and discourses that are inhumane, incomprehensible and irrational; activities and practices that are unproductive and harmful; and social relationships and forms of organization that cause or maintain suffering, exclusion, or injustice. Drawing on Kemmis' (2009) sayings, doings, and relating, my research aims to explore how a culture change process guided by critical participatory action research (CPAR) enables residents, family members and team members (i.e., staff) of a long-term care and retirement living organization to think differently, act differently, and relate differently, if at all. Aligned with this aim, the primary research question that guided our collaborative, critical reflection is:

- In what ways has our CPAR process changed the practice patterns of: language and discourses, activities and practices, social relationships and forms of organization? Or, more simply stated, what has changed in the organization as a result of our CPAR process and what were the constraints and enablers within this process?

From the onset of this CPAR process, my partners and I agreed that our collaboration would conclude with a final cycle of reflection in which we would address this research question. Indeed, it was our *shared* goal to explore what was and was not working well

regarding our culture change process and the promotion of the aspirations, and to consider reasons why, as we celebrated our growth, charted a course for the future, and considered the practical lessons-learned we could share with the broader field. This chapter describes CPAR Cycle 7, an entire cycle devoted to reflection, in which my partners and I embarked on the final moments of our CPAR process, including: Moment 1: Conducting reflection interviews; and Moment 2: Reflecting on Schlegel Villages' culture change journey at a Research Reflection Retreat.

Part IV continues with three final chapters of a more theoretical nature in which I share my researcher-reflections on the overall CPAR process alongside those of my partners in a multi-vocal style aimed at the continued democratization of the research endeavor. First, in Chapter Ten, using the processual requirements of Habermas' communicative action as a framework, I offer reflections on culture change guided by CPAR from a practical perspective by exploring key differences between communicatively-driven and expert-driven culture change. Secondly, in Chapter Eleven, I offer critical reflections on a culture change process guided by CPAR from a methodological perspective, exploring some of the common myths, misinterpretations and mistakes in CPAR identified by Kemmis and McTaggart (2005). Finally, in Chapter Twelve, I conclude my dissertation with reflections from a theoretical perspective, including insights about the complementary intersection between Foucault's power/knowledge theme and Habermas' theory of communicative action in relation to CPAR. However, I begin Part IV with my partners' reflections on Schlegel Villages' culture change process and its impacts to date.

## **Moment 1: Conducting Reflection Interviews**

My partners and I planned a reflection and critique that involved two methods: 1) individual interviews with my research partners and other key stakeholders; and 2) an interactive Research Reflection Retreat, where we could reflect on our journey while maintaining our stance of communicative action. This section describes the interview component.

The purpose of these individual interviews, which were aligned with Holstein and Gubrium's (1995) 'active interview' methodology, was to gain a better understanding of Schlegel Villages' culture change journey from the perspectives of the participants, including individuals with direct and indirect involvement. Specifically, as planned by the SAT, topic-specific reports of quotes resulting from these interviews were later shared at the Research Reflection Retreat (described in the following section) to enable participants to reflect on their personal experiences and those of others, as they completed various group reflection exercises.

Consistent with a CPAR methodology, I developed a list of possible reflection questions to share with my partners at a SAT meeting and gain feedback, and then I shared the revised questions and gained further feedback. The draft questions developed for the reflection interviews were selected and modified from: 1) reflection questions about principles and enablers of authentic partnerships identified by Dupuis and colleagues (2012); and 2) an outline of process- and impact-oriented questions provided by Kemmis and McTaggart (1988). Please see Appendix 9.1 for the final list of possible interview questions, which I submitted along with the ethics application for this component of my research (January, 2014) (see Appendix 9.2 and 9.3 for the information letter and consent form).

Invited interview participants included residents, family members and team members from all Villages and the Support Office. Specifically, all SAT members, past and present, were invited to participate, as were select senior leaders and members of the VATs. The VAT members who were invited to participate were identified by my research partners in response to two emails I sent asking my partners to help me recruit Village members with ‘indirect involvement’ in our culture change process. Overall, my partners and I invited 49 people to participate, including: 25 current SAT members, 9 former SAT members, and 15 non-SAT Village representatives (VAT members and Village members with indirect involvement). Among these, we invited participation from eight residents (four SAT members, four non-SAT members), eight family members/volunteers (five SAT members, three non-SAT members), 11 frontline team members (seven SAT members, four non-SAT members), and 22 leadership team members (18 SAT members, four non-SAT members). While my partners and I did not set out to invited more leadership team members than any other group, it worked out that way due to their strong representation on the SAT.

While we invited 49 Village members to participate in the interview component of our reflection process, I ultimately received signed consents and interviewed 29 people. However, I was pleased these 29 participants represented a wide distribution of roles and Villages (Table 9.1). In fact, only one Village did not have representation. During the interview consent process, 28 of the 29 participants consented to have their contributions and interview responses included with named attribution, while one chose to be identified by role only.

The list of possible reflection questions was provided to potential participants along with the information letter and consent form, so Village members could better understand the



conversational nature of the interviews, which were all conducted by telephone. Again, the reflection questions were intended to help set the stage for participants to share personally-meaningful ideas and experiences regarding Schlegel Villages' culture change journey. From the list of questions, each participant was asked to select six questions they would like to respond to during their individual interview: three regarding our culture change process, and three regarding our culture change impacts. Concepts, ideas and other experiences that emerged from the initial interview questions were then used as probes for further discussion in the immediate and, at times in subsequent interviews. In this way, interviews became more focused, and I was able to tailor them to more fully explore the experiences of each person and the group. All telephone interviews were conducted between March 12, 2014 and April 7, 2014. Each interview lasted approximately one hour and were digitally recorded and transcribed.

Table 9.1. *Final Reflection Interview List of Participants* (n = 29)

Interviewee	Role/Position	SAT, Former SAT, or VAT	Village
Sally Cartier	Housekeeping	SAT	Aspen Lake
Jenny Brown	Director of Recreation	SAT	Aspen Lake
Helen Bell	PSW	VAT	Coleman
Sherrie Kestner	PSW	VAT	Coleman
Sherry Adair	PSW	SAT	Coleman
Pam Wiebe	General Manger	Former SAT	Coleman
Yvonne Singleton	Director of Recreation	SAT	Riverside Glen
Brad Lawrence	General Manager	SAT	Winston Park
Marg Cressman	Resident	SAT	Winston Park
Ken Pankhurst	Former Family Member	Former SAT	Humber Heights
Hiam Elabd	Food Services Assistant	SAT	Glendale Crossing
Michelle Vermeeren	General Manager	None	Glendale Crossing
Jean Evans	Resident	VAT	Glendale Crossing
Anneliese Kruger	General Manger	SAT	Erin Meadows

Jennifer Gould	Director of Recreation	SAT	Sandalwood Park
Kristie Wiedenfeld	Director of Food Services	SAT	Wentworth Heights
Marie VanLouwe	Recreation	SAT	Wentworth Heights
Mir Ishaquddin	Accounting	SAT	Tansley Woods
Jamie Schlegel	President and CEO	None	RBJ Schlegel
Bob Kallonen	Chief Operating Officer	None	Support Office
Matt Drown	Vice President of HR	None	Support Office
Paul Brown	Director of Operations	SAT	Support Office
Rose Lamb	Director of Operations	None	Support Office
Christy Parsons	Recreation/Community Partnerships	SAT	Support Office
Susan Brown	Associate Director of the CLRI	SAT	Schlegel-UW RIA
Lora Bruyn-Martin	Knowledge Application Specialist	SAT	Schlegel-UW RIA
Josie d'Avernas	Vice President	Former SAT	Schlegel-UW RIA
Kim Cusimano	Recreation Director	SAT	Arbour Trails
<i>Anonymous</i>	Team Member	VAT	<i>Anonymous</i>

In CPAR, the goal of the reflection cycle is specifically to look back and collectively consider what has occurred, in contrast to other research intended to analyze and report results. In their most recent book, Kemmis and McTaggart (2014) clearly describe the process of reflection in the following way:

It is important that you and your co-participants bring your narrative accounts of what happened, and your emerging reflections, into the conversation that constitutes your shared public sphere. You may want to exchange narrative accounts, for example, with all or some of your co-participants (or present summaries of your observations to each other verbally). It is especially important that, as you share your experiences of what happened, you continue to engage in communicative action with each other – that you strive for *intersubjective agreement* about the ideas and language you use as you share your accounts of what happened, that you strive for *mutual understanding* of one another’s perspectives and points of view, and that you strive for *unforced consensus* about what each of you, and all of you, should do next. (p. 109)

Therefore, to organize qualitative data from the reflection interviews in a format designed to share the broad and widespread input from Village members at the Research

Reflection Retreat, I created a report for each of the topics below that included all of the quotes from my interviews related to that particular topic (using the tree analogy described in Chapter Eight):

- Our roots: key aspects of the organizational culture that make our culture change journey possible, effective and sustainable;
- Our trunk: the role, experience and effectiveness of the SAT and VATs, and ways they can be strengthened;
- Our growth rings: reflections on and future opportunities for authentic participation of all Village members in the culture change process;
- Spreading the seeds: advice we would give to another organization interested in embarking on a culture change journey; and
- Our branches: successes, enablers, challenges, barriers, and future opportunities for growth of the eight aspirations:
  - Promote cross-functional teams;
  - Create opportunities for meaningful and shared activities;
  - Connect research and innovation to Village life;
  - Offer flexible living;
  - Foster authentic relationships;
  - Honour diversity in Village life;
  - Promote resident empowerment; and
  - Offer flexible dining.

I also created a report of quotes that reflected various words used to describe our culture change process in general.

The shortest report of quotes was on the topic ‘diversity’, which had 7 single-spaced pages of quotes, and the longest report of quotes was ‘resident empowerment’, which had 30 single-spaced pages of quotes. As my research is not an interpretivist endeavor, the responses to these reflection interviews were collected without the intention of including them as primary ‘results’ in my dissertation, but rather were used to provide greater context and more diverse perspectives and input into the Research Reflection Retreat, making it a more in-depth, critical and collaborative exploration of Schlegel Villages’ journey. In the context of CPAR, an individual analysis of the interview data as a solo researcher, absent my research partners, would have been inappropriate as it would violate the fundamental premises of CPAR. In CPAR, the group is responsible for all aspects of the research process, including collaborative analysis. To further illustrate the importance of the group dynamic in this approach, I again draw on Kemmis and McTaggart (1988), who stated:

In the work of [a] collaboratively self-directed action research group, monitoring and reflection should become shared responsibilities, rather than being undertaken entirely by one or another individual on behalf of the group (privileging the perspective of the individual). (p.13)

The importance of the group in action research cannot be over-emphasized. Activities where an individual goes through cycles of planning, action, observation, and reflection, *cannot* be regarded as action research. *Action research is not individualistic*. To lapse into individualism is to destroy the critical dynamic of the group. (p. 46)

Following a robust group discussion, the product of reflection in CPAR is some kind of synthesized group statement, drawing on our shared conclusions. In the case of Schlegel Villages’ CPAR project, this group statement was captured as a graphic depiction by a professional graphic recorder, which I will describe in full detail in the following section. Thus, the goal of reflection is to continue the active engagement of the group in the CPAR process as they continue to plan the next step of the journey.

## **Moment 2: Reflecting on Our Journey at a Research Reflection Retreat**

The purpose of the Research Reflection Retreat, held from 7:30 AM – 3:30 PM on April 25, 2014 at the Pearson Convention Centre in Brampton, Ontario was to provide a time and space for my research partners and other invited Village members to collaboratively and critically reflect on Schlegel Villages' culture change journey to date – critiquing our process and impacts – and to plan next steps for the continued journey. While the retreat could be considered as simply another moment of reflection in an ongoing process by my partners, for me it marked the conclusion of my research involvement with Schlegel Villages after four and a half years of CPAR. In this section, I will describe who participated in the retreat; the variety of reflection activities in which we engaged; our reflections and conclusions; and how my partners planned to use the product of our reflections to engage a broader group of Village members in reflection and dialogue after the retreat, consistent with the goal of fostering collective capacity building within the research context (Kemmis & McTaggart, 2005).

In recruiting participants for the Research Reflection Retreat, I emailed an information letter (see Appendix 9.4) detailing the purpose and content of the retreat to all current and former members of the SAT, the Support Office team, and all general managers. I explained to all of the general managers that they were welcome to share the information letter with any Village members with direct involvement in our culture change work (e.g., VAT members, Ambassadors, etc.). In the information letter, I described that all participation would be voluntary, and anyone who accepts the invitation to participate would be asked to sign an informed consent form at the beginning of the retreat (see Appendix 9.5).

Forty-eight organization members planned to participate in the retreat, including representatives from every Village and the Support Office. However, due to various unforeseen circumstances, six people cancelled just prior to the retreat, which also left one Village, Erin Meadows, unrepresented. In total, 42 organization members participated (Table 9.2), including 20 of my research partners (former and current SAT members), 12 VAT members and 10 organizational leaders who had been directly involved in Schlegel Villages' culture change journey, but did not serve on the SAT or a VAT. Participants included three residents, nine frontline team members (six PSWs, one cook, one housekeeper, and one recreation team member), five neighbourhood coordinators, one recreation supervisor, seven departmental directors, five general managers, eight Support Office team members, three RIA team members, and one former family member who had recently joined the Schlegel team as a horticultural therapist. In addition, we were joined by Liisa Sorsa, a professional graphic recorder I hired to create graphic recordings of the retreat, and University of Waterloo doctoral candidate, Kim Lopez, a classmate I hired to take notes and textually record the retreat. With the exception of Kim's fee, the venue and all costs associated with the retreat were covered in full by Schlegel Villages, including: 1) paid time for team member involvement as per their regular hourly wage or salary; and 2) meals, travel and lodging accommodations for team members, residents and family members attending the retreat.

In the most general terms, my partners and I wanted the Research Reflection Retreat to be an engaging, creative, fun, and collaborative opportunity for us to critically reflect on the process and impacts of our culture change journey to date. I will now describe the

specific reflection activities in which we engaged at the retreat, which were all clearly outlined in the formal agenda for the day (see Appendix 9.6).

Table 9.2. *Research Reflection Retreat List of Participants* (n=42)

Role/Position	SAT, Former SAT, or VAT	Village
Director of Recreation and Volunteer Services	SAT	Arbour Trails
Director of Food Services and Hospitality	VAT	Arbour Trails
General Manager	None	Aspen Lake
Senior General Manager	None	Aspen Lake
Neighbourhood Coordinator	VAT	Aspen Lake
Neighbourhood Coordinator	VAT	Aspen Lake
Housekeeping	SAT	Aspen Lake
Director of Recreation	SAT	Aspen Lake
PSW	VAT	Coleman Care Centre
PSW	SAT	Coleman Care Centre
General Manger	Former SAT	Coleman Care Centre
Recreation Supervisor	SAT	Riverside Glen
Director of Retirement	VAT	Riverside Glen
Recreation Team Member	VAT	Riverside Glen
Resident	SAT	Winston Park
Neighbourhood Coordinator	VAT	Humber Heights
Director of Nursing	Former SAT	Humber Heights
PSW	SAT	Glendale Crossing
PSW	VAT	Glendale Crossing
General Manager	None	Glendale Crossing
Horticultural Therapist/Former Family Member	SAT	Sandalwood Park
General Manager	None	Sandalwood Park
Neighbourhood Coordinator	VAT	Sandalwood Park
Director of Food Services	SAT	Wentworth Heights
PSW	Former SAT	Wentworth Heights
PSW	Former SAT	Wentworth Heights
Director of Recreation	VAT	Tansley Woods
Resident	VAT	Tansley Woods
Resident	SAT	Tansley Woods
Cook	SAT	Taunton Mills
Neighbourhood Coordinator	VAT	Taunton Mills
Chief Operating Officer	None	Support Office
Vice President of Human Resources	None	Support Office
Recreation Consultant	SAT	Support Office
Education Consultant	None	Support Office

Journalist/Storyteller	None	Support Office
Director of Support Office Services	SAT	Support Office
Director of Purchasing and Special Projects	None	Support Office
Director of Business Process Development	SAT	Support Office
Associate Director of the CLRI	SAT	Schlegel-UW RIA
Researcher	None	Schlegel-UW RIA
Vice President	Former SAT	Schlegel-UW RIA
Total Number of Participants:		42
Facilitation Team: Doctoral Candidate/CPAR Researcher, Graphic Recorder and Note-taker		

At the retreat, I first introduced the purpose and planned activities for the day, fully informing participants of what the experience would entail, what their contributions would include, and how the information would be subsequently used as part of this research project, including administering a written informed consent. Everyone present consented to participate and returned a signed consent form.

Following the formal consent process, I invited all participants to use the large, blank Post-it Notes on each table for a “Thought Wall Activity.” In this activity, each participant had all day to write on the Post-its a response to the following question: “What three words would you use to describe our culture change journey?” I pre-populated a wall with words interview participants used to describe our culture change journey. Retreat participants contributed their thoughts throughout the day by sticking their Post-its to the wall. At the end of the retreat, all of the words on the wall were synthesized into a *Wordle*, demonstrating the relative frequency of each culture change descriptor. Figure 9.1 (below) is the result of this day-long activity.



Figure 9.1. *Words to Describe Schlegel Villages' Culture Change Journey*



### **Reflecting on Our Culture Change Process**

After introducing the Thought Wall Activity, I offered a description and instructions for the morning World Café activities, designed to help us reflect on our culture change *process*, while in the afternoon we would devote our efforts to considering our culture change *impacts*. Since introducing the World Café format at the 2009 operational planning retreat, we continued engaging in dialogue in this format regularly across the organization. In other words, most people present at the retreat were familiar with the structure and flow of a World Café process.

First, I described the five World Café topics to be discussed that morning, each focusing on a different aspect of our culture change process, using a tree metaphor. These topics included the following:

- 1) Table 1: Appreciating and deepening our roots (key aspects of the organizational culture that make our culture change journey possible, effective and sustainable)
- 2) Table 2: Strengthening our process (our trunk) by strengthening the SAT
- 3) Table 3: Strengthening our process (our trunk) by strengthening VATs
- 4) Table 4: Reflecting on and growing opportunities for authentic participation of all Village members in the culture change process (our growth rings)
- 5) Table 5: Advice we would give to another organization wishing to embark on a culture change journey

After offering a description of these topics as well as instructions for the World Café, I asked participants to self-select the two World Café topics of greatest interest to them, around which they would engage in discussion during the activity (two table discussions for each participant). Prior to the retreat, I recruited facilitators for each World Café topic. Before asking participants to move to their first World Café table, I described the *research reflection data packets* that each facilitator would share with table guests in facilitating the World Café discussions. These research reflection data packets included: 1) topic-specific interview quote reports; 2) organization-level Quality of Life (QOL) Survey results from 2011 - 2013; 3) an organization-level summary report from the 2013 Conversation Cafés; and 4) organization-level Team Member Engagement Survey results from 2013.

Once participants moved to each of their two selected World Café tables, they were initially asked to take a half hour to distribute, read and discuss the content within the

research reflection data packet for their topic before engaging in the specific activity designed for that particular topic. Interestingly, as I watched the groups open and review the data in the packets, most people pretty much ignored the survey and Conversation Café data and went straight to the interview quote report for their topic. One of the facilitators removed the staple from the report and then evenly distributed the pages of quotes among group members. The other facilitators quickly took notice and did the same. Everyone was really into the quotes. The room was dead silent for 30 minutes as group members read and exchanged pages. Then, drawing on their own experiences as well as their interpretations and understandings of the research reflection data, participants engaged in thirty minutes of group discussion to complete their specific World Café activity, before repeating the process at a second chosen table.

### **Appreciating and Deepening our Roots: World Café Table 1**

The activity engaged in by Table 1, considering the topic of ‘appreciating and deepening our roots’, began by asking participants a set of key related reflection questions. The first question asked participants, “Reflecting back to the Fall of 2009, what key aspects of our organizational culture at that time do you think made it possible for us to embark on a culture-change journey?” Among the two table discussions that took place related to this question, the table facilitator identified and summarized a number of themes identified by participants as key aspects of the organizational culture. These themes included: servant/serving leadership values; vision and commitment of senior leaders; a commitment to resident-centredness; strong and trusting relationships; a commitment to collaboration on all levels, inviting all Village members to participate; a beautiful physical environment; the

health and growth of the organization; Ron Schlegel's passion for innovation and research; and a sense of dissatisfaction with the status quo.

The second activity at Table 1, invited participants to consider the key aspects identified as the roots of our culture change process, and to draw them as roots on a tree: "The longer and deeper the root, the stronger its presence in our organization in the Fall of 2009. The shorter and more shallow the root, the weaker its presence in the Fall of 2009, though still an important enabler of our culture change journey." After drawing and labelling our roots, participants were asked to circle any roots that were vital to have with some measure of strength before embarking on a culture change journey, almost like prerequisites. Among all of the key organizational aspects identified in activity one, the participants identified servant/serving leadership values; vision and commitment of senior leaders; a commitment to resident-centredness; strong and trusting relationships; and a commitment to collaboration on all levels, inviting all Village members to participate, as the strongest and deepest roots, all of which were also considered vital to the culture change journey.

The third activity at Table 1 asked participants to reflect on our 'roots' in 2014 by asking, "What key aspects of our organizational culture today, make it possible for us to continue and sustain our culture change journey?" Participants identified the following roots as currently supporting our culture change efforts: strengths-based leadership; a commitment to collaboration on all levels, inviting all Village members to participate; vision and commitment of senior leaders; team member empowerment; multiple educational opportunities designed specifically to support culture change; the SAT and VATs; servant/serving leadership values; commitment to research and innovation; using data to engage in meaningful conversations; creation of neighborhood coordinator role;

neighborhood team development; a storytelling culture; resident input; and commitment to mission, values and aspirations.

The Table 1 discussions concluded with a fourth activity, in which participants were invited to consider the depth of each root, this time in terms of its presence today (2014), and to identify any roots that require further growth in order for our culture change journey to be effective and sustainable. The deepest roots identified for 2014 were: servant/serving leadership values; a commitment to collaboration on all levels inviting all Village members to participate; commitment to mission, values and aspirations; and multiple educational opportunities designed specifically to support culture change. Those aspects identified as requiring further growth for the culture change journey to remain sustainable in the future included: resident input; creation of neighborhood coordinator role; neighborhood team development; a commitment to collaboration on all levels inviting all Village members to participate; multiple educational opportunities designed specifically to support culture change; and using data to engage in meaningful conversations.

### **Strengthening the Support Advisory Team: World Café Table 2**

The two groups of World Café participants that joined for the Table 2 discussions considered the health and functioning of the Support Advisory Team (SAT). They were simply asked to consider two questions to inform their reflection discussion regarding the SAT: 1) “What is working well?” and 2) “What are some ideas for improvement?”

Table 2 participants listed many key factors relating to the SAT that they believed were “working well.” SAT aspects listed as working well are listed below in Table 9.3. Table 2 participants then followed up this discussion of what was working well about the SAT with

a discussion outlining recommendations and ideas for improvement. Ideas for SAT improvement are listed below in Table 9.4

Table 9.3. *“What about the Support Advisory Team is Working Well?” Responses*

- Inclusion of all stakeholder groups; residents, family members and team members all on equal footing
- Resident involvement is important to our success
- Taking the time at meetings to socialize and get to know each other better is a part of our success
- Ability not to have to follow the agenda at each meeting, but to take a more organic approach and, at times, honour tangents that can be important
- Appreciative inquiry approach
- It’s very welcoming to newcomers
- Consistent and regular review and use of our guiding principles at each meeting
- “Recommendations” come from the SAT rather than “directions” from the organization
- The SAT’s recommendations have greater value because they come from a collaborative process involving all stakeholder groups
- Cross-pollination of ideas from VATs to SAT to VATs
- Having SAT members provide support to the VATs
- Informative guest speakers

Table 9.4. *“What are Some Ideas for Improving the Support Advisory Team?” Responses*

- Start bringing guests to SAT meetings; a guest that would be able to help the SAT member ‘spread the word’ to other Village members; a guest could be someone who is having trouble understanding culture change or someone who is very passionate about it and wants to learn more
- Use technology resources (e.g., Schlegel Marketplace, Facebook and Twitter) to share our culture change story, but do not ‘put all of our eggs in this basket’ because some Village members prefer non-computer-based resources such as a printed newsletter, while others prefer a one-on-one discussions.
- In our story-telling, point out and celebrate the small things; the small successes that add up. Culture change isn’t always a big idea.
- Anyone who comes to SAT meetings should be carefully selected and able to contribute to the discussion at-hand.
- Use newsletters more strategically to promote and provide information about culture change.
- SAT members could sit down more often with small groups of residents, family members and team members to provide information and ask for feedback (like mini-Conversation Cafés)

- VAT members could join the SAT on a rotating basis
- Use a team leadership model with roles that are distributed to support the co-chairs.

### **Strengthening Village Advisory Teams: Wold Café Table 3**

The reflection discussions taking place at Table 3 essentially replicated the discussion from Table 2, but in the context of the health and functioning of Village Advisory Teams (VATs). Participants were asked to consider the same two questions to inform their reflection discussion regarding the VATs: 1) “What is working well?” and 2) “What are some ideas for improvement?” Below, Table 9.5 reports on what the participants felt was “working well” about the VATs and Table 9.6 reports a list of the participants’ ideas for improvements on the VATs.

Table 9.5. *“What about Village Advisory Teams is Working Well?” Responses*

- Aspiration t-shirts are working well; very popular; team members are wearing them on Aspiration Fridays
- Information sessions and Aspiration Education Days are a great way to share information, gain feedback, ask people to complete commitment statements, and engage additional Village members in culture change work
- Photos of ‘Aspirations-in-Action’
- Silicone aspiration wristbands
- ‘Caught-in-the-Act’ board to recognize team members who are actively promoting the aspirations
- Established a consistent date and time to hold VAT meetings each month
- We’re constantly seeking out and identifying Village members who are aligned with culture change values and eager to help out

Table 9.6. *“What are Some Ideas for Improving Village Advisory Teams?” Responses*

- Some people don’t understand what culture change is, so we have to continue our education efforts
- Sometimes, a lot of information can be overwhelming, so we need to simplify culture change and talk about ‘putting living first’
- Have VAT members facilitate annual Conversation Cafés to enable ongoing conversation

- Get more leadership team members involved on the VATs, or at least ensure their total support
- Get more people involved on the VATs and increase participation of direct care staff
- Have more conversations about culture change at huddles and Neighbourhood Team Development Days
- Mingle before you meet; spend some time socializing and building relationships at VAT meetings
- During orientation, advise new team members on the different teams they can join
- Include a VAT update on the agenda of leadership team meetings
- Have a guest speaker from another VAT join your VAT meeting to share what's happening at their Village
- Have all neighbourhood coordinators plus one person from each neighbourhood (either a resident, family member or team member) on the VAT.

#### **Growing Opportunities for Authentic Participation: Wold Café Table 4**

Participants who selected the Table 4 reflection discussion *Reflecting On and Growing Opportunities for Authentic Participation* engaged in a process of “mapping the growth rings” of Schlegel Villages’ culture change journey. The table facilitator provided participants with the following instructions for the discussion (after their half hour review of the previously described research reflection data packet):

Activity description: If we think of Schlegel Villages’ culture change journey as a tree, imagine looking at a cross-section of the trunk. We would see growth rings. The concentric cycles of our culture change process are like the growth rings which support and strengthen a common centre. In the early days of our journey (2009), a few individuals came together around a shared concern, with hope for the future. Then Bob shared these ideas with the General Managers, who also shared this concern and hope. Then a group of 140 Village members were asked to consider these ideas at the 2009 Operational Planning Retreat. That group made the collaborative decision to embark on a culture change journey. The first step was to develop the Support Advisory Team. Then we engaged more and more people in the culture change process through the use of Appreciative Inquiry, Village Advisory Teams, and so on. Over the years, as each new Village member engages in our culture change process, our growth rings spread outward, creating a strong core.

Using the image provided, map and label the ‘growth rings’ of our culture change process. Think of ‘growth’ in terms of inclusion and engagement of Village members.

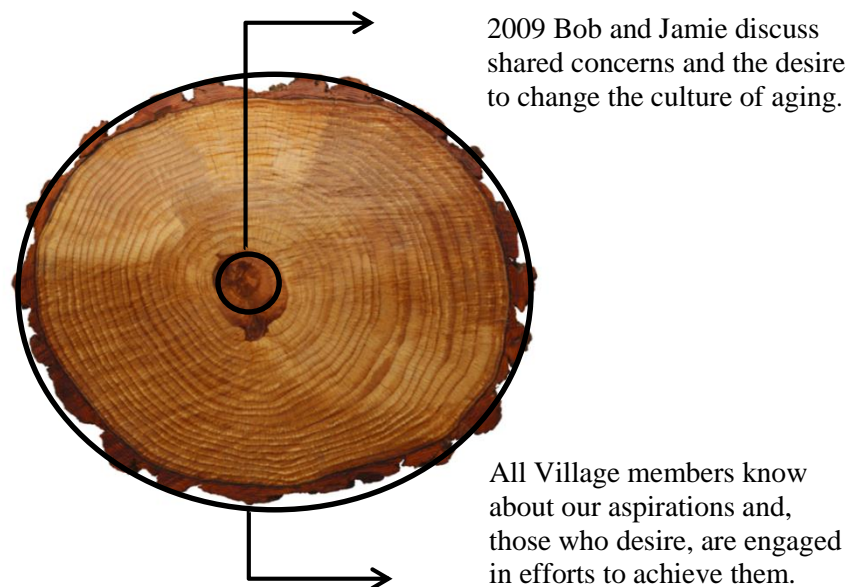


What are the significant events of our journey? When did they occur, and approximately how many Village members were involved? Imagine the innermost ring represents the car trip Bob and Jamie took from Kitchener to Windsor in the summer of 2009, when they discussed Fagan’s (2003) culture change article. Imagine the outermost ring is equal to *all* Village members knowing about our aspirations and, for those who desire, being engaged in efforts to achieve them. After mapping our growth to the present day, answer Questions 1 and 2.

Thus, participants first “mapped our growth” on a cross-section diagram of a tree (Figure 9.2), labeling the different growth rings as different significant events in the culture change journey.

In the mapping exercise, Table 4 participants identified several additional events, not previously offered by the table facilitator in the introduction, that also contributed to the progress of the culture change journey by growing opportunities for authentic participation of Village members. These included participation of Ambassadors in the Pioneer Network conference, Conversation Cafés, implementation of the Quality of Life Surveys, Culture Change Roadshows, and the *Walk With Me* Canadian Culture Change Conference.

Figure 9.2. “Mapping Our Growth” Diagram



After labeling the growth rings on the diagram, demonstrating the significant events of the process, participants reflected on the following question: “Given our growth thus far, what do you see as some important next steps on our journey and what are some specific strategies we can use to achieve each one?” The results of this discussion are listed below in Table 9.7.

Table 9.7. *Next Steps and Strategies to Increase Participation in Our Culture Change Process*

- Increase communication with residents both formally and informally, and continue building authentic partnerships, by inviting residents to huddles and neighbourhood meetings and by sharing information and gaining feedback at Residents’ Council meetings and through one-to-one ‘coffee conversations’.
- Recruit family members to join the VAT by giving presentations at Family Council meetings.
- We’re data rich, but information poor. We need to share data Village-wide through the use of posters, online, in newsletters, and on team member boards, and then keep the dialogue going. Knowledge is power only when it’s shared.
- Increase culture change-related communications with team members and other stakeholders through a variety of ways, including: one-to-one conversations, Aspiration Days, huddles, and talking point cards over a cup of tea.
- It’s important to maintain the AI process within the Villages. Reflect on our progress and celebrate our success! Keep it positive.
- Keep making and wearing culture change-oriented t-shirts.
- Re-introduce and re-commitment to the aspirations on each neighbourhood. Remember that ‘changing the culture of aging’ is one of Schlegel Villages’ five key success factors.
- Be mindful of the language we use and focus on keeping it user-friendly so our message is not lost.
- We’re expanding our growth rings outside of Schlegel Villages by sharing our story at conferences, giving tours, teaching our counterparts at other organizations about culture change, and through our sponsorship and involvement in the first Canadian culture change conference, hosted by the RIA.
- “If we do these things, then soon a tree becomes a forest.” (resident quote)

After discussing next steps in the culture change journey, participants at these two tables then responded to the second question (and its various sub-questions), relating to

whether Schlegel Villages had reached a ‘tipping point’ on its culture change journey.

Outlined in Table 9.8 are the questions that were posed during this segment of the activity, as well as the responses (bulleted) that were generated during the discussion.

Table 9.8. “*Have We Reached a ‘Tipping Point’ on Our Culture Change Journey?*”  
*Responses*

Introduction: A ‘tipping point’ is a point in time when a sufficient number of group members dramatically change their behaviour by widely adopting a previously rare practice to such an extent that it becomes part of the cultural fabric of the entire group.

Question: Applying this concept to our culture change journey, have we reached a tipping point yet?

Table 4 Response:

- It depends on the Village. Some Villages have reached a tipping point, but as a whole organization, we are not there yet.

Sub-question: If yes, what would you describe as the most significant indicator? In other words, how do you know we’ve reached a tipping point? As evidenced by what?

Table 4 Response:

- For those Villages who have reached the tipping point, the language has changed, and for other Villages, the language is changing. That is one indicator. Another indicator is when we no longer have to explain culture change. It is just who we are and what we do.

Sub-question: If no, what do you think would enable us to reach the tipping point?

Table 4 Response:

- Good communication and persistence in spreading the word. Sometimes this works best one-to-one over a cup of coffee or tea. It doesn’t always have to be a big campaign.
- A number of programs are also helping us spread the word and engage Village members with culture change values, including *Neighbourhood Team Development* and *LIVING in My Today*.
- The shift from departments to self-direct neighbourhood teams will also enable us to reach the tipping point.

### **Advice We Would Give to Other Organizations: Wold Café Table 5**

Participants at Table 5 engaged in a facilitated brain-storming session to specifically consider the *Advice We Would Give to Other Organizations Wishing to Embark on a Culture*

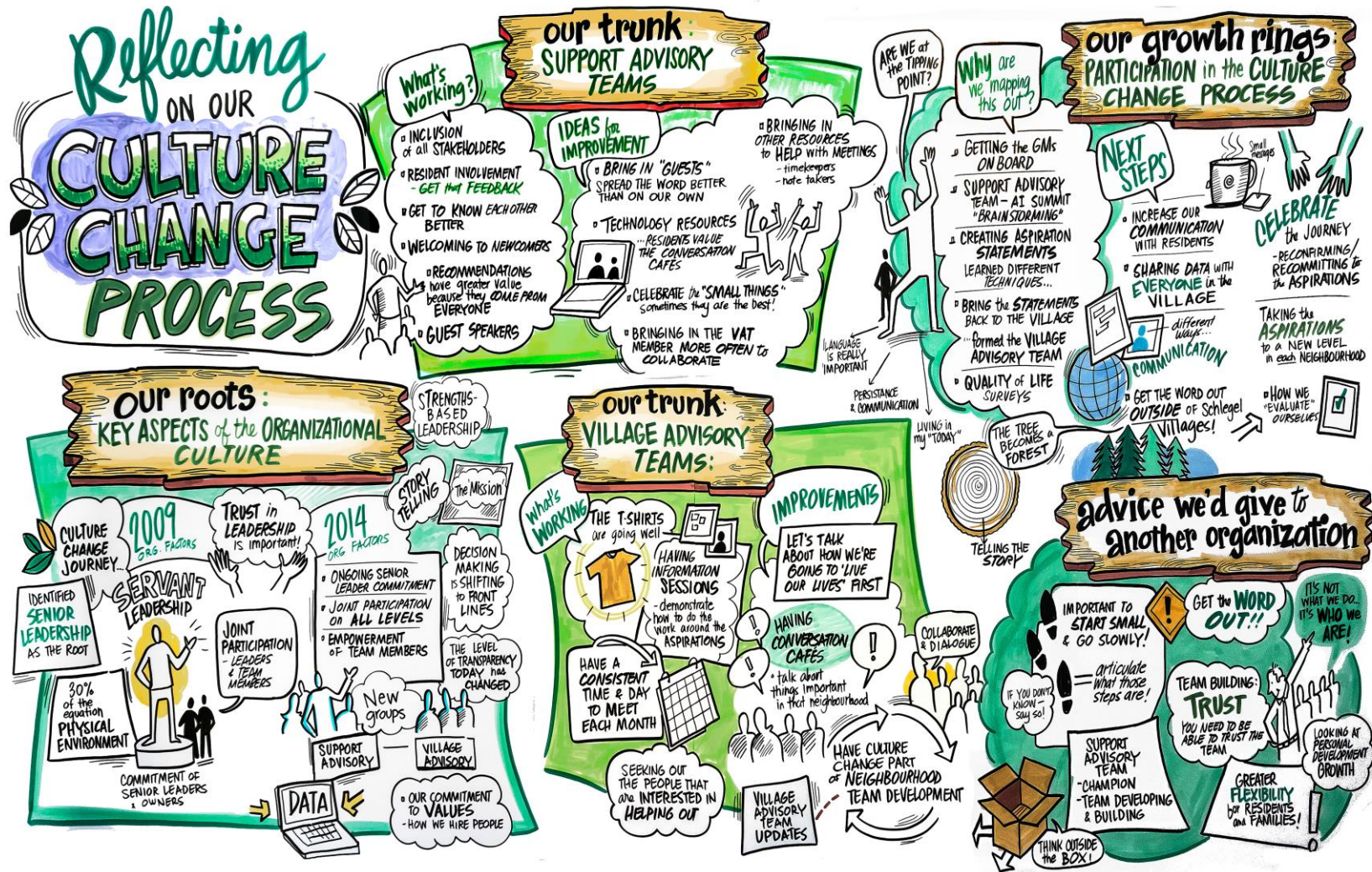
*Change Journey.* First, each participant was asked to “brainstorm a list of advice you would give to another organization wishing to embark on a culture change journey.” They were then instructed to “please collaboratively identify the ‘top 5’ pieces of advice we would give to another organization.” Below, Table 9.9 outlines the key advice offered by participants.

Table 9.9. *Culture Change Advice for Other Organizations*

- |  |
|--|
| <ul style="list-style-type: none"> <li>• Take small steps and move slowly. It is important to take small steps to make it feel natural and to ensure everyone knows what the steps are. Set yourself up for success. It is okay to be nervous at first. You will build and strengthen the journey as you go. It doesn't happen all at once. So be patient, and take your time. Admit you don't know what will happen. If you don't know, say so. You will figure it out together. But make sure you know what you're talking about. Articulate concepts so they are tangible, and not abstract. Clarify potential implications. Get the word out early and creatively (e.g., social media). Culture change is an authentic and organic process.</li> <li>• Work on team-building, developing trust, and role clarity. Get everyone involved, but really work to encourage and engage the 'right' people. Consider attitudes and who wants to be part of the journey. You have to trust your team. People want to do a good job. People want to be engaged and care. It is best to lead by example. The VAT can support these processes and advise. Within a team, there also needs to be a champion to mobilise a participatory process that can be flexible.</li> <li>• Support resident and family flexibility. Flexibility is crucial to the entire process.</li> <li>• Support out-of-the-box thinking. Empower teams to make decisions, be prepared to take risks and to know there will be mistakes along the way. Encourage courage; accepting that risk is part of the process. Make mistakes and learn from those experiences. Be real and authentic, and make it your own. Culture change is not what we do, it's who we are. Organizations should reflect on this before starting: How do you know it's real? Do we sense it intuitively? Also, you can't compare your process with others' processes.</li> <li>• Encourage personal development and growth. Understand that some people will start at different places and have different dreams and different experiences. Understand the importance of working alongside and coaching. Again, it's not what we do, it's who we are. This state of mind cannot be taught. It must be experienced.</li> <li>• Know your organizational attitude (i.e., “business” side). Organizations must embrace the “out-of-the-box” factor. Be open to learning from yourself and others. Don't be defensive. Be humble enough to learn from others. Realize what are leading indicators (e.g., investment in people) and what are lagging indicators (e.g., finances). Truly focus on what works for residents and families.</li> <li>• Understand the centrality of relationships and community development. We need to create a place where love matters, opening hearts and minds.</li> </ul> |
|--|

After each group completed their discussion about the culture change process, a representative presented to the larger group including all retreat participants, reporting on their discussion. After each group presented, the larger group had an opportunity to contribute additional reflections and comments. As each group presented (on the five respective process elements), Liisa Sorsa, graphic recorder, created a real-time image reflecting the highlights from the World Café discussions (Illustration 9.1). This graphic recording summarizes our reflections regarding Schlegel Villages' culture change journey in terms of our process, including what worked or is working, ideas for future improvement and advice we would give to other organizations.

Illustration 9.1. Reflecting on Schlegel Villages' Culture Change Process: A Graphic Recording of Our Collaborative Reflections



## **Reflecting On Our Culture Change Impacts**

After lunch, a similar process was followed as participants reflected on the *impacts* of our culture change journey. These impacts were explored in terms of the organization's progress toward the eight aspirations. Specifically, participants formed groups around the aspiration of greatest interest to them (8 aspirations = 8 groups) and critically reflected on our progress in achieving that particular aspiration. The process of engagement was the same for each of the eight aspiration groups. First, each group took thirty minutes to review the *research reflection retreat data pack* for their selected aspiration. These data packs included information relevant to their selected aspiration from each of the following sources: quotes from the reflection interviews; the Team Member Engagement Survey results; the Quality of Life Survey results; and the Conversation Café results. Again, it appeared that participants were most interested in the interview data, as the staples came out, pages got distributed, and the room fell into total silence. After reviewing the information in the aspiration data packs, each group began by reading a description of the aspiration they had selected to discuss. Next, they selected a note-taker and time-keeper to record and monitor a 30-minute discussion reflecting on the following six questions relating to progress toward achieving their selected aspiration:

- 1) What success has been achieved regarding this aspiration?
- 2) What do you think enabled this success?
- 3) What challenges have we encountered in our efforts to [achieve this aspiration]?
- 4) Why do you think those challenges exist?
- 5) What further changes do you think are necessary to achieve this aspiration?
- 6) What do you think would help enable those changes?

After their 30-minute discussion, groups then identified an artist within their group to graphically depict the progress made toward achieving their selected aspiration, using a tree metaphor. The instructions included the following guidance for the artist in depicting the aspiration (30-minute exercise):

Building on your previous discussion and responses, imagine our culture change journey as a tree with nine branches. The tree trunk represents our culture change process, eight of the branches represent our aspirations, and one branch represents unexpected impacts or changes.

In this way, each group was invited to draw their selected aspiration as a single branch. To do so the group offered their thoughts, input and guidance to the artist by reflecting on the following seven questions in terms of their aspiration-branch: Imagine your aspiration as a tree branch...

- 1) How long is the branch representing this aspiration (relative to the branches of the other aspirations)?
- 2) How thick is the branch?
- 3) How healthy is the branch?
- 4) What is the texture or feel of the branch?
- 5) Does the branch have leaves or bear fruit, or is the branch dead and broken?
- 6) Are there any smaller branches growing off the branch? If so, how would you describe those branches? What do they represent?
- 7) What else can you tell us about this branch? Is there anything surprising or interesting about it?

The extensive data generated during the aspiration-focused group discussions is all outlined in Table 9.10 (below), organized by aspiration and concluding with each group's overall summary and graphic representation. Again, as the groups each presented a description and the graphic representation of their discussion, Kim Lopez transcribed their verbal presentations (included in Table 9.10) and Liisa Sorsa recorded highlights on a single synthesized graphic representation of all eight aspiration discussions (Illustration 9.2). This



graphic representation serves as a summary of the successes and further changes needed for the promotion of each aspiration.

Table 9.10. *Complete Results of Small-Group Reflections regarding the Impacts of Schlegel Villages' Culture Change Journey*

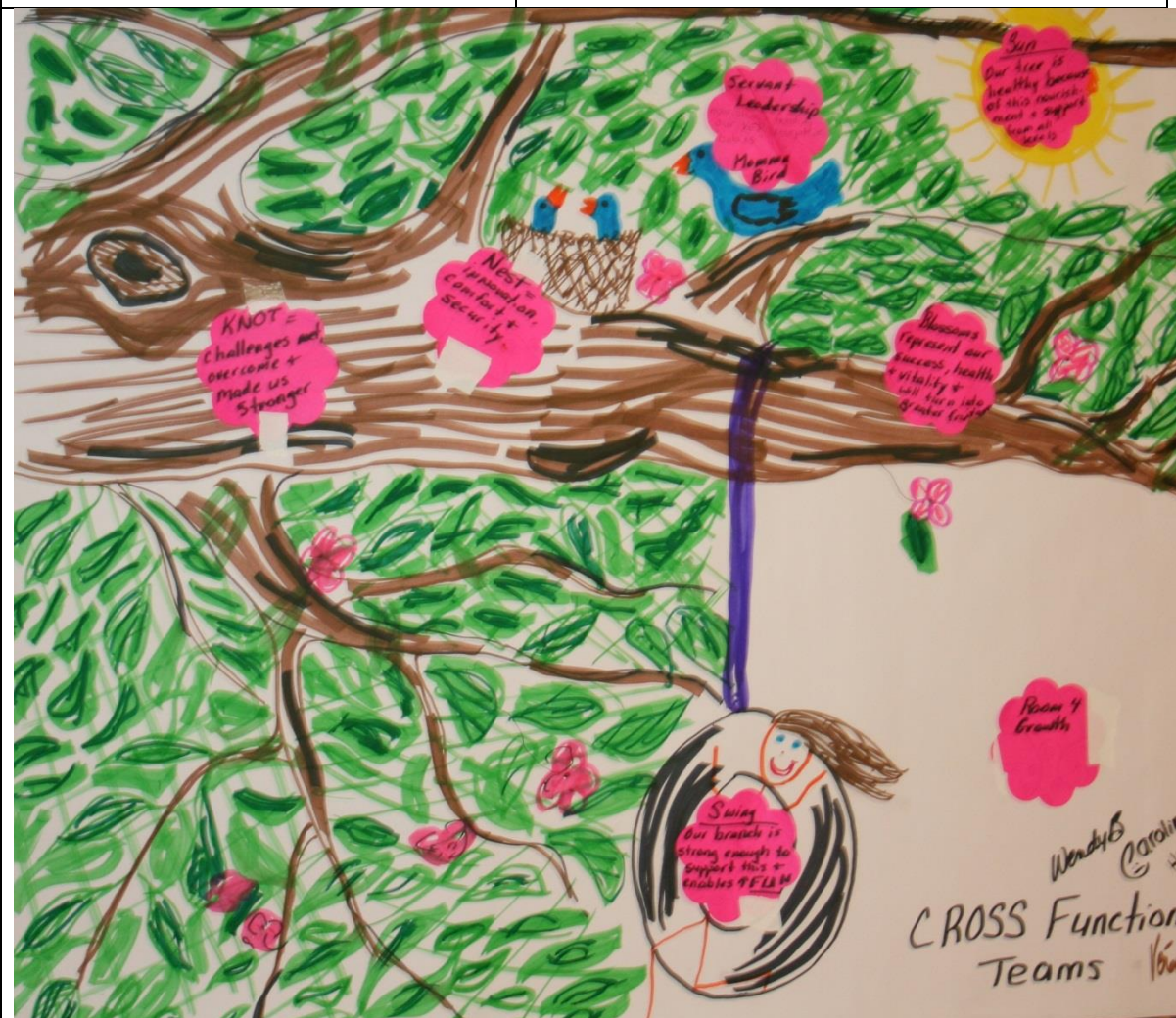
<b>Promote Cross-Functional Teams</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Our teams realize it is everyone's job.</li> <li>• Teamwork is empowering.</li> <li>• Increased appreciation for each other's roles</li> <li>• We've developed strong, supportive relationships with all departments.</li> <li>• There are more relationships behind everything.</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Village Advisory Teams</li> <li>• We give team members adequate tools at orientation.</li> <li>• Strong relationships</li> <li>• <i>Walk-a-Block</i> and <i>Walk-a-Mile</i> programs</li> <li>• Mentoring within the team</li> <li>• Being accountable to each other</li> <li>• Huddles</li> </ul>
What challenges have we encountered in our efforts to promote cross-functional teams?	<ul style="list-style-type: none"> <li>• Perception of not being 'welcome' in department</li> <li>• Sustainability of programs (it's sometimes hard to keep programs going)</li> <li>• Effective communication (lost in translation)</li> <li>• One-sided cross-functionality</li> <li>• Time</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• Lack of communication. Are some people not aware, or are they not on board?</li> <li>• No clear instructions for how to do it</li> <li>• Perceived as doing something 'extra' on top of your current job</li> <li>• Lack of leadership or role models</li> <li>• Not knowing each other</li> <li>• Time</li> <li>• Existing culture that does not promote this aspiration</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Continuing education on aspiration statement</li> <li>• Reminding; it's a constant process</li> <li>• Keep going!</li> </ul>

What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Innovate ways of rewarding (e.g., winning a t-shirt)</li> <li>• Reach for the ‘stars’ to become a coach or mentor to drive the aspiration home.</li> <li>• Support team members</li> <li>• Praise and celebration</li> <li>• <i>Neighbourhood Team Development Days</i> teach us how to work in cross-functional teams (we don’t work like this at home).</li> <li>• Include all team members from all shifts and all departments.</li> </ul>
How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• It’s unique per Village.</li> <li>• It’s the longest branch because of our successes and its importance relative to everything we do.</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• Thick = strength; includes a lot of people</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• Very healthy</li> <li>• Powerful</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Robust, branching out, still growing, sunshine, hope</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• Flowers, animals (nests)</li> <li>• Holds a swing (fun) → residents</li> <li>• Some knots = challenges met, overcome and made us stronger</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• Yes, lots new growth</li> <li>• Branch continues to grow</li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	<ul style="list-style-type: none"> <li>• Whatever makes it healthy</li> <li>• Keeps the whole tree balanced</li> <li>• Helps us overcome barriers</li> </ul>

**Summary for Promote Cross-Functional Teams**

(live transcription)

[This aspiration's branch is:] Robust, strong, growing and branching out further. Some challenges (knots) make it a stronger branch. There are leaves, a nest, a lot of animation, but also comfort, security. There's a mama bird and baby bird, signifying servant leadership, nourishing, needing, and welcoming new team members, guiding, and teaching. Blossoms signify successes, hope, vitality, successes in the future. There is room for growth in the future. And there's a tire swing, supported by the strong branch.



<b>Create Opportunities for Meaningful and Shared Activities</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Successes come when spontaneity is embraced.</li> <li>• One-on-one conversations are a great success; having the time to do it and being allowed</li> <li>• Singing with each other</li> <li>• Taking the time to learn what's meaningful</li> <li>• Float shift focused on meaningful and shared activities; allows for spontaneity</li> <li>• Masterpiece Gala and Schlegel Olympics</li> <li>• Painting fingernails</li> <li>• Taking a task and putting a different spin on it</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Leadership knows that meaningful activities can come before the task. The task will still get finished.</li> <li>• Success breeds success. Team members see things working and they know residents better so they can find others with things in common and get them together.</li> </ul>
What challenges have we encountered in our efforts to create opportunities for meaningful and shared activities?	<ul style="list-style-type: none"> <li>• Cross functional teams can be a barrier, people are still focused on their routines and they are afraid of stepping on toes.</li> <li>• Time continues to be a challenge. The tasks must get done!</li> <li>• Some team members just don't lean that way.</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• People have their own way of doing things.</li> <li>• People still have the idea of silos</li> <li>• Shifts tend to still be divided – morning, evening, night</li> <li>• Work still needs to be done to have everyone realize everything needs to be 'for the good of the neighbourhood'.</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Breaking down the barriers; "We're all accountable to our neighbourhood."</li> <li>• Keep shifting our language</li> <li>• If we have success in true cross-functionality, then we'll have success in natural opportunities for meaningful and shared activities.</li> </ul>
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Get rid of the old language (shift, feeders, etc.) and roles as well.</li> <li>• Continue to break down silos; remove labels</li> <li>• Realize that a lot of what we do <i>is</i> a meaningful and shared activity and with a little effort, these events can be reached.</li> </ul>

How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• We see it as solid in some Villages and not as much in others. So, it's mid-length.</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• Sturdy enough to hang a long swing at its base</li> <li>• Skinnier at the end</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• Quite healthy, but there is lots of room for growth</li> <li>• Some winters might be harder than others. It will go through strong spurts of growth and contained at other times. It will need constant pruning.</li> <li>• It is very healthy and it supports a healthy bird and a squirrel (cross-functional).</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Rough and scarred in the older sections as time and challenge have worn upon it. But smooth at the end where it's fresh and growing with new buds and new ideas.</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• There are leaves but many are still budding and there is fruit, each success is a fruit – but it isn't there constantly.</li> <li>• It is very healthy.</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• Yes there are. There are off-shoots and some of them will grow strong and some will not. This is where the pruning comes in. We have to have the knowledge and guts to prune, and prune ruthlessly, to cut off parts that aren't growing.</li> <li>• The smaller branches represent other teams, Villages and successes.</li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	<ul style="list-style-type: none"> <li>• It's bendy.</li> <li>• It's strong but it can still bend and be flexible, not matter how hard the wind blows</li> </ul>

**Summary for Create Opportunities for Meaningful and Shared Activities**

(live transcription)

“This branch is long, strong and sturdy, scarred because of challenges, but still healthy and is going to have spurts of growth and strength, and times when growth is not so great. Trimming or pruning is necessary for flourishing to occur. It’s a bendy and flexible branch.”



<b>Connect Research and Innovation to Village Life</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Walk with me</li> <li>• Improvements are a result of research in one way or another</li> <li>• Recent communication strategies, research matters</li> <li>• More people practicing balance after balance research</li> <li>• Employees benefit from results of research through training</li> <li>• Upcoming research awareness day</li> <li>• Integration of culture change research into operations</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Building capacity of RIA team</li> <li>• Understanding of different forms of research (e.g., participatory)</li> <li>• Culture change research involvement from residents, family members and team members</li> <li>• Building strong partnerships</li> </ul>
What challenges have we encountered in our efforts to connect research and innovation to Village life?	<ul style="list-style-type: none"> <li>• Lack of interest</li> <li>• Way we think about research (i.e., researchers not travelling, researchers not passionate about really learning)</li> <li>• Not an aspiration statement that can easily be done independently at the Village level</li> <li>• Research is done <i>to</i> rather than <i>with</i> the Villages.</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• People don't really know what research means</li> <li>• Alignment of operational objectives and research objectives</li> <li>• Way people think about research</li> <li>• Perhaps researchers/students aren't comfortable interacting with residents</li> <li>• Lack of articulation of RIA/SV relationships</li> <li>• Some researchers are only focused on their research</li> <li>• Research is scary – it is more than statistics</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Researchers need to be educated about RL/LTC</li> <li>• Develop an awareness of what research is</li> <li>• Research doesn't have to be part of RIA; it is already happening in the Villages</li> <li>• More open and honest communication between RIA and SV about the partnership and what the shared vision is</li> </ul>

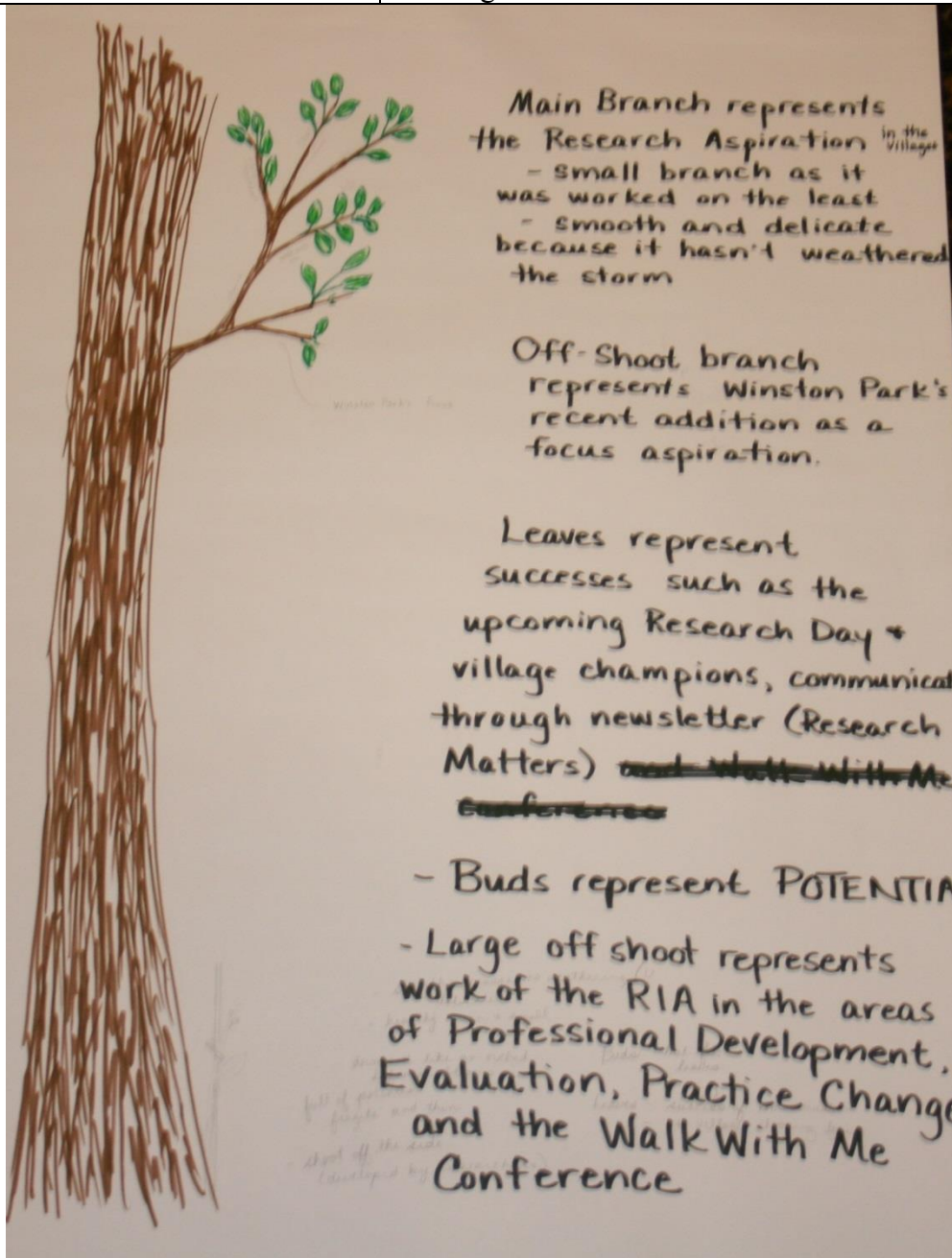
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Researcher orientation program, student exposure to residents (e.g., help in the dining room)</li> <li>• If RIA could articulate it's research values</li> <li>• Develop and articulate shared vision between SV and RIA</li> </ul>
How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• The branch is more like a new sprout... or shoot of a tree!</li> <li>• The aspiration feels like it should be connected to the other aspirations and is not its own separate branch. 7 aspirations with a link to research.</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• It is tiny, fledging</li> <li>• The aspiration has been dormant for some time</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• Healthy... just small!</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Smooth because it hasn't had to weather a storm!</li> <li>• Delicate in nature</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• The sprout has buds and just a few leaves.</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• There is one branch in addition to represent generated interest within the village that is embracing it.</li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	<ul style="list-style-type: none"> <li>• Slow and steady... building strength through nurturing so that is isn't long and spindly. Iceberg.</li> </ul>



*Summary for Connect Research and Innovation to Village Life*

(live transcription)

“It’s small, still sprouting but strong. Small and delicate because it hasn’t weathered the storm yet. Buds represent potential. Work of RIA in areas of professional development, evaluation, and practice change. If we are looking to connect research to Village life, it [research] should be integrated into the other aspirations that describe how we are defining life.”



<b>Offer Flexible Living</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Meal time changing/ PLA routines changing to resident choices</li> <li>• Choosing three daily routines (residents)</li> <li>• Getting to know the resident (not coffee talk) and resident getting to know team members</li> <li>• Listening to resident “not what family wants”</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• New routine with education</li> <li>• Sharing the success and celebrating the right successes</li> <li>• Communication with family</li> <li>• LIMT training</li> <li>• Village traditions and foundations pieces</li> </ul>
What challenges have we encountered in our efforts to offer flexible living?	<ul style="list-style-type: none"> <li>• Breaking routine/family views and opinions</li> <li>• Ethics</li> <li>• Meds be given out on time routines</li> <li>• Hiring new team members/education</li> <li>• Team member turn over</li> <li>• Bad communication between team members</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• Team members are afraid of change</li> <li>• Team members didn’t have good communication skills, may have to huddle more</li> <li>• Spending more time with TM that are having trouble with the change</li> <li>• TM wearing more than one hat, team members still responsible for their task</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Job routines/neighbourhood specific</li> <li>• More cross functional teams (training)</li> <li>• More education for team members</li> <li>• Cross training</li> </ul>
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Communication at hiring (what are their roles)</li> <li>• Having real communication – telling the team where we are going. Keeping the communication ongoing</li> <li>• Having the communication from the resident on how it is impacting resident</li> <li>• Making the research/data available for team members/families</li> <li>• Care plans not law</li> <li>• Neighbourhood routines, all team members working to make one master schedule. Our job routines are very restricting, everyone coming</li> </ul>

	together to discuss job routine, coming together to discuss routines as opposed to discussing job task silos, supporting one another's job tasks.
How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• Depends on how well each village is doing</li> <li>• So the branches never stops growing and has main shoots</li> <li>• Like "jack and the bean stock"</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• May be a little hollow (LTC)</li> <li>• May not a strong branch (LTC)</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• The internal desire is healthy</li> <li>• The external is not there yet</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Inside the sap is running</li> <li>• On the outside is fresh and young</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• It has leaves, little brown, green, and yellow</li> <li>• Education – LIMT and NTD</li> <li>• Has evidence by – restraints not being used, negative language, drugs not being used</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• Having an aspiration/branches growing together but maybe at different speeds</li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	<ul style="list-style-type: none"> <li>• Lots of things stopping us from doing things – Ministry (i.e., bee hive)</li> </ul>

**Summary for Offer Flexible Living**

(live transcription)

“It’s never ending, always room to grow, many shoots, a healthy branch, bears fruit, can sometimes be stunted (bee hives, but you don’t let these stings paralyze you) and by red tape, for example with restraints. The colourful fruits represent restraint-free living, LIVING in My Today training, empowerment, flexible dining, and honouring life routines.”



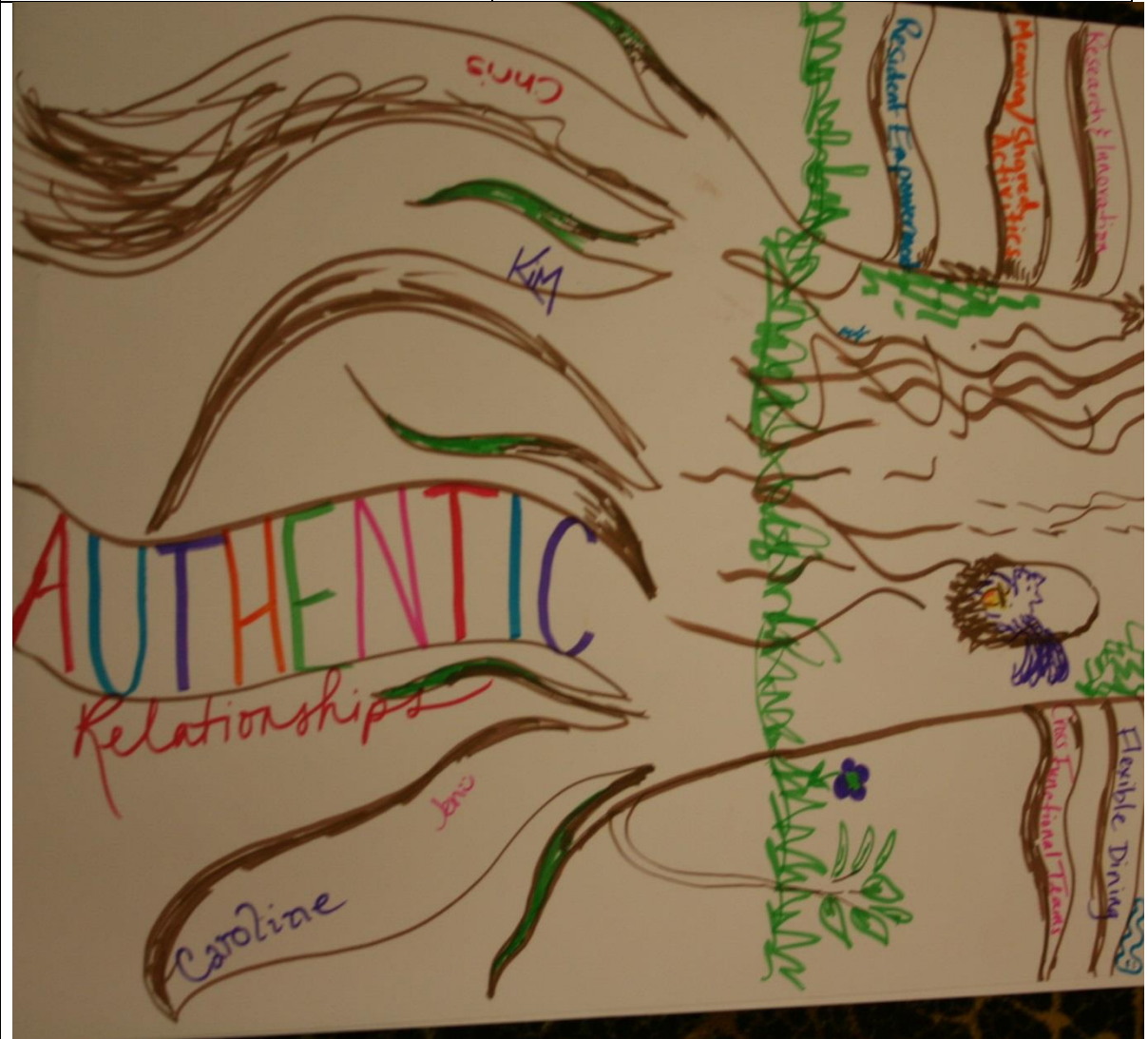
<b>Foster Authentic Relationships</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Residents inviting other residents for dinner</li> <li>• Team members caring for residents when they are hospitalized to shave, feed and care for them</li> <li>• Team members have birthday parties for residents. They buy the supplies out of their own pocket.</li> <li>• “Grand exit” or “honour garden” moving residents out the front door as opposed to the back doors</li> <li>• Team members (dietary) took over so others could be at the grand exit.</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Getting to know each other – neighbourhood gatherings</li> <li>• Working through conflict</li> <li>• Hiring the right people</li> <li>• Acknowledge successes</li> <li>• Share knowledge</li> <li>• T-shirts</li> <li>• Know likes and dislikes, it’s in the details</li> </ul>
What challenges have we encountered in our efforts to foster authentic relationships?	<ul style="list-style-type: none"> <li>• Willingness</li> <li>• Not reciprocated</li> <li>• Non-engagement of some team members/residents</li> <li>• New residents, new team members</li> <li>• Culture</li> <li>• Time</li> <li>• Language</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• Unique personalities</li> <li>• Some residents and team members are not happy to be there</li> <li>• Lack of understanding</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Hire the right minded people</li> <li>• Encourage more “social” and “get to know” time for team members, residents, and family members</li> <li>• Educate, empower, and opportunity</li> </ul>
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Freedom</li> <li>• Relationships are 90% of aspirations, without these relationships, these aspirations cannot move forward</li> </ul>

How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• We believe that the authentic relationships are the roots by which every aspiration grows from.</li> <li>• The stronger their roots/relationships the better the tree is able to stand during the storm.</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• The more established relationships are thick, where the new relationships are young, green, and thin</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• The roots are thick and healthy</li> <li>• Occasionally a root dies but a new one grows in its place</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Rough as every conflict/situation that relationship goes through makes the root stronger</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• It is the roots by which every tree/aspiration grows from</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• The size of the root represents the length/established relationships</li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	[Blank]

*Summary for Foster Authentic Relationships*

(live transcription)

“Roots of relationships are varied in newness and strength. The roots can be messy or neat, which is the ease of working with others. Supporting the trunk of the tree where there are knots, cavities, rough bark and smooth, etc. The authentic relationships aspiration comes naturally.”



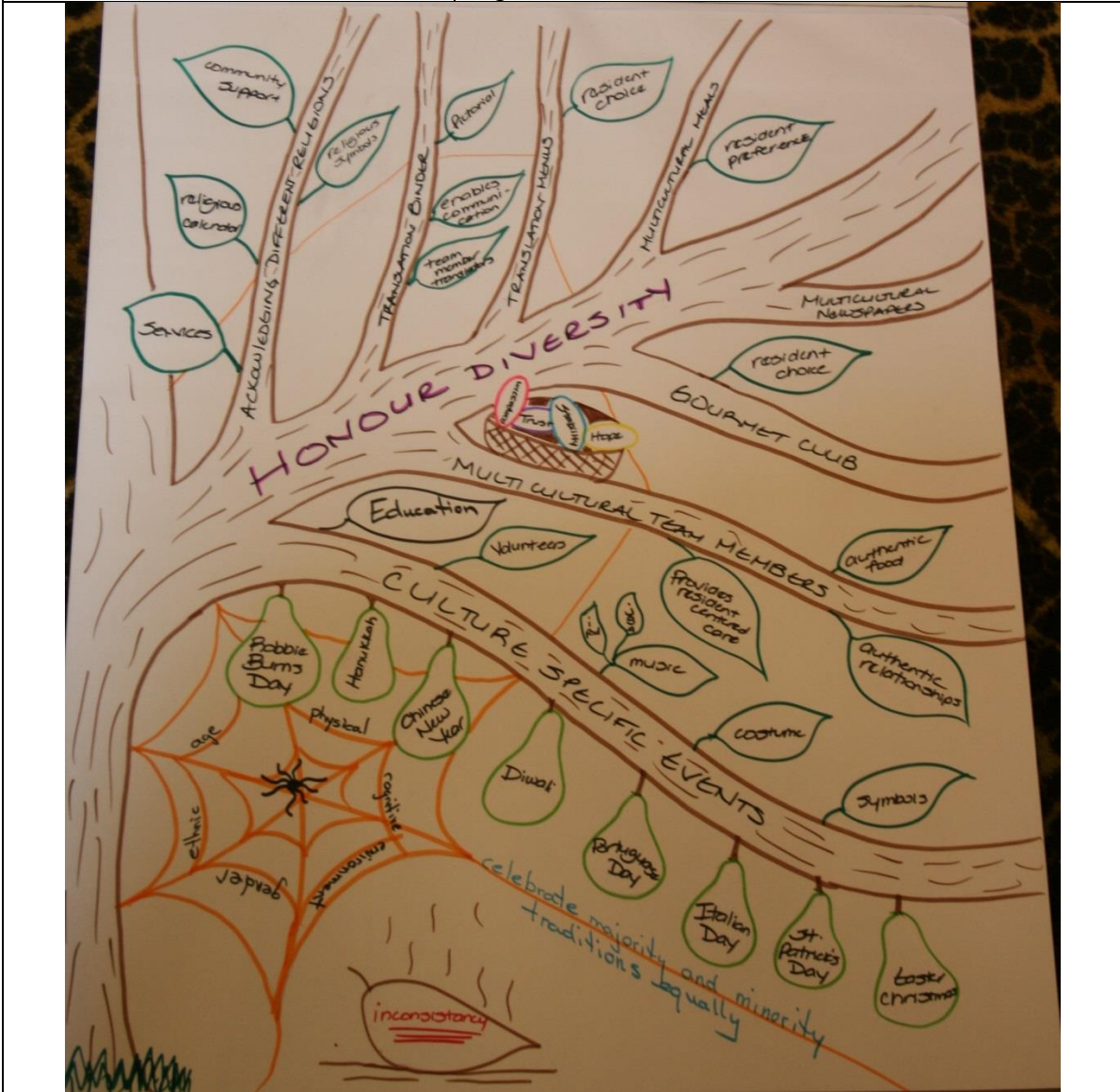
<b>Honour Diversity in Village Life</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Identify background at admission – also what they like and don't like</li> <li>• Meals that are tailored to resident backgrounds</li> <li>• Spiritual care – visiting chaplains and training of team members</li> <li>• BSO team for diversity in cognitive level</li> <li>• Celebrate majority as well as minority cultures</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Using team members and community resources</li> <li>• Multicultural volunteers</li> <li>• Changing mindset that diversity means celebrating majority and minority traditions</li> <li>• It's ethnic, physical, age, gender, environment, cognitive, and spiritual</li> </ul>
What challenges have we encountered in our efforts to honour diversity in Village life?	<ul style="list-style-type: none"> <li>• Time and resources to duplicate items into various languages</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• Time and resources</li> <li>• Consistency</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Translate resident rights into different languages</li> <li>• Will never achieve fully</li> <li>• Dietary and recreation teams work together and through neighbourhood team development</li> </ul>
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Respect and trust for the majority as well as minorities</li> </ul>
How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• Fairly short across all villages</li> <li>• The largest branch at Sandalwood</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• Fairly small across all villages</li> <li>• Thick and healthy at Sandalwood</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• Fairly short across all villages</li> <li>• The largest branch at Sandalwood</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Flexible – responds to the needs of residents</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• Bears fruit – have spotlight on specific days/celebration = fruit</li> <li>• Day-to-day</li> </ul>



**Summary for Honour Diversity in Village Life**

(live transcription)

“It’s a shorter branch because not very many Villages took this one up. But it’s a solid branch because of Sandalwood Park, multicultural meals, translation. There’s a fallen leaf which means inconsistency. But pictorials enable communication, and team members who are translators. We are acknowledging different cultural celebrations provided by the community members. We have multicultural newspapers, resident choice, education about religion/faith, cultural special events, diverse music, costumes, and symbols. These are fruits of our labour working towards cultural diversity. Now we have a database for different languages across the organization.”



<b>Promote Resident Empowerment</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Java music club</li> <li>• Narrative care plan (iCare plan) – step in the right direction (signing off on the care plan)</li> <li>• VAT team for those residents involved</li> <li>• Quality of life surveys</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Neighbourhood ambassadors and neighbourhood meetings</li> <li>• Neighbourhood specific</li> <li>• More intimate</li> <li>• Care plan requirement for the Retirement Homes Regulatory Authority (RHRA)</li> <li>• Daily huddles</li> <li>• Getting to know residents and “fixing” concerns</li> <li>• Getting onto the same page</li> </ul>
What challenges have we encountered in our efforts to promote resident empowerment?	<ul style="list-style-type: none"> <li>• Care conferences as a progress report card. Too childish?</li> <li>• What are the priorities for that resident</li> <li>• Clarifying what “empowerment” means to residents</li> <li>• Family members’ opinions</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• Family members think they know what is best – control and fear</li> <li>• How can we inspire trust?</li> <li>• Task-oriented</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Inspiring the residents’ council – change up the model</li> <li>• Putting trust in all team members to make the right decision/support</li> <li>• Safe/comfortable environment for everyone to address things that don’t meet residents’ expectations</li> </ul>
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Revisit <i>Excellence in Resident-Centred Care</i> (ERCC) with respect to working in a resident’s home</li> <li>• Mutual trust</li> <li>• Resident giving advice to the VAT</li> <li>• Sense of belonging</li> <li>• Education re: person empowerment</li> <li>• Anonymous suggestion box on Main Street</li> </ul>

How long is the branch representing this aspiration (relative to the branches of the other aspirations)?	<ul style="list-style-type: none"> <li>• Is it the base of all other aspiration statements or the blossom?</li> <li>• Our perception relative to others of how far we've come</li> </ul>
How thick is the branch?	<ul style="list-style-type: none"> <li>• Meaty</li> <li>• Not straight, curves off to unexpected places</li> <li>• Dead</li> <li>• Blossoms</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• Healthy</li> <li>• Life and potential</li> <li>• Growing</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Some mould on the trees which is preventing growth, sucking the life away</li> <li>• Bumpy</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• Combination</li> <li>• Residents council - can be fractured but also bear fruit</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• Growth</li> <li>• VAT</li> <li>• Education – <i>Living in My Today</i> and <i>Neighbourhood Team Development</i></li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	<ul style="list-style-type: none"> <li>• It's going somewhere</li> <li>• It's thicker than we thought – however, needs protecting</li> <li>• Not enough shade given by leaves - yet</li> </ul>

**Summary for Promote Resident Empowerment**

(live transcription)

“Each resident’s voice builds the branch, and it’s blossoming. At the start of the branch is an “ask.” Leaves represent *LIVING in My Today* and other education, etc. Family members can take away resident empowerment. The branch doesn’t have an end as there is always going to be room for growth. We asked, is resident empowerment the base or the blossom? Team members get caught in the middle between residents’ wants and family wants. We need to use our power effectively. Care conference discussions as group with resident participation; moving away from a progress report to more meaningful pieces for the resident, and asking residents what they would like to talk about in those meetings.”



<b>Offer Flexible Dining</b>	
<b>Reflection and Discussion Questions</b>	<b>Responses</b>
What success has been achieved regarding this aspiration?	<ul style="list-style-type: none"> <li>• Flexible seating arrangements, like having the option to move around</li> <li>• LTC flexible eating, lounge</li> <li>• Allow residents to sleep in; provide meal when they wake up</li> <li>• Adjusting job routines – preparing snacks in the neighbourhood</li> <li>• Putting out cereals to allow people to help themselves (i.e., cereal, coffee, etc.)</li> <li>• Allowing them to eat what they want, when they want (i.e., piece of cake while on a reduced or diabetic diet)</li> </ul>
What do you think enabled this success?	<ul style="list-style-type: none"> <li>• Resident request</li> <li>• Team members recognizing that residents are not staying in their same seats</li> <li>• Team members looking for change (i.e., job routines)</li> </ul>
What challenges have we encountered in our efforts to offer flexible dining?	<ul style="list-style-type: none"> <li>• Offering staggered meal times – residents do not want that, want to come when they want</li> <li>• Line ups 45 minutes – 60 minutes before meal to ensure get a seat</li> <li>• Having food available in serveries/country kitchens 24/7</li> </ul>
Why do you think those challenges exist?	<ul style="list-style-type: none"> <li>• Residents on puree texture eating regular texture is a choking risk</li> <li>• Everyone wants to eat at the same time</li> </ul>
What further changes do you think are necessary to achieve this aspiration?	<ul style="list-style-type: none"> <li>• Actually preparing everything in house (i.e., baking) pastry chefs</li> <li>• Having any food available at any time in both LTC and retirement</li> <li>• Team member understanding that it is okay for residents to miss a meal, just like we do.</li> <li>• Removing diet restrictions, i.e., therapeutics</li> <li>• Team member understanding/education – empowering them to make decisions i.e., saving meals, serving resident when they get up – <i>Neighbourhood Team Development</i></li> </ul>
What do you think would help enable those changes?	<ul style="list-style-type: none"> <li>• Different staffing model – not able to serve everyone at one time</li> </ul>
How long is the branch representing this aspiration (relative to the branches of the	<ul style="list-style-type: none"> <li>• Small</li> </ul>

other aspirations)?	
How thick is the branch?	<ul style="list-style-type: none"> <li>• Thin; new growth</li> </ul>
How healthy is the branch?	<ul style="list-style-type: none"> <li>• Very healthy, new</li> </ul>
What is the texture of or feel of the branch?	<ul style="list-style-type: none"> <li>• Smooth, new</li> </ul>
Does the branch have leaves or bear fruit, or is the branch dead and broken?	<ul style="list-style-type: none"> <li>• Some leaves (ideas that are sprouting)</li> <li>• Some fruit (great ideas that are working well)</li> <li>• Some leaves falling (idea that was good fell apart)</li> <li>• Some buds (ideas that are new or re-established)</li> </ul>
Are there any smaller branches growing off the branch? If so, how would you describe those branches?	<ul style="list-style-type: none"> <li>• The smaller branches represent retirement and LTC – some similarities and some differences</li> </ul>
What else can you tell us about this branch? Is there anything surprising or interesting about it?	[Blank]

**Summary for Offer Flexible Dining**

(live transcription)

“It is still very new, and there is room for growth, so the branch is smooth and thin. But the branch for long-term care and retirement is flourishing. For example, the cafés and self-serve stations and the seating arrangements follow a social model. Having food available 24/7 in long-term care still needs to blossom. The brown leaf is dining times, which haven’t really worked out because residents liked the structure, but a new node emerges. There were many assumptions we had about dining, and we’re challenging those assumptions.”

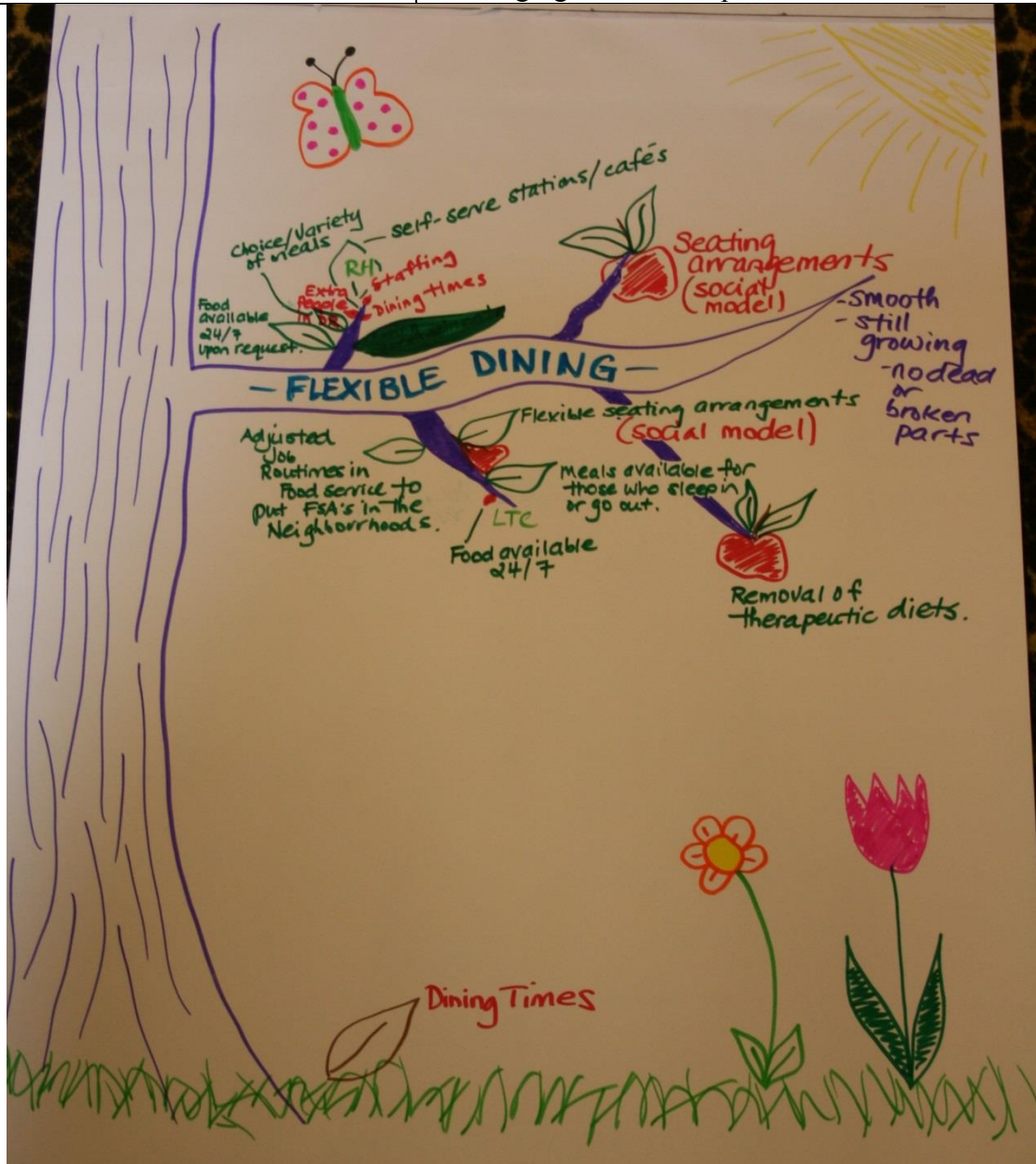
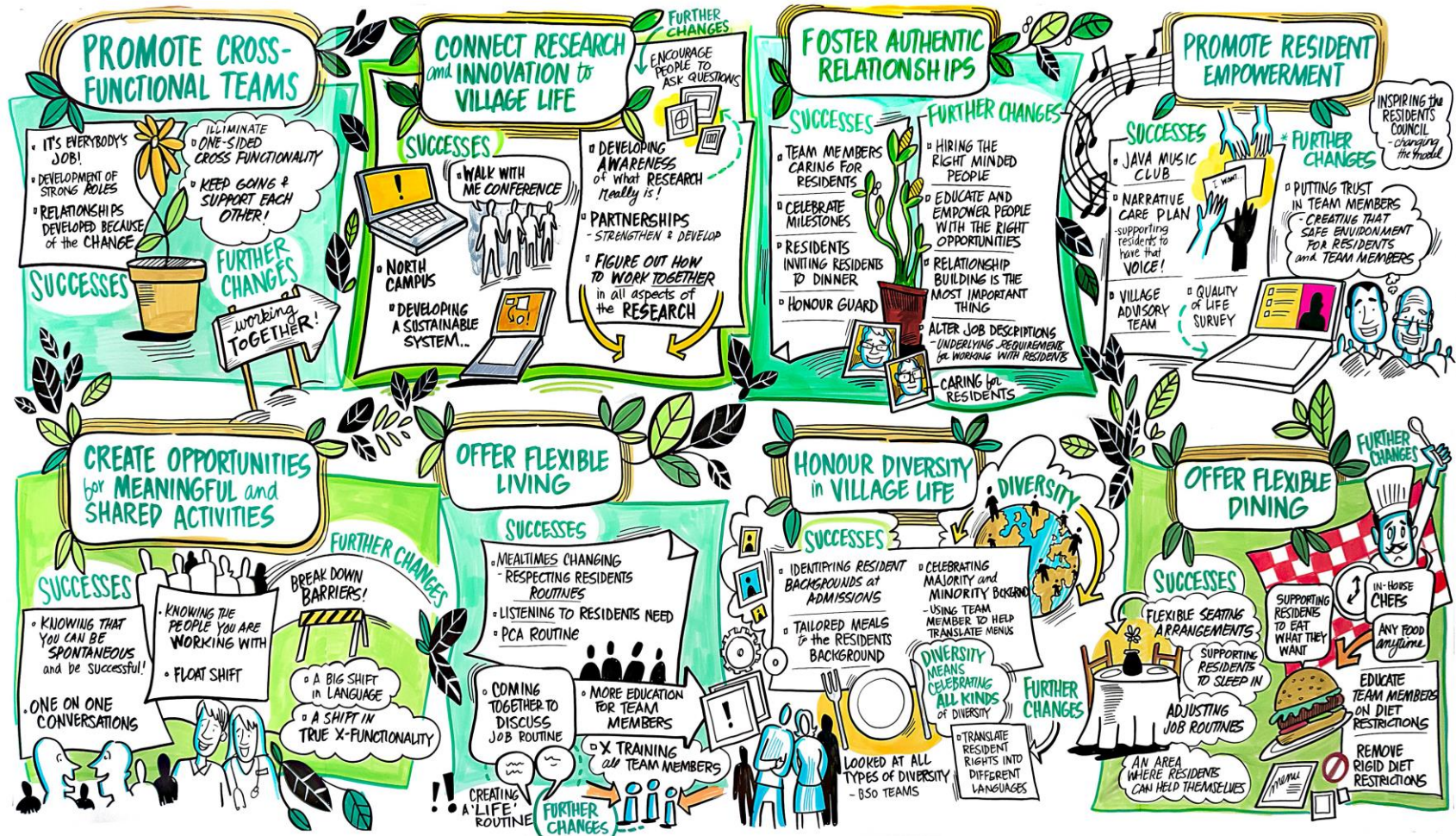


Illustration 9.2. Reflecting on Schlegel Villages' Culture Change Impacts: A Graphic Recording of Our Collaborative Reflections

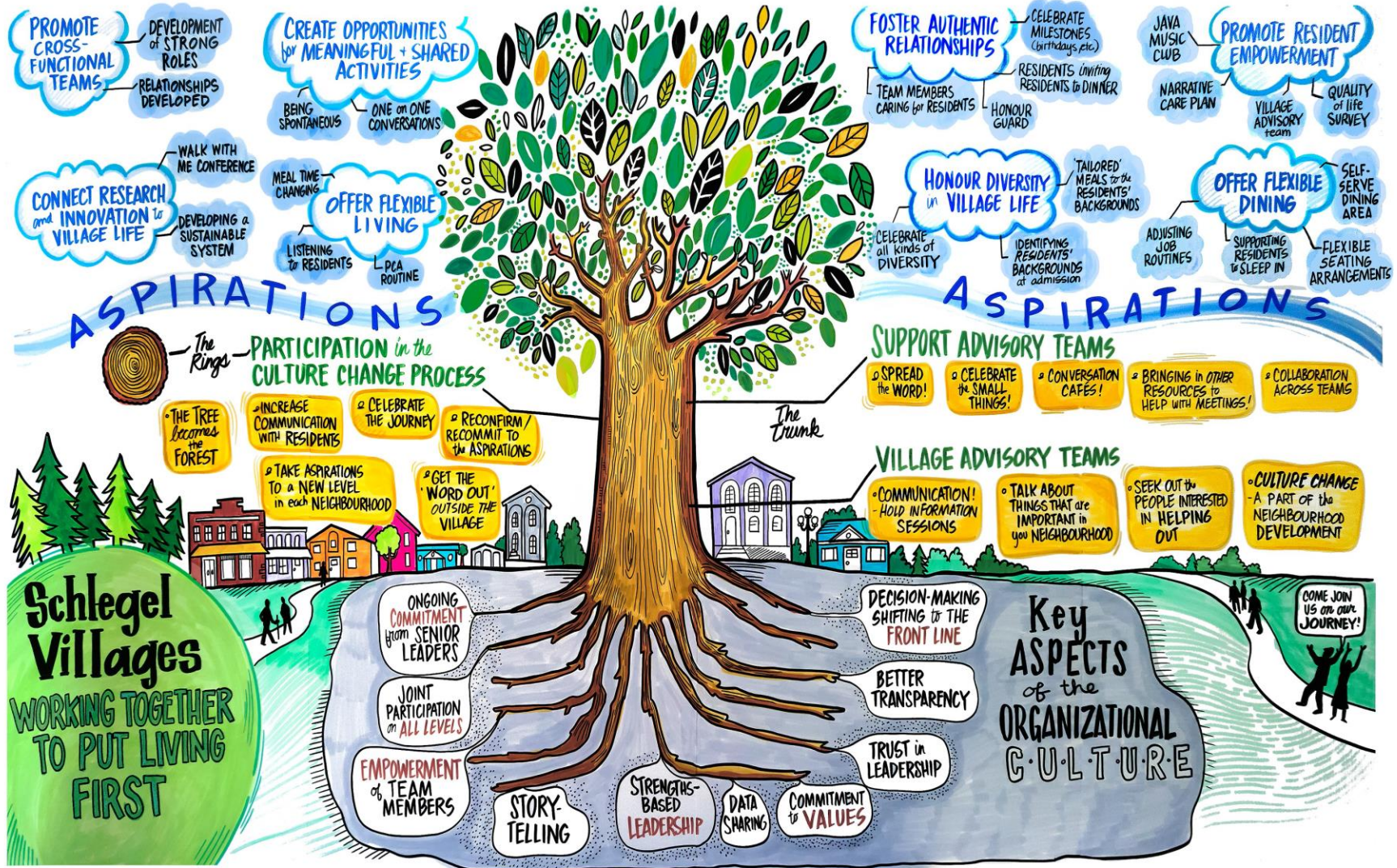




Finally, at the end of the day, Liisa integrated all of the process summaries with the impact summaries into a final, comprehensive graphic representation of the entire day at the Research Reflection Retreat (Illustration 9.3). In addition, to conclude the retreat, all participants engaged in dialogue about how we would share the discussion and graphic recording posters (note: actual size 8 by 4 feet each) with the larger organization to continue expanding dialogue about, and engaging more Village members in Schlegel Villages' culture change journey. The group decided that they would take the posters to the next SAT meeting to plan a schedule for sharing them in an upcoming organization-wide Roadshow, with the hope that the residents, family members and team members of each Village could engage with the reflection posters for at least one week. In this way, the culture change reflection and dialogue would continue even at the conclusion of the Research Reflection Retreat. In light of my partners' decision, in many ways the last day of my research involvement with Schlegel Villages did not feel like a conclusion, but an exciting time to reflect and strategize how to continue building the organization's collective communicative power. I left the retreat feeling completely edified by our shared experience. While the Villages achieved some measure of progress on all of the aspirations, I feel a higher order goal was realized. Returning to the questions that inspired this journey for me, as offered in the Prologue, I believe my partners and numerous other Village members created new possibilities for *vivência* through the revitalization of the public sphere (Kemmis & McTaggart, 2005), and through this honouring of lived experiences within the context of communicative action, the Villages, Village members and the CPAR researcher grew, and continue to grow in their interconnectedness and toward their highest potential (Barkan, 2013). It was quite a journey.

While the Research Reflection Retreat marked the end of my research involvement with Schlegel Villages, my partners and I continue to collaborate, in partnership with the RIA, on the development of a comprehensive, multi-media guidebook that will detail the story of our culture change journey and provide recommendations for other organizations based upon our reflections. Well, not so much recommendations, per se, but we share our story and lessons-learned with the hope that our journey will inspire broader communicative action across the culture of aging. This guidebook will acknowledge Schlegel Villages and the RIA as my research partners, identifying any individuals who wish to be identified by name as per the informed consent anonymity and confidentiality designation selected. Each Village will be provided with a complimentary copy of the guidebook.

Illustration 9.3. Reflecting on Schlegel Villages' Culture Change Overall Journey: A Graphic Recording of Our Reflections



## Chapter Ten: Practical Reflections

In the next two chapters of practical (Chapter Ten), methodological and theoretical (Chapter Eleven) reflections, I offer my researcher-reflections alongside those of my partners. These chapters are based on my personal experiences and reflections as well as my review of Schlegel Villages' critical participatory action research (CPAR) culture change discourse, which contains all data previously gathered, including transcripts from reflection interviews with 29 of my partners and other key stakeholders at Schlegel Villages. While I constructed the content of these two chapters apart from my partners – as they are *my* reflections – with an aim to continue democratizing the research endeavour, I offer these chapters in a multi-vocal style; like a conversation between my partners and me. While the questions at the root of the next two chapters were not of direct interest to my partners, as our *shared* concerns were more practical in nature, they certainly offered a wealth of knowledge and insights that have deepened my understandings of some of the practical, methodological and theoretical issues that I wished to explore. At times our reflections are in unison; at times we harmonize; and at other times there is clear dissonance; and yet such is a concert reflective of a deeply collaborative process. In lieu of tidy summaries or collapsing the reflection interview data into categories or themes, I offer my partners' reflections as holistically as possible and with as little interpretation as necessary to hold a story together. In this way, I strive to convey the richness and complexity of each person's lived experience and perspectives regarding the nature and impact of our communicatively-driven culture change process.

Speaking of complexity, I recognize that the social world and social phenomena can rarely be simplified. Yet, as a CPAR researcher, I did find Habermas' lifeworld/system

dichotomy a useful device in understanding his view of the problems and suffering within modern societies, and the arguments at the basis of his theory of communicative action. While false dichotomies may produce unrealistic expectations (not to mention a warped sense of reality in general), sometimes simple, binary logic is the most effective way to ground a collaborative exploration of something complex and multidimensional. Clearly, my partners and I used a number of false dichotomies to aid us in discussing, critiquing and co-creating Schlegel Villages' culture (e.g., institutional model of care/social model of living; problem-based approaches to change/appreciative approaches to change; rigid routines/flexible living, etc.). In keeping with the lifeworld/system dichotomy, I set up a series of intentional dichotomies in this chapter to flesh out what I see as some of the characteristic differences between communicatively-driven and expert-driven culture change, which I view as the dominant approach to culture change within the field of long-term care (Table 10.1).

Table 10.1. *Communicatively-Driven vs. Expert-Driven Culture Change*

Communicatively-Driven Requirements	Expert-Driven Requirements
Generality	Generalizability
Autonomy	Expert knowledge
Ideal role taking/empathy	Contingent thinking/evidence
Power neutrality	Top-down power
Transparent negotiation	Strategic implementation
Unlimited time	Efficient time

In the previous chapter, my partners reflected on changes in practice within Schlegel Villages, and on what enabled or constrained desired changes. The reflections within this chapter are also of a practical nature as they relate to *culture change* practices. To frame this reflective exploration, I use the processual requirements of communicative action (i.e., discourse ethics) to define the requirements of communicatively-driven culture change. In

contrast, to define the requirements of expert-driven culture change, I drew upon my partners' and my own experiences, as well as the experiences and ideas of some culture change experts found in the literature.

Again, I offer these sharp distinctions with the understanding that few things are rarely so absolute. As I explore these dichotomies, some of the lines between perceived opposites become less clear, and at times perceived opposites seem to interact quite fluently in a balanced dynamic. I have heard culture change pioneer, Barry Barkan (2013), describe such an interaction as the “harmonization of polarities” to achieve a yin-yang balance.

### **Communicatively-Driven versus Expert-Driven Culture Change**

Many different occasions for discontent and protest arise whenever a one-sided process of modernization, guided by criteria of economic and administrative rationality, invades domains of life which are centred on the task of cultural transmission, social integration, socialization and education, domains oriented towards quite *different* criteria, namely towards those of communicative rationality. (Habermas, 1997, p. 44)

If expert cultures are, indeed, the primary culprit of human suffering (Habermas, 1987), then why would a long-term care and retirement living organization ever turn to experts and their systems of thought to help us find ways to improve the very suffering they cause? We must, instead, turn away from expert-driven culture change models and turn toward communicatively-driven approaches. Within this CPAR culture change process, my partners and I demonstrate that when people critically reflect, communicate and work together, they can successfully transform the situations in which they find themselves, or at least begin to do so.

Over the course of 4 ½ years, while our efforts were imperfect, we did strive for communicative action guided by the five key processual requirements of Habermas'

discourse ethics: generality, autonomy, ideal role taking (or empathy), power neutrality, and transparency (see Chapter One, p. 25 for a full description). Again, I see the requirements of discourse ethics as laudable goals, important to strive toward, but ultimately impossible to achieve for two reasons. First, as Flyvbjerg (1998) explains, these requirements demand a sixth requirement: “unlimited time” (p. 213). Secondly, power relations can never be fully neutralized. Nevertheless, my partners and I did at least strive toward the requirements of discourse ethics, as I will now describe.

### **Generality**

Generality refers to the inclusion of all affected parties in discussions and action; communicative action. In other words, achieving generality requires that any and all individuals who may be potentially affected by changes are included as participants in the change strategy. My partners and I created several meaningful opportunities for all Village members to engage in culture change discussions and inform actions taken through a variety of events, including: Conversation Cafés, roadshows, fireside chats, and Aspiration Education Days, to name a few. Also, as SAT members helped the leadership teams create VATs, they invited a variety of Village members to join and play a more direct role in the promotion and advancement of culture change. However, we were not able to reach all Village members. While none of the Village members at the Research Reflection Retreat felt that we completely achieved the requirement of generality, some Village members felt they had at least reached a ‘tipping point’, while others felt their Village still had a long way to go. From my perspective, and based on my partners’ reflections about Village member participation in culture change, some of the greatest challenges we encountered regarding generality were: 1) engaging all individuals who live, work and visit the Villages, due to the

sheer size of the organization; 2) engaging people living with dementia in the culture change process; 3) finding accessible language to communicate the culture change message and engaging Village members in its promotion; and 4) the constant influx of new Village members and the need to continuously provide education about culture change. Despite these challenges, my partners and I did strive toward generality and we at least had good ‘representation’ as Paul Brown (director of operations, Support Office) explains:

I think the experience was pretty incredible. At the end of the day when you think about it, there is a lot of power behind each individual Village having representation at the table in the form of primary team members to residents to family members to leadership. And not only each individual Village, but you had independent living apartments to retirement home to long-term care. And it really is, at the end of the day, it doesn’t matter who you are in terms of the constituent at the Village, but anybody who is impacted in Village life has the opportunity to come together and be a part of helping to shape the journey. And I think that it was incredibly powerful. And for us as an organization, everybody is ‘hands on’ and there were no positions, there were no titles, there was, at the table, just a group of individuals who genuinely were interested in pursuing, to quote Jim Collins, some big, very audacious goals. And it was powerful because at the end of the day they were helping to provide direction and support, helping to shape the future of the organization and I can’t think of too many experiences where people have had the opportunity to be a part of such a thing.

Jennifer Gould (director of recreation, Village of Sandalwood Park) also comments on the benefits of having good representation on the SAT:

I think it’s just such a great opportunity because everyone’s able to share their challenges, their successes, and kind of learn from each other. Every Village is so different and it allows us to kind of work together on it. Having us work collaboratively from a number of Villages, different departments, different perspectives, different levels of education, so many varieties of knowledge, it’s just so impactful to have so many people share.

However, Kristie Wiedenfeld (director of food services, Village of Wentworth Heights) offers some thoughtful comments on how we could have improved our efforts toward generality:



Well, we only have a few residents on the Support Advisory Team, so perhaps it would be interesting, if we knew what we were going to discuss or the opinions we wanted from those residents, if Support Advisory Team members from each Village were to ask a group of residents from their Village and get that perspective mainly through Residents Council or even just meeting in a neighbourhood to get their perspective on something, and to bring that collective perspective together at the Support Advisory Team. Because when you're at the Support Advisory Team, there's representation from a few residents but they don't speak for everybody, just like we don't speak for everybody within our Village. If we're truly going to want to get the perspective of everyone in Schlegel Villages, you need to be able to get the perspective of more than just a couple of people.

Josie d'Avernas (vice president, RIA) describes how generality does not happen all at once in an organization the size of Schlegel Villages, but it gathers participants like a snowball:

Jennifer: How would you describe the engagement of Village members over those milestones?

Josie: Yeah, I think it was growing kind of a snowball effect, right, where more and more people came on board each time, and so, yeah, I think that's what happens in social movements, right? You have a few people start and more and more people come on board and they bring more people on board and it grows and it grows like a snowball. And I think that's what's happening at Schlegel Villages. And you know, I think it is important to give people opportunities to be a part of some of the formal structures of the culture change movement, as well as within the Villages, so giving people an opportunity to go to Pioneer Network or to go to Operational Planning as Success Winners. Those kinds of things help build the momentum at the Village level because those are kind of incentives along the way for people.

As a part of working toward generality as an organizational level, many of my partners worked hard to promote generality at the Village level. For example, Anneliese Kreuger (general manager, Village of Erin Meadows) describes how her Village developed generality through aspiration learning circles on the neighbourhoods:

So during the culture change week, we do a couple of different things, most of them were learning circles. We had a learning circle for each of the aspirations that we are currently working on. So the intention of those was for people to get a deeper, more practical understanding of what the aspiration statements were all about and to have family members and residents involved in them, together, anybody, team members, volunteers, service providers, and whoever happened to be there. Having everyone involved in them.

Brad Lawrence (general manager, Village of Winston Park) explains how his Village built generality as a matter of daily practice by always remembering to ‘ask the residents’:

I think what I see happening easily now is, ‘Did anybody ask the residents?’ Because we would arbitrarily make changes that we were thinking were in their best interest. We don’t do that now. We go to them and say, ‘This is what we think. What do you think?’ And so that they are a part of things.

Hiam Elbd (PSW, Village of Glendale Crossing) describes how her Village also built generality on a daily basis among team members through quality shift huddles:

We’re always doing so many new things like these huddles that we’re having with the team members. We try to have them on every shift on a day-to-day basis with each shift. So the neighbourhood coordinator, all the team members, you know, it’s all across the board, everybody. It’s cross functional. They meet once during their shift for a brief time, like 10 minutes. Somebody keeps time, somebody takes notes and then there are speakers and whoever has a concern to bring forward, whether it is a nursing problem or whether it is, you know, just something that we missed or across the board that needs to be addressed. It’s an open conversation with everybody so, you know, if you have an issue, then everybody can input an idea on how to resolve it.

But it does not stop there. Bob Kallonen (COO, Support Office) shares his vision of generality in the future:

I think five years from now it will be as natural as anything for the neighbourhoods to make decisions about how they’re going to relate and live together. It won’t just be the team members. I think it will be combination of residents living, team members working, and family members visiting, all interacting and making decisions together.

### **Generality vs. Generalizability**

In my experience, many organizational leaders do not want to take the time for communicatively-driven culture change, nor do they want to give up decision-making control. As such, many leaders opt out of culture change altogether. For those leaders who desire culture change, most will seek out a culture change model that has worked well for other organizations and then implement it. This is what I mean by ‘generalizability’; the assumption of the universal applicability of some model or idea. In expert-driven culture

change, organizational leaders give up the requirement of generality and embrace the notion of generalizability. In doing so, there is no need to include all affected parties in discussion and action, because ‘if the Carson Model worked to transform Sunny Acres and they are a lot like us, then it will work here, too.’, or ‘if St. Peter’s built a new Carson Room to improve their dementia care, then we should build a new Carson Room, too.’ Culture change models and various programs have been created for this very reason; so ordinary people do not have to re-invent the wheel, so to speak. Someone else (an ‘expert’) has already done most of the heavy thinking, and now all we have to do is implement their ideas.

I think giving up generality for generalizability leads to a lot of superficial change. I like the way Bob Kallonen (COO, Support Office) describes our CPAR culture change process in contrast to superficial approaches:

I think part of the secret sauce was, as a group that was trying to provide support and direction to it, we all agreed early on that we were not going to be satisfied with superficial success or superficial acceptance. So often in business, we communicate to our teams, we’ve asked them for change, but we don’t want *real* change, we want the change that we can write about and make presentations about, and that each of us are kind of jealous because the other person is doing it better than we are... You know, that kind of management-speak and management-reality that happens in business, where you might change the way you talk about stuff and change the clothing that’s on top of it and the way you wrap it, but you haven’t really changed the core. I think one of the key things was, we all agreed we wanted substantive, core change that affected everything.

During an interview, I asked Jamie Schlegel (president and CEO, Support Office) why he opted to take a communicatively-driven approach to culture change versus adopting a branded model:

Jennifer: Were you ever at a crossroad on the journey where you were like, ‘Okay, there are different approaches: We can take and implement some model that’s out there that has been proven, or then there’s this idea that we can maybe just work collaboratively and organically to create something that’s unique,’ and why did you support the collaborative and organic approach?

Jamie: That was the relatively easy part for me, frankly. When Bob and I talked about that, and again I give credit to Bob on this because I think this is where he was at, he persuaded me, I think I was easily persuaded, in that I thought the way we would be most successful and would be able to sustain this sort of initiative would only be from tapping into the hearts and minds of our team members who are routinely underestimated and quite amazingly marginalized. But I knew if we could engage the hearts and minds of our frontline team members that they would shape this journey and grab hold of it and run with it in ways that I, myself, and Bob couldn't even conceive of. And I thought that if, there was so much talent there and so many good ideas and so much passion, that if we kind of pointed the compass toward that true north and gave them latitude to figure out the exact journey, that we'd be far more creative and innovative and successful in moving in the right direction than if we would have pre-packaged something that contained Bob's and my best thinking, or someone else's best thinking. I just thought there was way more value in collective wisdom of a team than in any one person's, no matter how intelligent or how experienced any one person's pre-packaged program. So, instinctively that's where I went. That was the easy part for me, to say, 'Our team can shape this in a way that's better than what's been created today, and maybe with a bit of hubris thinking, that maybe our organization, by tapping into the wisdom of the collective, could create something better than has ever been created before.'

Further illustrating the challenges inherent in implementing a branded model, Jenny Brown (director of recreation, Village of Aspen Lake) describes a previous culture change experience she had in which a branded model was used:

Everyone, *everyone* has to be committed. I do believe that commitment is a huge thing in culture change. Where I came from before I came to Schlegel Villages, we did something similar, it was different but similar in that every home was required to have an Eden-trained Associate, but that was one person in the home and we had a big binder full. The program was called 'Alive' at the time, and a whole binder full of ideas, but because it never had any really huge commitment from really anyone nothing ever happened. And so there were those of us who were lucky to be sent to the training and really thrived on it, but then were frustrated when we came back. So the big difference between that and where I see us now at Schlegel Villages is that commitment is running not only through the Support Advisory Team but is running through the whole Village at all levels and at leadership levels, too. And I don't see how you can possibly change the culture without having a commitment to it.

Even within an organization with multiple communities such as Schlegel Villages, a single, consistent model cannot be applied across the board. Brad Lawrence (general manager, Village of Winston Park) explains, "Each home and each city has its own culture."

Kristie Wiedenfeld (director of food services, Village of Wentworth Heights) agrees and adds that every neighbourhood in every Village is different, so a single model may not even be generalizable within a single community:

Kristie: What works in one Village or for one person may not work for another person and, it's, it's good to be able to come together and to share those ideas.

Jennifer: Would you say that things even vary within your village from neighbourhood to neighbourhood?

Kristie: Yes.

Jennifer: So that what might work on one neighbourhood kind of doesn't necessarily work...

Kristie: The population on each neighbourhood is different. The people are different.

Through the requirement of generality, it is important to embark on a culture change process that continually creates opportunities for an increasing number of people to be involved. In an organization with 3,000 residents and 3,000 team members, generality was not easy, but it is important to constantly strive toward. Paul Brown (director of operations, Support Office) describes some of the challenges we encountered regarding generality on the SAT:

Jennifer: In reflecting on the Support or Village Advisory Teams, do you feel that in retrospect that there were any people or views that were missing from our conversations that maybe would have been helpful to have?

Paul: There probably were a couple times during the journey, but there was really kind of this healthy tension that I think the Villages would try to wrestle with it. And you've seen it as well, you've seen them say, 'Well, I need somebody from every department, or we need somebody from every neighbourhood, or we need a balance of people between long-term care and retirement home'. And I think at the end of the day, you know, if I was sticking to some key principles, I think there needs to be a healthy tension between representation and the number of people we have around the table, because I can see the numbers getting too big where you become unproductive. And I can see the numbers getting too small where you don't have enough of a variety perspective. And so I think there is just that kind of, there was just that balancing thing that was being measured and we were trying to figure out how to keep a balance between ensuring a variety of perspectives and ensuring the size of the group was functional and productive. So I think, yeah, those two things are important and I think people will find their way. Look, if people are intentional about making sure they have a variety of perspectives, they'll figure it out.

That is what my partners and I did. We just kept trying to figure it out, and while imperfect, our efforts were sincere, or at least they felt sincere to me. To achieve true generality in an organization of this size will take time and continued effort. At our Research Reflection Retreat, my partners said a few Villages are already at that ‘tipping point’, while other Villages are almost there. The good news is that the Villages and Support Office are still striving for generality.

### **Autonomy**

The requirement of autonomy highlights the importance of ensuring that all participants have “equal possibility to present and criticize validity claims in the process” (Flyvbjerg, 1998, p. 213). Essentially, all participants’ perspectives and contributions are equally valued and hold the potential to affect decisions within the change process. Again, within communicative action, validity claims involve questions about meaning, truth, truthfulness (also known as ‘authenticity’ or ‘beauty’), and rightness (Habermas, 1997; Kemmis & McTaggart, 2005). Our attention to this requirement was demonstrated in many ways at our various organizational retreats and at SAT meetings. To further support this requirement, instead of engaging in one-sided communication or reporting, my partners and I created opportunities for the exchange of information with Village members who were directly involved in these retreats and meetings; opportunities for each person to bring their influence to bear on our culture change journey as authentic participants. When I interviewed Jamie Schlegel (president and CEO) and asked him what three words he would use to describe our culture change journey at Schlegel Villages, his words illustrate how autonomy does not just support individual empowerment, but also relationships and community:

I’ll give you three phrases. I’d say deep relationships, when I say relationships I mean across the entire Village, resident-to-resident, team member-to-family, etc. Deep and diverse relationships would be one phrase. Engaged and empowered neighbourhood

teams. And rich and vital communities or neighbourhoods... Those are three that come to my mind most immediately.

Specifically, regarding the validity claim of truthfulness or authenticity, Jamie offers this insight:

It's amazing, I've always said this, how quickly the frontline team members will sense insincerity and lack of commitment. And it always amazes me how their senses will pick up on that, so if there isn't that passion and commitment behind it, let's not do it. It'll end up being a very painful process with very little positive results. Better not to start in the process to begin with.

Jenny Brown (director of recreation, Village of Aspen Lake) describes how we supported autonomy on the SAT:

I just found that every time I attended people were very open and they were eager to hear but they were eager to share as well and we never had problems about people not wanting to participate in discussions and I think that shows how committed and passionate everybody was... I have only positive things to say about the comfort level so I don't have many other suggestions for improvement, but I would just say that the meetings always felt that anybody's view was welcome and I think that having us in an open seating was important for us to be able to see each other and to see who was talking and having the time, you know, sometimes we went around the circle one by one by one learning circle style and other times it was more of an open discussion but in both cases I think people felt like they were able to share what they wanted to say and opinions were looked for as well if someone was quiet. Often, I could tell there was an effort to draw them out and say, 'What were you thinking?' Particularly with our family members and our resident members because I know it happens also at the Village level because they tend to sit back because we have too big a mouth and we talk too much but they were deliberately asked for their opinions and I think that that made them feel really comfortable. So yeah, I think that was really good.

Ken Pankhurst (former family member, Village of Humber Heights) was also comfortable and able to openly share his opinions:

I always felt that there was a safe space. I had no hesitation whatsoever in being able to offer a thought or an opinion. I was never concerned about being shot down. I think by and large my opinions were certainly listened to, which was always nice. I think the biggest thing was that everybody worked very, very hard at trying to include me or make me feel a part of a process.

But again, autonomy is not easy to support. At first, Brad Lawrence (general manager, Village of Winston Park) agreed that there was a strong sense of autonomy at SAT meetings, but when asked about his perception of resident participation on the SAT, he had this to say:

Well, our resident SAT member, I don't like the word alert, but she gets it. She's been in this home, attached to this home, for 20 years. She gets it. She gets who we are. She's a vibrant part of the SAT. But some of the other people, it's a long meeting for them. They can hardly stay awake, and you can tell from their answers that they're not able to follow along.

Paul Brown (director of operations, Support Office) shares a similar observation but different interpretation of the situation:

It's not that residents and family members don't have an opinion, but they don't know what they don't know in terms of operations. Sometimes, they're just learning alongside of us because we're talking about organizational background stuff... And I'm not sure I could ever expect them to weigh in on that stuff, and so I've always looked at it in terms of quality not quantity of conversation, because when they did talk, or when they did weigh in, there was an environment created that allowed them to do so and it was impactful when they did talk.

Kristie Wiedenfeld (director of food service, Village of Wentworth Heights) had a similar observation and, upon reflection, shares an idea for how to do a better job of engaging residents in the process, whether it is on the SAT or VAT:

Well I definitely experienced that on our Village Advisory Team, getting answers that we weren't really expecting, kind of veered off topic. I think the key is to maybe communicate with those residents ahead of time that, 'These are the things that we'll be discussing or we will be talking about and maybe you can start thinking about what your thoughts would be,' giving them a little bit more opportunity to prepare instead of just on the spot.

Over the course of Schlegel Villages' culture change journey, many SAT and VAT members looked for effective ways to strengthen the requirement of autonomy. Anneliese Kreuger (general manager, Village of Erin Meadows) describes the effectiveness of learning circles:



The Residents' Council and Empowerment learning circle was really neat because our Residents' Council has been struggling to get people to come out to a meeting and sometimes the meetings were pretty small and I think in large part because the demographics are changing in our home. Before, we used to have a very active Residents' Council and lately we are finding it harder for people, even when they are there, it is harder for them to participate for a variety of reasons. Sometimes they cannot hear. Sometimes they are taking it all in but they physically have trouble expressing themselves or speaking or they are too shy to do it. It was neat when we did the learning circle because everybody was able to express themselves and then people said, 'When we have the Residents' Council meeting, it feels intimidating to speak in front of such a large group because we use a microphone so everyone can hear. And, you know, I do not really feel comfortable saying anything. I am listening, but I do not really feel comfortable adding anything to the discussion', and so we learned a lot from that so we are going to try and do some learning circles to try to include that format... So then everyone might want to speak up and if you are going in a circle and everyone gets a turn, if when you get your turn you choose not to say anything, that is still your choice but you do not have to put up your hand and volunteer to say something. You will just get an opportunity and so that was really neat too.

Sally Cartier (housekeeper, Village of Aspen Lake) describes how autonomy was supported within her Village's operational planning process, which included residents and family members:

Jennifer: The retreat where your village decided to write its operational planning goals for the year...

Sally: Oh yes, I did go to that.

Jennifer: Can you tell me more about the retreat?

Sally: We picked the same four aspirations. So yeah, we thought we were going to get the flexible dining one in there, but we didn't.

Jennifer: How did you all pick them?

Sally: What we did was we had all the aspirations listed on, what do you call that, the white board, the flip chart board paper and we had cards in front of us. So green was 'we feel strong about it', yellow was 'it was up in the air', and red was 'we didn't want to work on this one'. So we read out all the aspirations and those were four that had the most green votes, and flexible dining came in second, yeah.

Jennifer: And then did you all work as a group to plan your goals?

Sally: And then, when we had the four down, then we went to the flip chart, to the one that we felt the strongest about. We each walked to whichever one we wanted to and we came up with ideas for how we wanted to represent it or roll it out into a program at the Village. And we actually, at our last advisory meeting, finalized what we're going to do for each of them.

The experience of autonomy seems connected to the nature of one's relationship with the group or organization, and its importance cannot be overstated. Anneliese Krueger (general manager, Village of Erin Meadows) shares a story about the impact this type of participation had on a once-disgruntled family member who became a charter member of the SAT, and, later, a true friend of the organization:

The example that stands out most for me is the family member from Erin Meadows. It is neat because I saw the relationship he had with Erin Meadows team many years ago and when I compare it to the relationship he had during his time on the advisory team and after he had resigned as well, it totally changed the relationship that he had with the team to the point that, he had before, his relationship felt very much like he was engaging in a battle with the team, especially with the General Manager before. It was really quite a bad relationship and then I think it is a result of being part of the advisory team and feeling respected and honoured to be a part of important decisions that were being made, and discussions that were helping to shape the direction that the company that was moving in, and he really felt a part of something that was so important to him. At one point, both of his parents were living with us and I think that by the time he joined the advisory team, he had only his father living with us, and it really helped to engage him not only in the advisory team meetings but in Erin Meadows. After his father passed away, he still continued to be very actively involved in the Village and now he comes with his wife for our pub nights and other special events, and he will call every now and then just to see how things are going. And I am not sure if you are aware of that, but his wife has Alzheimer's disease as well... He has really kind of made that connection within the organization, and he just cannot wait until our retirement home is built, so that they can come and live there together. When his wife does need long term care, he feels this is the only place for her to be. So it is, for me, to see a relationship change so much, I definitely feel that he was engaged and I attribute it to the advisory team participation.

I think it is clear to see that most people think autonomy is a good thing. But in 2012, Bob Kallonen (COO, Support Office) and other members of the Support Office team felt that such opportunities were not as present as they should be within the Villages. Therefore, some 'top-down' decisions were made to implement a new position and two new initiatives to help foster true collaboration: neighbourhood coordinators; daily, quality, shift huddles; and quarterly *Neighbourhood Team Development Days*. This is a bit of an irony, using administrative power to implement processes by which decisions can be communicatively-

driven, whether they pertain to culture change or daily life. Based on my previous experiences, I anticipated there would be some automatic resistance. Below, a few team members share their reflections about the experience of having autonomy mandated. First, Jennifer Gould (director of recreation, Village of Sandalwood Park) speaks about neighbourhood coordinators and huddles:

Jennifer C.: How would you describe the transition to working with Neighbourhood Coordinators? How has that position been received at your Village?

Jennifer G.: I think it's really good *now*. Again, at the beginning it was kind of challenging 'cause in their eyes it was another superior, another leadership member to tell us what to do. And then actually seeing that 'No, they're here to guide us, and support us, and be hands on.' I think once they were able to see that it was kind of like 'Oh this isn't so bad after all.'

Jennifer C.: So how about the huddles on the neighbourhoods? We started doing huddles back in 2013. How was that for your Village?

Jennifer G.: I think a similar struggle 'cause it all kind of happened and 'What was going on?' And then we implemented them and it was another meeting, another time we're going to talk and no one's going to listen. And then after seeing that 'Ok, these are for *us*, for *us* to talk and *us* to come up with things.'

Jennifer C.: Then, once there was that realization, what was that like? How are they today?

Jennifer G.: One neighbourhood got it really quickly, and they were kind of like 'Oh, this is working,' and they kind of pushed forward and other neighbourhoods would be like 'Well this neighbourhood really likes it, why don't you ask somebody about it?' and like they would kind of talk about it because they go 'Well I'm not going to do another meeting. We don't have time for another meeting.' And once they realized that 10, 15 minutes is actually benefiting you, and people were able to share their successes about it.

Jennifer C.: What do you think the huddles helped team members do?

Jennifer G.: Collaboratively share. So like the true goal of it, to be able to find out more information together as a team... And we review care plans in our huddle, so that's a chance for us to collaboratively get input with team members that you may not always get at care conference meetings.

Hiam Elbd (PSW, Village of Glendale Crossing) shares a similar reflection about how the huddles started off kind of shaky but then blossomed into something functional and worthwhile:

Jennifer: So could you tell me a little bit about the journey of starting huddles and making them successful? How did that happen on your neighbourhood? Was it easy?

Hiam: It wasn't an easy thing. It actually, I'm pretty sure the idea came from leadership first, and just kind of, there's a binder that we would take notes in, and like I said there's a time-keeper, somebody that's taking notes, somebody that's facilitating it, and asking the questions, whatever, interacting. So the process, I believe it's been going on for just over a year now. And I'm pretty sure the idea was brought forth from leadership.

Jennifer: Yeah, you're right, it was. But did you find, at first, people didn't come to the huddles, and now how is the participation?

Hiam: Now people make the time to come. You're right, at first it was kind of, oh, you know, 'I've got this to do' and 'that's going to set us back' and 'we're so busy' and 'I don't have time'. Or it was just always the nursing staff that would only come. But now I'm noticing the dietary girl is there and whoever, the team member, the housekeeping team member, whoever, will come to the huddles and be part of it. So yeah, I'm noticing more of a presence and more sharing of ideas, stories, and ideas about what could be better. We've had some room changes as well with our residents. They weren't fitting well with their roommate and those semi private rooms, so we've all kind of huddled about ideas about that. And new residents that come in. So we don't know them, neither does housekeeping or dietary, so we'll bring in their care plan and kind of just go through it and get ideas about how we can help them to interact with the Village and how they can be part of our activities and day-to-day life, and how they can be involved.

Jennifer: So does your neighbourhood use the huddles to ever have conversations about top 5/bottom 5?

Hiam: Yes, absolutely. Yes, yes, absolutely. We have highlighted those and yes, we have had many a conversation about them. Yeah, I remember one of the bottom 5s that we recently did was 'This feels like home.' We scored really, really low on that one, I guess. So yeah, that's a hard one because a lot of our residents, you know, they like it here but it's not their home and they're always saying 'I want to go home, especially the ones with dementia. They're always expressing that. So, 'My daughter's coming to get me,' and 'I'm going home today.' You know, it's always there. And no matter how you know supportive you are and how engaging the activities are and how much you bring them in and participate and get them to laugh, but then they always reflect back to that, a lot of them.

Jennifer: So I'm curious. When your team had a huddle on that one... what kinds of conclusions did you all come up with? Did you come up with some strategies or ways that you felt you could better promote a sense of home for residents?

Hiam: We did. There were a few ideas that were brought forward in regards to the timing, because they're always saying 'I can't choose when I go to bed or when I get up or when I have my breakfast.' So, you know, they can ultimately, and we want them to know that they can. So we were saying, 'We would accommodate them better and, say you didn't want to come for breakfast, you didn't want to be woken up and breakfast is at 8 o'clock and you wanted breakfast at 10 o'clock but we had to as a group, as a team, somebody would be willing, whether it be the housekeeper if the dietary girl wasn't around, or whether a PSW wasn't around, anybody that was there, leadership, someone would accommodate that resident and get them breakfast at 10 o'clock instead of 8. So just different ideas that could help improve a sense of home

for them so they didn't feel like you're constantly like knocking at their door and saying 'Oh, it's breakfast.' We need to know their likes and dislikes and how we can support them and meet their needs.

Sally Cartier (housekeeper, Village of Aspen Lake) also sees huddles as meaningful and worthwhile:

Huddles are good because I find if you have a concern, it's not just nursing stuff, in fact there is no nursing stuff that gets brought up in the huddle. It's any concern we're having, anything we want to say, and if you have a compliment to give somebody, like I always say 'Thanks, you guys are doing a great job. I love working with you guys.' We do that, too. So we encourage each other, and if we have a problem, we talk about how we can best address it as a team.

While these communicative processes were implemented from the top-down, ironically using administrative power to make Village life more democratic, it seems the benefits outweigh the hypocrisy. That is how it was interpreted by some, as hypocrisy or contradiction, as Jenny Brown (director of recreation, Village of Aspen Lake) explains:

I think across the board, overall, we are doing what we're say we're doing. I think the only thing that I would point to recently that I feel like we maybe didn't necessarily stay true to what we say was in the roll out of the *Neighborhood Team Development Days*. That felt to many of us in the Village and those of us not involved in the focus groups behind the scenes, that really was coming as a top-down, you-must-do kind of initiative and I was surprised to be introduced to it first off at that leadership retreat and surprised that we didn't see any input from the advisory teams on the initiative. So, that's something that maybe for the greater good is important and I think that now that we've made peace with it, I think we've got good support for it at our Village, but it was a struggle at first and some of our directors really struggled with, 'You say that we're collaborating and this is not feeling like collaborating. This feels like you're telling me what to do.' So that would be one thing that I would point to maybe, how that was rolled out. I don't at all disagree with the goals or the process necessarily, but I do think that we didn't necessarily talk or collaborate as much as we have on other things... Now I think they've made peace with it and our teams have overwhelmingly embraced the first session we've had a lot of positive feedback from that so that helps when you see the benefits of how they enjoy being together and the opportunity to speak together and I think that helped bring people along as well. Now they say 'Oh, okay, I do see the benefits even if I wasn't asked ahead of time.'

Jenny shares similar sentiment about the roll out of huddles and the effect it has on her and other members of the leadership team:

I think the effect that it has on the leadership team is that we don't have passion for a program that you haven't had a voice in. So, you know, I will be the first to say that I am very negligent in attending any huddle and that would be true for all the Directors. I can tell you that right now, and I'm not saying this because I'm deliberately trying to undermine, no, I don't mean that at all, what I mean to say though is that we have a lot going on and it's hard sometimes to fit it all in, and I think that the things you feel passionately about are the ones that you focus your attention on, and maybe the things you've been told you have to do because you have to do them are maybe the ones that slide.

Jenny's reaction is consistent with my observations and experiences. Sometimes the requirement of autonomy was clearly violated in our CPAR culture change journey. In fact, if I were to back up to the very beginning of this CPAR culture change journey, who made the decision to partner with me in the first place? Bob did. Who made the decision to engage 140 team members in Schlegel Villages' collective reconnaissance? It was Bob. Who allocated the funding and resources to make all of our meetings, events and research possible? Again, it was Bob. From the origin of this CPAR culture change process through its continuation at Schlegel Villages today, none of this would have been possible without Bob's administrative power. Is it antithetical or contradictory to use administrative power to create opportunities for communicative action? Maybe Bob and I, and leaders like us, are kind of like Habermas, whom Flyvbjerg describes as a 'top-down moralist':

[He is] a 'top-down' moralist as concerns *process*: the rules for correct process are normatively given in advance, in the form of the requirements for the ideal speech situation. Conversely, as regards *content*, Habermas is a 'bottom-up' situationalist: what is right and true in a given communicative process is determined solely by the participants in that process. (Flyvbjerg, 2001, p. 91).

I think this is an issue the PAR literature glosses over. First, how many PAR projects are initiated through administrative power versus consensus? When a researcher wants to partner with a group or organization, from whom do they initially seek support? Who sanctions their involvement? Secondly, do not all PAR projects dictate a 'correct process',

more or less? Thirdly, are not all PAR projects top-down in terms of moralism about what *should be* done (e.g., power neutrality, consensus, etc.)? To that end, has anything in this entire CPAR process been decided through a 100% true consensus? I think not, and that is why I have an entire section devoted to exploring the myth of consensus in CPAR in the next chapter. However, it *is* possible to establish a *process* from the top-down, while remaining bottom-up regarding the *content* within a CPAR process, as Brad Lawrence (general manager, Village of Winston Park) explains:

Brad: So we're given freedom to do things in our home how we want to see them. I mean we've been given information, 'Make it work in your home however your group wants to make it work'. Nobody said, 'Here's the policy, do this.' It's, 'Here's what we'd like you to do, now how are you gonna get there? Great. Find a way to get there.'

Jennifer: And you see that as a strength?

Brad: Absolutely. The minute you're dictated everything nobody wants to play the game.

So to a certain extent, autonomy was mandated at Schlegel Villages, and there was some resistance to it. And yet, I watched as most of the organization seemed to move past such resistance, especially as people began to experience the benefits of autonomy. While there were some dissenting voices, most of the Village members with whom I have interacted seemed to appreciate opportunities to contribute to the organizational dialogue. Apparently, Bob shares a similar observation.

The first word [I would use to describe our journey] is 'authentic.' What I love about it is that everyone who's in the tent working on it, I shouldn't say everyone, I suppose there may be two percent of the people who aren't authentic about it, but, you know, as complete as complete can be in complex organizations, there's just not a dissenting voice about this. I think to a large extent that's because we haven't put any of limitations on it that say, 'We can take this journey but you may only go this far and beyond that it's not acceptable.' So 'authentic' is the first word.

At the Research Reflection Retreat, the theme of autonomy was raised many times, although using different words. For example, Village members identified "a commitment to

collaboration on all levels, inviting all Village members to participate” as one of the “vital” key aspects that made it possible for Schlegel Villages to embark on a culture change journey in the first place. Similarly, as Village members strategized how to increase participation in the future, they listed a number of communicative processes through which all residents can have a voice in the decisions that affect their lives (e.g., huddles, neighbourhood meetings, Residents’ Council, and one-to-one conversations).

### **Autonomy vs. Expert-Knowledge**

In thinking about culture change within the context of dementia care, I have read several books describing ways to improve care and support for persons living with dementia in residential communities; great books, enlightened even. Yet how many of these books have been written by a person living with dementia in a residential community? Not one. They are all written by experts, or rather so-called experts, as I believe the real experts are individuals with lived experience. Now, let us imagine that a person living with dementia in a residential care setting did write a book about their experiences and their vision for a transformed culture. While tremendously educational, it would still be just one person’s vision. I do not believe that anyone’s ideas are so perfect that they should be advanced as universally applicable. There is no ideal model. Now let me add, I also do not think there is an ideal process. There have been many attempts to construct and articulate an ideal process (e.g., communicative action, discourse ethics, CPAR, AI, authentic partnerships, etc.), but I doubt that any process involving people can ever live up to its ideal description. Still, it is my conclusion that striving toward a *supposedly* ideal process, where the requirement for autonomy is pursued and supported, is much more effective for the promotion and



sustainability of culture change than misguided attempts to implement a *supposedly* ideal culture change model.

Matt Drown (vice president of human resources, Support Office) explains, “Every organization's strategy for culture change needs to be their own journey, and it's going to be, and should be unique to them.” Implementing a culture change model based on some expert’s knowledge is not a culture change. Such an approach merely perpetuates the current dominant, expert-driven culture. If an organization implements a manufactured culture change model, then they should not call it ‘culture change.’ Later, I will explore the possibility that perhaps I, too, should stop using that terminology and more accurately refer to this type of social transformation as the ‘revitalization of the lifeworld’. It is about *revitalizing* an impoverished culture that has been colonized by the system and system-thinking. Now let us hear some of my partner’s reflections on our pursuit and the benefits of a communicatively-driven process, which is arguably more ideal than other approaches. Brad Lawrence (general manager, Village of Winston Park) describes the value of the SAT:

Well, and this might not sound good, but you end up on a lot of committees and there’s non-stop meetings, but after every SAT meeting, I’d go, ‘Well I’m sticking with this one because this is the best one of all!’ because of the stuff that would come out, because it really shows how all levels are affected by things. You don’t often get that.

Anneliese Krueger (general manager, Village of Erin Meadows) describes the organic pace of her Village’s VAT:

We have changed a lot but it has been in small bite size chunks so that we do not feel too overwhelmed by it even though it did feel significant in the beginning. We kind of got the process rolling and we were building momentum that now we can think about big projects and think, ‘Yah we can do that,’ when in the beginning that would have been way too much. There have been such small steps that it feels natural. It does not feel like any sort of agenda or the flavor of the month or the flavor of the year. It has slowly been building and people feel that it is normal for us now.

In reflecting on this notion of an ideal process, and whether or not such a thing exists, I will say that some communicatively-driven processes do seem more ideal than others. For example, while a number of VATs seem to be flourishing with a variety of structures, compositions and approaches, the reconfigured structure of the VAT at the Village of Humber Heights makes a lot of sense to a “neighbourhood-dominant world,” to use Bob Kallonen’s words. Their VAT is comprised of the neighbourhood coordinator for each neighbourhood, plus one other person, either a family member, resident, or team member. So when they have their VAT meetings, representatives from all neighbourhoods are gathered around the table. It is an opportunity to share and cross-pollinate ideas, and yet each neighbourhood remains very unique and different in how they work to promote their selected aspirations. It keeps the Village working together toward a shared purpose and goals, while the expressions of those goals reflect the unique composition and culture of each neighbourhood.

CPAR offers a communicative process intended to build a group’s collective communicative capacity. To the extent a group is successful in achieving this aim, one can expect that much of the communicative action that takes place will occur apart from the original group of CPAR partners. The entire group or organization gets engaged in communicative action. Matt Down (vice president of human resources, Support Office) describes this level of engagement as a ‘mindset shift’:

You first have to have that mindset shift where people feel engaged and they have a belief in being able to find the way, and hopefully inviting others to do the same. You just can't have, ‘Oh, here's the 6-month process and let’s meet on these days for this long and use this agenda.’ That’s helpful, but I think the big piece is to have a complete difference in thinking. A lot of times you find the most growth in areas you don't forecast because they come up through the wisdom of a group. Those groups form and come together at different points in time and it’s a great thing because you're unlocking a lot of potential that you could never design a process to capture.

In other words, a communicatively-driven process generates additional, similar processes, and this is what supports meaningful engagement or autonomy. To conclude this reflection on autonomy, I want to share this quote from Paul Brown (director of operations, Support Office) as he describes the ripple effect of a communicative process:

I can remember the first couple of meetings, of course everybody building relationships and probably a little more reserved, quiet and just kind of wondering what this was all about, and wondering where it's going to. But it didn't take long for people to really build relationships and then trust and get moving on it. And I couldn't have pictured the strength of the group happening as fast as it did, and then being able to impact the organizational direction as it did. So I think it's pretty cool to be a part of that as an individual, and pretty cool in my role as Director of Operations, to just to be sitting shoulder-to-shoulder with people invested in the same thing across the organization and then having a lot of them take that back to everybody, take that back to the Villages.

### **Ideal Role Taking/Empathy**

The discourse ethics at the root of communicative action are not just a cognitive experience or exchange. Discourse ethics involve the requirement of ideal role taking, which refers to each participant's willingness and ability to empathize with another person's validity claims (Flyvbjerg, 1998). This relational aspect of discourse ethics is both affective and cognitive. It requires participants to put themselves in the position of people who would be affected by a particular action and on the basis of how they *feel*, determine whether the action is appropriate. Personally, I do not believe one can ever truly understand another person's experience. Again, this idea of a decentred understanding of ourselves and the world is reflective of Habermas' tendency to write about ideal states that do not and cannot occur in reality. But to the extent that each participant is willing and able to empathize with another person's validity claims in a cooperative search for something approximating a social 'truth', a better-informed decision can be made about what to do in a particular situation. To this

extent, discourse ethics seek to engage the minds and hearts of participants, something that Matt Drown (vice president of human resources, Support Office) describes as the ‘ultimate victory’ of culture change:

I think that real success isn't about words on a piece of paper or some program today or tomorrow, but hopefully about engaging a lot of hearts and minds in thinking about things differently, because it's continuous, and that mindset change will be the ultimate victory.

So what does it mean or look like to engage hearts and minds in thinking differently? Paul

Brown (director of operations, Support Office) describes the experience as an ‘a-ha moment’:

I think every person at some point in the journey had to have an emotional experience; that ‘a-ha’ moment. And I remember, I had several of them at the 2009 Operational Planning Retreat, for sure. I remember Richard Taylor saying, “If I look at the resident’s chart, do I know *who* you are, or do I know *what* you are?” And I remember the gentleman from Tansley Woods standing up on stage and he was talking about his first experience with a bath, the first time he had to get naked for a bath, something he never, except with his wife, had experienced, and he said, ‘I quickly settled in and three months later, I was doing things the way you guys wanted me to do it.’ I’m not giving you his words exactly, but it was something to that effect, and it was like, ‘Oh my goodness, I can’t believe we’re doing that to a human being.’ And I think everybody has those moments and I think for people to want to get behind something, they got to have that ‘a-ha’ moment sometime and they have to have an emotional experience in order to get behind the journey.

Through our conversations, through sharing our stories of lived experience, my partners and I, and other Village members, deepened in our emotional understanding of other Village members’ experiences. For example, Ken Pankhurst (former family member, Village of Humber Heights) describes how he developed a deeper appreciation for the challenges associated with working at the Villages:

I’m certainly far more aware of just what’s involved in running a retirement facility and a long-term care facility; aware of the challenges there; aware of the pitfalls; the time constraints; the workloads. Everybody that I ever met within the Schlegel group worked hard and long, long hours, and I am just very appreciative of the effort. And I think the other thing is, I’m totally amazed at the amount of young people that are interested and concerned, and genuinely care about elders. I’m totally blown away by it.

Anneliese Krueger (general manager, Village of Erin Meadows) describes how Village members developed an emotional connection during an aspiration learning circle about authentic relationships:

There was a resident who had just moved in that week. He had been living in a retirement home before, so he was kind of used to the general set-up of a seniors' living building. His daughter happened to be there that week, when we were doing learning circles that were open to everyone in the Village... We did not hold them in a central location. We held them in the neighbourhoods because we thought it would draw more people in. So in one neighbourhood, we had a learning circle on the authentic relationships aspiration statement. I cannot remember now the questions exactly. I think it was something to the effect of 'Talk about a relationship in your life that brings meaning to you,' and 'What is it about that relationship that makes it so special?' They joined in the learning circle together and her dad talked so much about war time and his relationships with his family and then she talked, and then they were both crying, and all the team members were crying, and it was such a connection for everyone and she was saying 'This is so great.' It was neat because her dad had been already living in a senior's living environment, but it felt so different to her and it was great to be able to do that upfront, and we could see what was important to her dad and we were able to connect to them as a family.

Anneliese also describes how team members developed and demonstrated empathy during a daily, neighbourhood, quality shift huddle for a dietary team member who was struggling with a reassignment to a new neighbourhood amid some new changes to her work routine:

Other leaders, not in the Dietary department, said 'Tell me how you are feeling about it, but do not worry, it is a learning process and you are going to be running behind for maybe the first weeks of doing it. If you need help, just let us know and we will all pitch in and help you. We will get there together.' And even from the frontline, the neighbourhood team members, the PSWs, could see the frustration in some of the Dietary Aids as they first started the routines. They pulled them aside and I sat in on one huddle, I just happened to turn up at that one huddle and I was so happy I did, because a PSW said to this Dietary Aide, 'You need to relax a little bit. Do not worry if you are late. We will help you out and we are sorry if you are late. We will try and make it better for you and we are your friends.' And this Dietary Aide was feeling frustrated because it was all very new for her. She felt like she should not take her break and we said, 'Just bring your food with you and sit down in the country kitchen... Go take your break. Go sit down and eat something and then come back.' I do not remember all that was said in that huddle, but people were crying and she was saying she had recently changed neighbourhoods and she did not want to be in this neighbourhood and 'Things are so much different than they were in the other neighbourhood.' And the team was like, 'You can't leave,' and they made her feel

like she belonged. Maybe she would have moved on to somewhere else and no one would have known why, but the huddle really made it obvious and they noticed, and she was so happy and things got so much better after that.

I think these quotes demonstrate that discourse ethics are not purely cognitive or rational.

There is also a strong emotional component as people share, learn and negotiate a path forward.

### **Ideal Role Taking/Empathy vs. Contingent Thinking/Evidence**

The system and system-thinking have colonized the lifeworld to such an extent that people within the culture change movement are calling for ‘evidence-based culture change’ and a ‘stronger business case’, while simultaneously describing culture change as a values-based social movement. It is not a quality improvement campaign; or is it? I think the call for evidence-based culture change devalues the importance of ideal role taking or empathy. It is like saying, ‘We should not embark on culture change because of the way we think people *feel*, but based on what we can *measure* about its impacts.’ This type of instrumental rationality is further ‘evidence’ of the system’s colonization of the lifeworld. We do not need ‘evidence’ to decolonize it. That just makes no sense, or as my husband, Peter Reed, once explained so powerfully:

I know this is a bit heretical coming from someone with a research background, but an over-reliance on research data and its categorized strength as a piece of data further medicalizes what is essentially a discussion about the way people live their life... I personally do not need to rely on the evidence developed in an ‘RCT’ to inform me that people find music soothing, food enjoyable, and water refreshing. (Peter Reed in Dementia Initiative, 2013, p. 28)

Human values constitute the magnetic north of any social movement; a journey guided by values, not evidence, not the business case. Some proponents of culture change are calling for an evidence-base and business case in an effort to convince organizations of the merits of culture change and increase its adoption. I see both efforts as somewhat misguided.

For example, Rahman and Schnelle (2008) “propose research agenda aimed at strengthening the movement's empirical base, thereby facilitating culture change interventions as well as helping the movement navigate the next step in its evolution.” First of all, from my perspective, culture change should never be facilitated as an ‘intervention’. That kind of institutional, medicalized thinking is a big part of the problem. Next, in considering the call for evidence-based culture change, I am not saying that evidence does not have a role to play – even within a CPAR process, participants routinely take the time to gather data, make observations and reflect on their experiences and discoveries (i.e., conduct research) – but I am concerned about how research is regarded as evidence or truth, and used instrumentally within the culture change movement (e.g., to guide its evolution).

Now let us consider this notion of a business case for culture change. In their chapter, *Defining the Gains of Culture Change: The Business Case and Beyond*, Elliott and Kantor-Burman (2013), who both previously worked for the Pioneer Network and are considered leaders within the movement, go a great distance to demonstrate the business case for culture change. They explain:

Quantifying the effects of this innovation is an enduring challenge that often manifests as a perceived barrier to adoption. Yet defining the impact of culture change is critical to the process of dissemination. In the classic work *Diffusion of Innovation*, Everett Rogers (1983) describes the relative advantage (or the degree to which an innovation is perceived as better than the idea or practice it supersedes) as one of the core attributes of successful adoption. Although the relative advantage of culture change is intuitive to advocates, many providers still struggle to justify implementation without tangible formulas to clarify return on investment. In recent years, the process of quantifying organizational returns from culture change has been called the business case for adoption. Although the business case is one component of the case for adoption, the systemic focus of culture change requires a more complex understanding of outcomes. (p. 41)

Yes, the relative advantage is indeed intuitive for most advocates of culture change, so much so that many regard it as a moral imperative, which is why I find this notion of a

business case so problematic. My first concern is that two leaders within the culture change movement drop the torch of social justice and dangle the carrot of a business case, although their business case is very compelling and includes some moral justifications. However, that is not the point. Imagine if Dr. Martin Luther King Jr. championed the civil rights movement through a detailed, evidence-based explanation of its benefits. I am not saying they cannot co-exist, but a moral rationale should never play second fiddle to a utilitarian rationale. In long-term care across North America, people are being neglected, abused, denied choice, segregated, locked up, overworked, exploited, and drugged. People are suffering. Is that suffering not sufficient reason for change?

Apparently cost *is* reported as the greatest barrier to culture change in the United States for adopters (26%), strivers (32%) and traditional nursing homes (56%) (Doty, Koren, & Sturla, 2008). Also, furthermore, so far (and unfortunately) culture change is primarily a managerially- or administratively-driven agenda. So, I can understand why people feel the need to make the business case, but it still concerns me. What is a business case after all? According to Litvin (2006), a business case is a “normalized Mega-Discourse that enshrines the achievement of organizational economic goals as the ultimate guiding principle and explanatory device for people in organizations” (pp. 85-86). I am not saying culture change is not good for organizations – it is clearly good! But what if culture change was *not* financially feasible?

Interestingly, I searched the internet for other examples of this tension between social justice and the business case. Not surprisingly, other social movements experience the same tension. I read one article that explored it within the context of equal opportunity and



diversity. Its authors (Tomlinson & Schwabenland, 2010) share this concern about the business case for diversity:

... managing diversity evolved as ‘a story of how to obtain both equality and business success; it depicts a win–win situation where these two perspectives are united’. According to this story when management support is enlisted through the business case, more active and effective steps are taken to address issues of organizational inequality. However, for Noon (2007) this argument is ‘fatally flawed’ because it is based on contingent thinking... [In addition,] a strategy based on exploiting the business benefits of diversity is vulnerable to short-term economic challenges (Barnes and Ashtiany, 2003), entailing the risk that ‘good for business’ arguments could be used against the intention to promote equality and inclusiveness.

This kind of contingent thinking can be applied to the business case for culture change. What if organizations do not see the benefits they expect? What if an organization discovers that culture change actually does cost more money? Would they just give up? Tomlinson and Schwabenland (2010) continue:

The alternative to the business case is to argue that equality and social justice are desirable ends in themselves; such arguments having a moral, rather than a utilitarian foundation (pg. 105).

That is the approach I would prefer to see: culture change and social justice are desirable ends in themselves.

To be fair, Elliott and Kantor-Burman (2012) and others could easily challenge back: “Yes, but moral justifications for culture change such as the ‘limited use of restraints’ and ‘consumer engagement’ are included in the business case.” Tomlinson and Schwabenland (2010) also explore this line of thinking and offer some good food-for-thought:

The question remains though, whether moral justifications are included merely to support the business case and widen its appeal. The placement of social justice and business models of diversity within ‘contradictory logics’ (Ahmed, 2007) reflects the position taken by Noon (2007) and Sinclair (2006) that advocacy of the business case necessarily undermines the legitimacy of social justice arguments. (p. 105-106)

That is my concern: that advocacy of the business case undermines the legitimacy of the social justice argument for culture change. Nevertheless, I know the business case will never be dismissed. I know there will always be calls for more evidence. I am just not convinced the culture change movement has gone to the full distance in making the moral argument yet. We need more ideal role taking. We need to engage our hearts in culture change. With such, I think we would naturally see more talk and adoption of moral, communicatively-driven processes. I hear the calls for an evidence-base and a business case, and they sound like the clamour of the system; the same old instrumental rationality that created the current culture.

So, turning back to my reflections on our communicatively-driven culture change process at Schlegel Villages, and the role of empathy, I think it is important to highlight that we did draw on quantitative data, in fact quite heavily at times. But we worked intentionally to balance the use of data with some ideal role taking via the use of stories and dialogue. One of my favourite 'Bob-isms' (I have used it many times) is, "It's not about the data, but the dialogue." At Schlegel Villages, under Bob's leadership and influence, data were (are) regarded as meaningful only in so far as they enable people to have meaningful conversations about real lives. I think that is a good use of data, and that is how I view the culture change research literature as well: as useful data for communicative consideration, but not as fact or truth. However, as I described in Chapter Eight, sometimes when we attempted to have conversations about data (e.g., quality improvement data) at VAT meetings, we discovered the data, or our presentation of it, did not lend itself well to meaningful dialogue, but only served to confuse and turn people away from participation. Jennifer Gould (director of recreation, Village of Sandalwood Park) shares her story:

I know when we had first tried implementing the QI part of it at one point, that was kind of a scary zone because our numbers dropped for the next meeting, and there's

two of us sitting there going, ‘Where is everyone?’ And it was kind of like. ‘We’re not going to do that anymore.’ ‘Oh, okay, then I’ll come.’

In so many positive ways, I think Schlegel Villages has embraced empathy over evidence and story over data. I love this story from Jenny Brown (director of recreation, Village of Aspen Lake) about how Paul Brown (director of operations, Support Office) consistently demonstrated his commitment to culture change, and what that looks like in relation to this discussion of stories and data:

Jennifer: I have to ask how you can tell that the leadership at Schlegel Villages is committed. What do they do that gives you the sense they’re supporting this?

Jenny: My most obvious support would be from Paul Brown and at his level he comes to our Village once a month and we do a business performance review with the Directors and Neighborhood Coordinators. And in other places that would focus on financial fitness essentially, right? It would only be about money. But the way we handle it, and Paul is very careful about doing this and he’s always looking for ways to do it better, but the way we handle it here with his guidance is that the first thing he wants to hear about is how we are doing on our culture change. How is the education going for *LIVING in My Today*? He wants to know about the initiatives and how they’re helping, and ‘tell me a success story.’ He loves stories. And seeing how committed he is about asking about that all the time and trying to find out where we are and how are things going and what are the team members’ experiences? And being excited about our residents’ experiences. It just comes out of him so I think that’s how I know.

Jennifer: Wow, that’s awesome. So I guess eventually you guys have to talk about the budget?

Jenny: We do. We do talk about budget. I mean it is part of life, right? We are a business. But it’s kind of the last thing on the list which is nice because numbers are numbers but it’s really the residents’ experience that’s important. I’ve heard him say before if we’re doing things right and we’re making it a place that people want to live and all those pieces are falling into place and our team members are feeling engaged and supported then the financials will always follow. They will fall into place.

Jennifer: And do you find that that’s true?

Jenny: I do, yeah, it plays out for us in regards to our team members, I mean we have such a low absenteeism and those types of things that are costly to an organization and I think that’s all part of people feeling like they’re needed and wanted and valued.

Everyone has a story, and at Schlegel Villages stories are embraced. Sally Cartier (housekeeper, Village of Aspen Lake) further illuminates the connection between stories,

empathy, relationships, and Village life. This is such a touching story about her relationships with the residents that live on the 'memory care' neighbourhood in which she works that I want to share it in its entirety:

Sally: I don't know if you know this about me. So two years ago, my oldest son passed away.

Jennifer: Oh Sally, I didn't know.

Sally: Yes, and actually today is the anniversary of, two years ago today that I actually buried him. Well he died on St. Paddy's day. And had I not been at Aspen, I don't think I would have recovered. And I say that because it was my residents. It was my neighbours here that got me to come back. They gave me a reason to want to get out of bed in the morning. Mind you, it took me a long time to do it, because you have to go through all the grief process, but I couldn't have been so happier to come back here, because it's not work to me. I mean, it's work, and it's a paycheck, but it's not work to me. And we still talk about how Helen let go of her walker and walked to me, and Paul looked at me and said, 'Where have you been? We have a lot of work to do.' And I just hugged them all because that's my family. You know what I mean? And Helen even today remembered that I had buried him today and that was his birthday today. So, you know what I mean? I wouldn't have got that at anywhere else and I say this to Peter [Director of Environmental Services], I was meant to be here. Everything in my life got me here.

Jennifer: Wow, Sally. That's so beautiful. What do you think has enabled you to develop those types of deep bonds and relationships with people at Aspen Lake?

Sally: I think because they all have this story to tell. Like when I think of when my mother-in-law got to the nursing home, people just forgot she was a person. She still was a mother of twelve. She still liked to fish. She still enjoyed that, but nobody got to know her enough to ever know that. You know what I mean? Here, it's on our Village, it's in the scrapbooks we have on them; it's by sitting with them. And I'm allowed, I'm privileged and honoured that I get to sit and talk with them. And I can, you know, I can spend ten, five minutes with you and sit and talk to you if you're having a bad day, like I just had today. Alex, he's like, 'I know you. I know you.' And when his wife comes and says, 'He feels calm when you're here.' You know how much that makes me just so, again there's that word, proud. You know what I mean? They inspire me. They inspire me. They were the reason why, like I said, they were the reason why I got out of bed and knew I still had a job to do. And they didn't realize it, but they helped me more than I could ever help them. It's just beautiful. It's a beautiful, beautiful, like I always say to George, 'I wish I had a book,' 'cause I would write everything he tells me. His philosophy, the quotes he uses. I think, 'God, George, you should write a book!' He's so uplifting, he's so uplifting to me.

Stories help us express ourselves and connect with others on an empathic level, and stories create culture, much more than data, facts or evidence. I conclude this section with a

fun reflection from Susan Brown (associate director, RIA) who shares her new-found appreciation for stories within the workplace, and research!

Susan: My mind is crazy. It operates better with tables and charts and numbers and order, right? And what this process has really done is it has forced me and allowed me to kind of explore that other side, right? So it's not all about numbers. There has to be a context there, as well. I still kind of lean more towards the quantitative, but sort of recognizing the importance of looking at both perspectives. And I think there's great value in both perspectives, and I think there are downfalls in both. So for me, the approach isn't necessarily a change, isn't necessarily, you know, something that I'm doing or something that I'm saying, although I do find myself saying more things like 'reflect' and 'mindful' more than I ever thought I would, but I think for me, it's been just more of a change in the way that I look at the work.

Jennifer: So, as you described, with one perspective you have the tables and the charts and the numbers and the order. What are the words you'd use to describe this other perspective?

Susan: Sort of colloquially, like 'rainbows' and 'butterflies'. I'm trying to describe it without saying 'qualitative', but it's more a focus on the experience, right? So it's sort of like there's a focus on the experiential side, and there's a focus more on the data-driven side. And, I think that taken to the extreme, each of those can be dangerous and not provide the complete picture. And so it's sort of finding that balance, right? So, where does the pendulum have to land in order to get just enough of each one, so we can really have a great understanding of what's happening?

Jennifer: Wow. It's kind of like, how do you justify a leadership retreat when you spend an entire day teaching your leaders how to tell stories and why on earth are we doing this?

Susan: Right, yeah. And to know that those stories are really powerful, and from my perspective, numbers and kind of story the numbers tell can be that powerful if they're shared in a meaningful way. But so often, what we see is, you just get a chart with numbers, and it doesn't mean anything, right? But if you really look at what those numbers are telling you, it can support what you're observing experientially. And what you're observing experientially can be supported by numbers – both ways. I'm getting myself confused with how I'm talking, but numbers can support experience and experience can support numbers.

Well said, Susan. You took the words right out of my mouth. So maybe empathy and evidence can interact in a mutually supportive way if there is a balanced approach. I have so enjoyed learning from and with my partners.

## **Power Neutrality**

According to the requirement of power neutrality, “existing power differences between participants must be neutralized such that these differences have no effect on the creation of consensus” (Flyvbjerg, 1998, p. 213). As previously stated, I think power neutrality is a bit of a myth, as is a true consensus in most cases. As described in Chapter Two, “power is always present” (Foucault, 1988, p. 11). Again, I see this as a weakness of Habermas’ overall project, his focus on the ideal over the real. But that does not mean we should not try to develop authentic and trusting relationships that make the realities of power dynamics more positive and productive. It does not mean that people in positions of power cannot use their power to support communicative power. It does not mean that we should not foster equal opportunities for everyone to have their voice heard and contributions recognized. Instead of focusing on power neutrality, *per se*, I think my partners and I focused more on creating a safe space for collaboration where all people and perspectives were valued. In reviewing my dissertation, Dr. Charles Sylvester, one of my doctoral committee members, suggested that instead of *power neutrality*, perhaps people should focus on *power mutuality*, whereby individuals seek to mutually support each other’s empowerment by thoughtfully minimizing constraints.

In addition to promoting a collaborative environment, I also argue that it is the *harnessing* of power, and not its neutrality, that can lead people to emancipatory action and change. Power is the productive force of knowledge, and knowledge is the productive force of power. Why would anyone want to suspend power, so long as everyone is a contributor to the co-construction of knowledge? In the next two chapters, as I offer methodological and theoretical insights about the intersection between Foucault’s power-knowledge theme and

Habermas' theory of communicative action, I will reflect on the many forms of power within Schlegel Villages' CPAR culture change discourse, including positional power, communicative power, and power/knowledge, as well as issues related to decision making and consensus. However, the main point of reflecting on power in this particular section, as it relates to discourse ethics, is to consider the ways in which my research partners and I negotiated issues of power and power dynamics in our collaborations.

My partners and I worked very hard to create an optimal environment for the participation of all SAT members, using the authentic partnership guiding principles and enablers (Dupuis et al., 2012). While much of this was achieved through a mutual respect for one another and belief in the synergy of collaboration, we further strengthened our efforts through a variety of practices, the strongest and most successful of which I think involved: 1) reviewing and adhering to a set of collaboratively developed and agreed upon guiding principles at SAT meetings; 2) the use of the learning circle method to facilitate group discussions; and 3) planning and enjoying social time at SAT meetings which fostered authentic relationships. Marg Cressman (resident, Village of Winston Park) reflects on the general level of respect SAT members demonstrated to each other:

Marg: I felt right from the beginning that I was very included. I was always treated with a great respect. Anything I said, if they did not agree with it, I did not feel uncomfortable. I thought I was treated with a great deal of respect. I have always been very comfortable in that group. I do not know if it is the nature of the people that we deal with or what, but I could not have felt more comfortable.

Jennifer: That's good. I know it is hard to put yourself in the shoes of others, but would you say that you felt that there was a general level of comfort in the room?

Marg: I did and I think there was a respect. I think everybody respected each other and I am sure in a group that size there were differences of opinion, but I never felt there was any conflict and everybody respected each other's opinions. I think that's the basic theory of (what do you call it?) dialogue. I think the courtesies were shown. And nobody overpowered anybody else. I think that SAT meetings were conducted very well.

Paul Brown (director of operations, Support Office) comments on the power of learning circles:

The most powerful thing we did was learning circles. And I think if you tagged the learning circles to the right topic, everybody got a chance to speak. It didn't matter which position or role you had in the Village, you were able to comment. And I thought that was incredibly valuable. I think that's where we did have lots of valuable opinions come forward from residents and family members.

Christy Parsons (recreation and community partnerships consultant, Support Office) reflects on the importance and use of our guiding principles in creating a 'welcoming environment':

But I think what really helped was always doing the guiding principles we all agreed to, and, you know, we always started the meetings with those and for me, when I think about the guiding principles, I always think of them as the core of what we all believe in and they set the stage for that kind of welcoming environment.

Christy continues with her reflections on the importance of the unstructured social time we planned and shared as an important part of every SAT meeting:

For people who are more quiet or passive, and for people who tend to need more time to process, I always found the social aspect of our meetings really valuable. I think of the barbeque, the barbeque lunch we had in Bob's backyard, or our holiday dinners. It gives folks an opportunity to chat over lunch or chat over dinnertime and provide some additional feedback that they might not have shared. And you know yourself, you know those people who do need to process, sometimes it's not enough time within the actual meeting to do that, so to extend it through a social period like a meal or, well, typically all of our socials were meals weren't they? [laughs] But, you know, I think it's important because the dialogue never stopped. It just kept going.

These comments lead me to ask about the value of such strong relationships. Ken Pankhurst (former family member, Village of Humber Heights) offers his perspective:

I think relationships are so important, from the point of view, I think there's a tendency to get more done because you have a better idea of what you *can* say, what you *can* do, how far you *can* go. If it's very much a business-type attitude or parameters that are set up around it, then the aspect of being politically correct starts to play a role, and I think there would be a little more hesitation on being open or honest or perhaps correct in offering an opinion or a thought or, you know, like if something comes up for a vote you just, you may vote for it because it's the politically correct thing to do, but inside you're saying 'I don't really agree with that. I think from a family member's perspective and perhaps a resident's, I think it's great



to be able to sit down with a Bob or a Jamie or a Christy or a Paul and get to know them a little bit, get to understand their position, their perspective, where they're coming from. And I think for us outsiders, and I don't mean that in a detrimental way, but, I think for those of us who are not involved in the daily activities of operating these facilities, I think it's essential.

Within the Villages, many leadership team members, to varying degrees, also considered how to create an optimal environment for the participation of Village members in decision-making regarding culture change and daily life. As such, many VATs and neighbourhood teams used the aforementioned or similar practices to create a safe space for open communication and participation, as Jennifer Gould (director of recreation, Village of Sandalwood Park) describes:

Jennifer C.: Do you think that it's important to take the time to socialize, or do you think that we could have accomplished just as much by sticking to more of a traditional meeting kind of structure?

Jennifer G.: I think it's important. Even when I do like a meeting within my Village, I try to incorporate something social with it. It just kind of changes the environment. I think sometimes when you sit in a meeting environment, which we sit in at our Villages on a regular basis, you kind of – your thoughts don't flow as well, and when you have that chance to kind of socialize, you're in a different environment than you're normally in, and you're able to kind of feel more comfortable, get to know and build stronger relationships with the people that you're with, 'cause you have that chance to mingle and get to know them on a different level. You're not just doing the dirty work and moving forward. It just builds such a stronger relationship; a stronger connection.

### **Power Neutrality vs. Top-Down Power**

Because power relations are a central topic in the next two chapters, I will only briefly touch on the issue of power neutrality versus top-down power here. Within communicatively-driven culture change, great attention is, or should be, paid to power dynamics and efforts to create a respectful space for collaboration. By making mindful attempts to balance power – not that it can ever be fully neutralized – we can better harness the positive and productive features of communicative power as people work together to

change the circumstances and conditions of their own lives. By contrast, in expert-driven culture change, power is wielded and maintained through top-down implementation efforts. In my experience, top-down power is often exerted with the best of intentions, as caring people attempt to care *for* or improve the lives of ‘others’. Earlier, in Chapter 3, I described this type of power, which I misguidedly exercised more often earlier in my career, as ‘benevolent paternalism’. Ultimately, I believe that creating a collaborative space where power can be shared and power/knowledge can be harnessed is a far more effective, sustainable, and humane manner in which to approach culture change; a manner in which the method of culture change aligns with the values of culture change.

### **Transparent Negotiation**

In light of the requirement of transparency, or what I shall refer to as ‘transparent negotiation’, “each participant must openly explain their goals and intentions and in this connection desist from strategic action” (Flyvbjerg, 1998, p. 213). I had a thought-provoking interview with Ken Pankhurst (former family member, Village of Humber Heights) who shared some of his concerns in the context of generality, described earlier, but I view his concerns as more connected to the requirement of transparent negotiation. His sense was that we (employees or representatives of Schlegel Villages) should not have engaged residents and family members as SAT or VAT members in the beginning of our CPAR culture change journey, but should have waited until we had more strategic direction. He found his involvement “confusing,” in part because of some of the technical language and jargon we used, and in part because of the emergent and negotiated nature of our process.

Jennifer: If there was another organization that was interested in embarking on a culture change journey, is there any advice you would give to another organization based on some of your experiences with our organization?

Ken: About the only thing that I can think of is that I think I would like to see it worked on with the Support Office and staff first. Sort of get a feel and an understanding and perhaps a direction of where they want to go so that there is a bit of a consensus. Once that's kind of in place then at that particular point I would then consider getting residents and family members involved. I'm not sure getting them involved right from the beginning is a good idea, but not having been there right from the beginning I can't say with certainty. I may be off base on this. I would sort of take what I'm saying under advisement, but this is how I would approach it.

Jennifer: What would that achieve? What do you think would be different if all the team members were kind of on the same page, and then you engaged residents and family members?

Ken: Once all the team members are on the same page, I'm not saying that they necessarily formulate specific objectives at that point, but to have more of an idea of where they're going, what they think they would like to accomplish without formalizing it yet. But once they're organized, I think it's a lot easier to incorporate residents and family members because at that particular point it's a lot easier to say 'Ok, here's kind of what we're thinking of and this is kind of the broad aspect and these are kind of the things we're thinking of. It's not written in stone yet. Now, as a resident obviously you have a very vested interest in this, and we need to know from you. As a family member, perhaps you have to speak on behalf of your loved one, or perhaps you're an interested party, whatever. We'd love to hear from you'.

As I and other SAT members listened to Ken's concerns, which thankfully he expressed not just during his reflection interview but early-on as a part of our process, it gave us an opportunity to address the issue regarding technical language and jargon, which I will explain later. We also did our best to help alleviate some of his confusion about our emergent process, such as offering further clarifications and information if and when he had a question. Personally, I frequently had long phone calls with Ken or would meet him for lunch or dinner to try to answer any questions he had. But what I found was that he was not really seeking more information. What my partner wanted was more structure and strategic direction from the top-down, which runs counter to the requirement of transparent negotiation. For instance, when the Support Office and Villages collaboratively developed 'Terms of Reference' for the VATs at the 2010 Operational Planning Retreat, we articulated general concepts, but not specifics, leaving it up to each Village to figure out what would work best for them. It is safe

to say there was a lot of trial and error across the organization, and I know the Village of Humber Heights had its fair share of struggles, which I described in Chapter Five.

Unfortunately that kind of struggle is par for the course, or par for PAR. I think some people are less comfortable with such an open, organic and unpredictable process because it can be confusing. In a non-prescriptive, communicatively-driven process, where people ‘desist’ from promoting their own ‘strategic action’ and enter into the space of transparent collaboration, goals can sometimes feel like moving targets. I can appreciate that it is not always comfortable and often confusing, but does that mean we should protect people from challenging experiences by restricting their participation? I explored this question with Brad Lawrence (general manager, Village of Winston Park):

Jennifer: Do you feel it was important that we engaged residents and family members from the beginning of the journey on the Support Advisory Team, or, in retrospect, would you suggest doing something different, sort of like Ken’s suggestion?

Brad: No, I think they need to be there from the get-go, too. We’re confused, they’ll be confused. But if we don’t let them in on it, then they’re just going to be mad at us. I would rather everybody be in it together, because I think it was Ken that I remember one day having the conversation about communication, and he said, ‘Just communicate it. Why aren’t they doing this?’ And it’s like, because it’s not that easy! Even your family, if you took your extended family and said, ‘Just do it!’ Well, there’s people involved. It’s never easy. But from their vantage point it’s, ‘Well, why can’t my mother have this?’ And there’s a litany of reasons probably why we haven’t, and maybe we should have but... it’s true they have a different perspective. And their perspective often isn’t wide-scoped. ‘My family member’s here and I’m looking out for them.’ And that’s why I think it’s so good that they’re there, to understand why we’re having challenges and what we’re having challenges with. Because if we go ‘Boom, here it is!’ Well, we’re not going to be there for a long time, so does that mean you leave them out? When is it right to bring them in then? When we say, ‘We’ve got this nailed now’, because we don’t! Three years later, we’re still working away at it and trying to figure it out, so when would we have brought them on board? I’ll let them into the fray at the very beginning.

I agree with Brad. I think the benefits far outweigh the risks, and from a values-perspective, it is the right thing to do.

Regarding Ken's concerns with language, which can quickly muddy the waters of transparent negotiation, SAT members agreed to be mindful of our words and to call each other out on any words that could potentially be confusing to any Village member. Once a word was called to our attention, we would brainstorm as a group to find a more accessible word to use in its place. Unfortunately, we found that much of our technical language and jargon was unavoidable, words like: neighbourhood, appreciative inquiry, aspiration statement, participatory action research, resident-centred, Support Office, and even team member. So Ken recommended we develop a glossary. He actually took the lead on developing a first draft. After several cycles of additional contributions from other SAT members and revisions, the SAT made the glossary available to all the VATs in March 2012 along with a summary of our culture change process to date (at that time). A few months later, the SAT adapted a table from Schoeneman (n.d.) to communicate differences between resident-centred and institutional words. This table was also shared with the VATs, and beginning in January 2013, both the glossary and the table of resident-centred words were incorporated into the Schlegel Villages' *Team Member Handbook*.

Interestingly, during my interview with Ken, he also expressed concerns about how we shared our quality indicator data with a broad range of Village members at our Operational Planning Retreat. Unlike his other concerns, however, this was the first time he conveyed his discomfort with our 'over-sharing' to me:

There was stuff going on that I had no business in being involved in or knowing. As a family member, I don't need to know the intricate, specific, day-to-day runnings of a Village, not that I ever knew any specific financial information but there were certain facts and figures given out on, you know, 'Okay, we were good in this area, but not good in that area' and that sort of thing and 'Do I really need to know this?' Like, in my position, 'Should I be involved in this?' I don't know, maybe I should, maybe I shouldn't, but I really did feel uncomfortable during a few of those sessions, and I'm

thinking, ‘You know, I’m not sure I really want to be here for this right at this moment.’

I think Ken speaks to some of the challenges of breaking down notions of how things ‘should’ happen based on the current culture. When people and organizations have gone about doing things in certain way for so long, it may feel uncomfortable and even inappropriate to do things differently, until the new way becomes the norm.

I think generality and transparent negotiation go hand-in-hand. If you are going to gather everyone at the table as a participant, unless you only want the illusion of participation or tokenism, you must then support authentic, unscripted participation. I think the leadership team at Schlegel Villages was bold in their transparency, especially when giving up control is a prospect that can make even the most experienced and enlightened leaders “sweat buckets” from time-to-time, as Bob Kallonen (COO, Support Office) explains:

I mean this is very personal, and I’ll share this with you, but there’d be those moments just before sessions we were having that involved family members and residents, I’d be standing at the back of the room going, ‘This could go really bad,’ and then it’d be over and I’d go, ‘What was I so afraid of?’ And I think that wasn’t unique to me. I think for many leaders we had to move through kind of a fear phase that said ‘The reason we hadn’t had people involved in this stuff in the past is because people could say anything, and there could be all kinds of crazy outcomes, and this could just totally get out of control.’ But we worked our way through the fear and realized, ‘No, in fact, if anything, we have more control because we have greater number of complementary, strength-driven voices driving the ship,’ and that’s the control. But I was sweating buckets thinking, ‘What would I do?’ in some of those sessions where we have all these residents and family members and team members at the front of the room with a microphone, and Ron Schlegel is in the room and Jamie, you know, ‘What could I do if I don’t do this for a living?’ You have that moment, but then you think through it and at the end of it, or as you’re watching it unfold, and you get the best feedback from people on your team that say, ‘This, this was the best retreat ever!’ and you have that realization that my fear was unfounded. And I think that’s part of the journey too.

Upon reflection, I think transparent negotiation has its own requirement: trust. Each participant must cease from advancing their own strategic goals and must trust in the process

of collaboration and shared decision making. Fortunately, diverging from his own strategic action to trust people and process came easily to Jamie Schlegel (president and CEO, Support Office):

I never lost a moment's sleep or I never felt a twinge of anxiety to be totally honest with you. Maybe I was blissfully ignorant, I don't know, but I was more excited about what we would be able to fashion together with everyone's best thinking than I was about, 'Are we going to come up with something that's totally off the wall that I can't support?'. It never really dawned on me as a possibility. I was much more intrigued by what we'd be able to come up with together than worried. Maybe that's blissfully ignorant, I don't know. Maybe it spawns from just having spent enough time with our frontline team since I was young to know that there is a depth of knowledge and experience and passion and wisdom and that I could just inherently trust, and I didn't have to worry about us coming up with something unrealistic or off the wall or whatever you want to say, so. I have to confess that was never a concern of mine. I just trusted the wisdom of our team members... You won't be successful without those folks fully engaged, so you have to have an intrinsic trust in the talent and wisdom of your frontline team. I won't get the quote entirely right, but it's a 19th century quote, so forgive the sexism in it, but it's something like 'Trust in men and they will be true to you; trust them greatly and they will show themselves great.' In other words, if we can, it's bit of a self-fulfilling thing, if you trust your team greatly they'll prove themselves great. That's what happening in the Villages.

### **Transparent Negotiation vs. Strategic Implementation**

If the requirement of transparent negotiation is that each participant in any given process openly shares their motivations while, at the same, setting aside their own pre-determined strategic goals, then the converse approach would be for someone to not disclose their goals or intentions, while at the same time, advancing their own strategic action. Or, perhaps someone will disclose their goals or intentions while advancing their strategic action. In either case, such an approach would not be considered transparent according to discourse ethics. I think such non-transparent approaches could be characterized as 'strategic implementation', which is pervasive within the culture change movement. I argue that whenever a small group of people make decisions for a large group of others, even when it is a decision for the greater good, it runs the risk of perpetuating the logic and hierarchies of the

system. It is far better to have a large group of people making ‘implementation’ decisions for themselves. The line, however, between transparent negotiation and strategic implementation does seem a little blurry at times. Consider this reflection from Jamie Schlegel (president and CEO, Support Office):

The key to some of our success, and what you’ve been helpful at implementing, is translating ambition and aspirations and high-minded goals because a lot of organizations, a lot of different industries have that, the question is how? I think part of the magic that we’ve created is taking those high-minded aspirations and goals and starting to build action out of it, translating that into action on the ground by engaging the teams and that’s the piece that I think is so critical to success that we can talk and we can have all sorts of wonderful ideas, but it’s that translational piece that is so critical. If there’s anything that could be pre-packaged that helps to work at that critical piece, the translational piece, translating from idea to action, that’s really where the magic lies.

Perhaps Habermas’ discourse ethics and theory of communicative action offer that ‘pre-packaged translational piece’ that Jamie is talking about. It is a process for collaborative translation and implementation.

### **Unlimited Time**

I think Flyvbjerg (1998) was being a little tongue-in-cheek when he said the five requirements of Habermas’ discourse ethics require a sixth requirement: “unlimited time” (p. 213). However, as my partners and I began this journey, I knew enough about authentic participation and true collaboration to understand the truth of his words. True collaboration takes time, a lot of time. In fact, I think the time requirement of true collaboration, or what I think of in terms of communicative action guided discourse ethics, or the *cost* of the time requirement is what prevents many, or perhaps even most organizations from taking a collaborative approach to culture change. After all, ‘time equals money’. Instead, organizations look for the efficient quick fix, which usually comes in the form of some off-the-shelf, pre-packaged, cookie-cutter, culture change recipe devised by a so-called ‘expert’



who makes their money by selling people on the evidence-based merits of their values-based model which has been successfully implemented in more than 100 communities, nationwide.

Personally, throughout our CPAR process, there was one principle of authentic partnerships (Dupuis et al., 2012) that I reflected on continually: focus on the process (not only on the outcomes). This principle has a deep connection with the requirement of time, which within an organization is not really ‘unlimited’, but my partners and I tried to stretch it as far as we could. Here’s what my partners had to say about the amount of time it took for us to engage in this CPAR culture change process. First, Anneliese Krueger (general manager, Village of Erin Meadows) reflects on how time was spent in SAT meetings:

The meetings were planned in such a way that the focus of the day was not getting through content but rather actually engaging in meaningful discussions that I found extremely helpful. We could talk about things as long as we needed to talk about them and explore them again further as a group.

Anneliese also reflects on the time spent in VAT meetings:

When I listen to what other Villages say, I think we tend to meet a bit longer than most of the other Villages do. We never have a set end-time for our meetings but they usually go for two to two and half hours and sometimes they have gone up to three hours. I have been chairing the advisory team since it started and I am not that good for setting up structure, so when we think about it, we will set up an agenda in advance, but most of the time we do not really have an agenda. If anyone has something that they really want to talk about, then we will email it to each other in advance but we usually review the meeting minutes from the last meeting that we had. We always, at the start, spend time talking about aspiration statements or culture change-in-action, the things we have seen, and that usually takes a fair amount of time. Just talking about those things and seeing how can we encourage that more, or if it was not something that was so good, we talk about how we want to change it. If there was a Support Advisory Team meeting recently then we will review what was talked about there, and talking about upcoming operational-related items like, for example, if we were having the Conversation Cafés or operational planning coming up, we would talk about that.

Across the organization, I wonder how many hours we *talked* about culture change between September 2009 and April 2014. Thousands and thousands of hours, I imagine. But

that is what communicative action is all about, action that is all communicatively-driven. Combine authentic participation with good communication (or generality with autonomy) and SAT meetings routinely lasted four hours. Our SAT and VAT meetings took time, just as the culture change process itself takes time. Pam Wiebe (general manager, Coleman Care Center) describes her experience with the timing of the culture change journey:

They may have to take three steps forward and two back so the other people catch up. And they have to be able to identify that. They have to be able to identify when it's time to put the brakes on and not be locked into their timelines. You know, like not be, 'By the end of three months we're going to be here.' Well, by the end of three months you might only have one group that's there, and the other 10 groups are still way back. You need to hold up that lead group because everybody absorbs material different. Everybody interprets material different. And everybody learns different.

Jamie Schlegel (president and CEO, Support Office) likens the journey to setting stones in place, one at a time:

Significant change sometimes takes time, and I think part of the success is building every stone in the foundation, setting it in place, making sure it's mortared and secured and dried, and then setting the next stone. I think that's part of what we did well as an organization. And if every step of the journey is not on stable ground, it will eventually kind of sink into the quicksand, and so I think that's another important lesson that we've learned.

In many ways, I share Jamie's perspective, and yet, at times the pace of our journey felt a little hectic and hurried to me, especially at times when decisions were made non-collaboratively. After 4 ½ years of culture change, Jamie estimates that Schlegel Villages is "on the tenth mile of a 100-mile journey." Similarly, Josie d'Avernas (vice president, RIA) thinks we are "at about 20% there." Bob Kallonen (COO, Support Office) says the journey is "never-ending." So I think it is safe to say the requirement of unlimited time is actually a requirement for communicatively-driven culture change. Ultimately, these reflections lead one to conclude that there are two different ways the meaning and use of time are

constructed: ‘unlimited time’ versus ‘efficient time’. I ask the question of which construction of time is better aligned with a values-based culture change effort.

### **Conclusion**

In this chapter, I offer my reflections and those of my partners on Schlegel Villages’ communicatively-driven, CPAR culture change process and make several comparisons to the current, dominant culture change discourse, which is to a very large extent expert-driven despite its rhetoric regarding inclusion and engagement. I created a series of dichotomies (Table 10.1), with the realization that such distinctions are often false. Still, I think these dichotomies provide a helpful framework for reflection and perhaps they can serve other organizations in thinking reflectively about their own culture change journeys.

I agree with my partner Christy Parsons (recreation and community partnerships consultant, Support Office) who had this to say about the culture change process: “I think the most important thing you can do is just have the conversations... That, to me, is the most valuable thing, having the conversations, and very informally.” Paul Brown (director of operations, Support Office) shares more regarding the benefits of informal conversations:

It’s about the deepening of the relationship, not just a strengthening of it. And so I think the environment was critical. I remember like, I don’t know if every organization’s capable of this, but having the COO invite a group into his home and, you know, wearing jeans and comfortable clothing and just being completely relaxed and it’s like, you know, we’re all human beings trying to figure out how to wrestle with this journey. It’s kind of like everything was broken down when you are in those informal environments, even just a little bit more I found. And when we celebrated seasonal stuff together, I mean, anything like that I think helps build relationships. Can you imagine just going into meeting and sitting at a table every quarter, sitting around a table all formal and never being informal? I don’t think we would have got to the relationship level that we did.

Perhaps this idea of informal conversations adds something to Habermas’ discourse ethics and theory of communicative action, and to the CPAR literature, all of which reads as more

formal and less relational. I will explore this idea some more in the next chapter as I share my methodological reflections and conclusions. But for now, I would like to share a few final reflections regarding practical considerations.

Today, as I reflect on my doctoral experience, and especially Schlegel Villages' and my CPAR culture change process, I have a mixed sense of satisfaction and foreboding that I would like to explain. First, while imperfect and incomplete, I am honoured to have partnered with Schlegel Villages on this exciting CPAR culture change journey. I feel we asked important questions; embraced critical self-reflection and collaboration; opened a space for authentic participation and communicative action; made strides in achieving our shared aspirations for a more ideal future; and contributed to social action on a broader scale by sharing our stories and partnering with people beyond Schlegel Villages. Through all this, the best thing about my doctoral experience is emerging from it knowing I have clarified and deepened my values, grown as a person and collaborative leader, and gained critical insights about my substantive field and the world I inhabit. Beyond my personal growth, the greatest reward for me in the process has been and remains "research that has a life beyond [my] own narrow contributions, as community [members] gradually gain traction within the process and take ownership over the next stage of action" (Elliott, 2011, p. 2). While the journey for me as a doctoral student has been onerous, there is great satisfaction in being a part of something bigger than my research; something that has and will continue to make a difference in the lives of people as the institutional model of care is contested and new and more humane social approaches to living and working within long-term care and retirement living are increasingly developed, adopted and, over time, institutionalized in the best sense of the word.

The worst thing about my doctoral experience is emerging from it with the anticipation that my personal growth and values will soon serve to make my life and career even more challenging. So much of Schlegel Villages' culture change work, including our lessons-learned, seems to fly in the face of conventional wisdom, even within the culture change movement. Perhaps I have always been a little contrarian; curious, questioning, critical, and dissatisfied with the status quo, especially within my professional fields of practice, long-term care and therapeutic recreation. Even before developing ontological, epistemological and theoretical concerns, I have always felt some intuitive resistance toward dominant discourses, instrumental rationalities, so-called evidence, power hierarchies, disciplinary silos, mechanistic practices, and functional goals; a general disdain for the modernist ethos. This resistance has grown stronger over the course of my doctoral studies and research, which can be very inconvenient and, at times, isolating. I have a foreboding sense that working within the *system* will be even more difficult than before my doctorate. Today, I better understand my own resistance and am passionately committed to the critical pursuit of communicative action. But meanwhile, my home fields of long-term care and therapeutic recreation continue to fashion the future on the template of positivism and instrumental rationality with great force and very little reflection. Thus, I find myself even further on the margins. Sadly, and contributing to my foreboding, is "the problem of how communicative rationality gets a foothold in society in the face of the massive non-communicative forces" (Flyvbjerg, 2000, p. 7). I am not optimistic that it will, not even within the culture change movement. Regardless, my hope is that groups of people will work to bring communicative rationality into local contexts and specific situations.

Even though I note that in a practical sense it will be challenging throughout the rest of my career and beyond to illuminate and deconstruct the power of the *system*, I offer these critical reflections on our CPAR discourse in the hope they will serve to inspire local resistance for communities bold enough to buck the expert-driven dominant paradigm of long-term care, as well as the dominant perspective of experts within the culture change movement itself, and take up communicative action instead, as a path toward pure engagement promoting sustainable change.

## Chapter Eleven: Methodological and Theoretical Reflections

In Chapters One and Two, I offered multiple theoretical assertions that, when properly integrated, could potentially serve as a framework for understanding and promoting culture change within long-term care and retirement living. Again, it is my belief that all political activism and social action should be theoretically informed, including culture change; or better yet, from a critical perspective, it should embody a theory-practice dialectic. Exploring this possibility, my research focused on planning, facilitating, and critiquing a collaborative culture change initiative guided by critical participatory action research (CPAR), which is based on Habermas' (1987) theory of communicative action. However, as I previously described in Chapters One and Two, I believe my chosen methodology could be strengthened through a few post-structural modifications based on Foucault's (1995) power/knowledge theme. This CPAR study provides a robust venue in which to explore the intersections and contributions of these theoretical concepts to both CPAR and culture change. The secondary goal of my research, the focus of this chapter, is *to offer methodological and theoretical insights about the potentially-complementary intersection between Foucault's power/knowledge theme and Habermas' theory of communicative action, vis-à-vis CPAR*. Drawing on Schlegel Villages' CPAR discourse, my own reflections and those of my partners, I considered the following theoretical questions:

- Through our CPAR process, how and to what extent, if at all, was the institutional discourse contested, and by whom?
- Through our CPAR process, how and what knowledge was constructed or co-constructed, if at all, and by whom?

- How and to what extent, if at all, did the processes of knowledge construction play a role in the institutionalization of new discourses, practices and forms of organization?
- Through our CPAR process and the construction or co-construction of new knowledge, how did people grow, if at all, in their perceptions of agency and ability to influence the field of possibilities?
- Through our CPAR process, how are perceptions of power as agency experienced in relation to others? Was power experienced as an absolute value that had to be evenly distributed, divided and balanced, or as unlimited?

As I reflected on Schlegel Villages' CPAR discourse using these theoretical questions, I found myself returning to the "myths, misinterpretations, and mistakes" in CPAR identified by Kemmis and McTaggart (2005), which cluster around the following four issues:

1. Exaggerated assumptions about how empowerment might be achieved through action research;
2. Confusions about the role of those helping others to learn about how to conduct action research, the problem of facilitation, and the illusion of neutrality;
3. The falsity of a supposed research-activism [or research-action] dualism, with research seen as dispassionate, informed, and rational and with activism [or action] seen as passionate, intuitive, and weakly theorized; [and]
4. Understatement of the role of the collective and how it might be conceptualized in conducting the research and in formulating action in the 'project' and in its engagement with the 'public sphere' in all facets of institutional and social life. (p. 569)

Indeed, over the course of this 4 ½ -year CPAR initiative, I engaged with these issues first-hand.

Taken together, as I reflected on my theoretical questions and the myths, misinterpretations and mistakes in CPAR identified by Kemmis and McTaggart, I arrived at a number of methodological and theoretical insights, which I have grouped under three



themes: 1) the role of power-knowledge in CPAR; 2) the roles of the CPAR researcher and the CPAR collective; and 3) additional myths, misinterpretations and mistakes in CPAR, each of which are described in this chapter.

First, I share my reflections, alongside those of my partners, on the role of power-knowledge in CPAR. I begin my exploration of this theme by reflecting on power relations in terms of empowerment, communicative power and power/knowledge. Next, I further explore this theme by reflecting on the relationship between power/knowledge within the processes of contestation and institutionalization (Figure 1.2). Within Schlegel Villages' CPAR discourse, there were numerous examples of the manifestation of: 1) contestation, as certain discourses, practices, and forms of organizing were challenged, and 2) institutionalization, as new discourses, practices, and forms of organizing were co-produced, put into daily use, and eventually shaped a new organizational culture. Of the many transformations that occurred, in this chapter I focus on one broad example: how the *institutional* discourse was contested and a new *resident-centred* discourse was institutionalized through Schlegel Villages' CPAR culture change process. In short, I describe how power/knowledge served as the *catalyst* for change within the processes of contestation and institutionalization. I conclude my exploration of this theme with a reflection on the sayings, doings and relatings that comprise Schlegel Villages' new, resident-centred discourse.

Second, I offer methodological and theoretical insights regarding my role as a CPAR researcher and the role of the CPAR collective. Specifically, within this theme I reflect on my role as a facilitator, co-participant and researcher, and then illuminate differences between a PAR action research group and a CPAR collective.

Third, building on the myths, misinterpretations and mistakes of CPAR identified by Kemmis and McTaggart, I offer methodological and theoretical insights regarding some additional myths: 1) the myth of consensus in CPAR; 2) the myth of what it means to be ‘critical’ in CPAR; and 3) the myth of segmentation in CPAR. In light of these myths, I conclude my exploration of this theme by returning to the importance of adhering to a set of principles to guide and navigate the CPAR process, versus ‘proper’ methodological steps.

I conclude my dissertation with a final statement about modernity, long-term care and the critical hope of communicative action, followed by a discussion regarding future research questions for myself and perhaps the broader field.

### **The Role of Power-Knowledge in Critical Participatory Action Research**

#### **Power Relations: Empowerment, Communicative Power and Power-Knowledge**

Kemmis and McTaggart (2005) state that in their early work they overstated their claims about the degree to which individual empowerment is achieved through participation in a CPAR project. It is not that individual empowerment cannot be achieved, but often in what they call “real settings” (p. 569), it is extremely difficult to achieve. I think this is especially true in more time-bound studies than was the case with this 4 ½-year CPAR project at Schlegel Villages. How much can a project truly affect individual empowerment in a period of four to six months? Kemmis and McTaggart offer another culprit: the system’s ethos of efficiency within the workplace. While individual empowerment is possible within a CPAR project, people are often constrained by the modernist machinery of organizations today. While alterations in the lifeworld may require and support individual empowerment, altering the machinery of the system requires a strong collective commitment. As such, within CPAR the focus is really more on the collective than on the individual, and by

‘collective’, Kemmis and McTaggart are not simply referring to the action research group (e.g., the Support Advisory Team).

Authentic change, and the empowerment that drives it and derives from it, requires sustained sustenance by some kind of collective, too easily construed as an ‘action group’ that defined itself by opposition to, and distinctiveness from, a wider social or public realm. Nevertheless, it was a mistake not to emphasize sufficiently that power comes from collective commitment and a methodology that invites the democratization of the objectification of the experience and the disciplining of subjectivity. (p. 569)

This is why within CPAR, the role of the action research group, or in the case of this study, the Support Advisory Team (SAT), is to open a communicative space for broader social or public engagement; to democratize change. Instead of individual empowerment, the focus of CPAR is then communicative power.

Despite its rhetorical power and its apparent political necessity, the concept of empowerment does not in reality produce autonomous and independent regulation; rather it produces only a capacity for individuals, groups, and states to interact more coherently with one another in the ceaseless processes of social reproduction and transformation... the basis for empowerment is the communicative power developed in public spheres through communicative action and public discourse. (p. 594)

Based on my reflections from this CPAR project, I believe Kemmis and McTaggart’s focus on communicative power (vs. empowerment) provides great insight. Still, what they do not fully explore is the role communicative power plays in the co-production of knowledge, and the role co-produced knowledge plays in perceptions of individual and collective power. I explore this particular idea further in the next section, *The Power/Knowledge Catalyst*. But for now, allow me to share my reflections, and those of my partners, on the topic of empowerment and communicative power.

Throughout Schlegel Villages’ culture change process, while there was some focus on the individual empowerment of residents and team members, there was also a growing awareness that the possibilities of either can be strengthened through collective

communicative power. This is the reason why the Villages have worked to shift authority and decision making from the organizational-level to the Village-level to the neighbourhood-level. Bob Kallonen (COO, Support Office) explains his hopes that the *Neighbourhood Team Development* program will further strengthen this shift:

I think the thing about *Neighbourhood Team Development*, at least in the way that we're defining it, is that it implies transferring authority and power from the hands of a few to the hands of many.

Jamie Schlegel (president and CEO, Support Office) reflects on how we developed collective communicative power slowly and persistently over the course of this CPAR project:

Jamie: I really do believe that we needed to take the time and we needed to lay the foundation and take the steps that we did for it to be successful. I think if we would have leapt immediately to *Neighbourhood Team Development*, it would have been met with great fanfare only to probably fizzle and die within the first year. I think the steps that we took in terms of, first of all, getting the right leaders in the organization and getting them all in agreement around the serving leadership philosophy was an immensely important first step. And then to start the conversation about culture change and how we are willing to embark on this multi-year, challenging journey, and then to start having conversations around our aspirations, and rating ourselves on the social versus medical model. I think all those steps were important building blocks. I think if we would have missed some of those, the empowerment piece that has arisen as part of this probably wouldn't have been sustainable. This is my sense. So it would have been nice to have leapt directly to where we are today in terms of neighbourhood team engagement, and I would be the type of person trying to make that leap (laughs), but in retrospect though, I think about the journey we've been on, I don't think we would have nearly had the reaction or the durability that we're seeing today.

Jennifer: It's interesting to think about the number of people that we've continued to engage over the years, and how at first there was a small group and then we built the Support Advisory Team, then we did the Operational Planning Retreat in 2009 and engaged 140 people. And it just kept building.

Jamie: The local advisory teams have gotten family members more involved, and so when I thought about team members, to me, that's really too narrow. It's really neighbourhood engagement that includes team members but obviously family and residents as well.

As Jean Evans (resident, Village of Glendale Crossing) describes some of her experiences on various councils and committees at her Village, she illuminates connections between individual empowerment and collective communicative power:

Jennifer: Can you tell me a bit more about your experience with Residents' Council?

Jean: I joined that the second day I got here. I had been in bed for two years and when I got here, I just went crazy with activities, and the first thing I went to was Residents' Council. And I am the Ambassador, also, to my floor. And just before Residents' Council, like the day before, we have 'neighbourhood time', we call it, where all the residents that can, come to the meeting to talk and we talk about issues. We have a standard list of issues. If people have a complaint, they would complain when we go to that item on the agenda. Or, say they're upset about something food wise, or something they are mad about with the staff, or something – an issue that somebody might have. The minutes are typed up for me and I represent our floor at the Residents' Council. There is one ambassador from each floor and the Recreation Manager takes the minutes for us and leads the meeting. Well, first we go to each floor and we talk about the minutes from each of their meetings. So usually when we are done with all the floors, then we move into the Food Committee, which I joined the second day as well. It just happened to be on the agenda.

Jennifer: So, what does the Food Committee do?

Jean: The Food Committee is hosted by the manager of the kitchen, and she takes a month's worth of menus. We only see her once a month. Resident's Council is only once a month also. And the manager of the kitchen will go through the last month's menu with us. And we are all handed a copy of the menu. We go through it and tell her what was good and what was bad. You know, how you could improve on it. And she actually listens. And one, it's not a big score, but for me it was – I kept telling her that the orange juice was too watery – I had to keep telling her – I had to tell her twice, but now it's better... I'm also on the Dream Team which is the advisory board for culture change.

Reflecting on my interview with Jean, I sense that she feels empowered as an individual resident, and I also sense a strong connection or linkage between her individual empowerment and her communicative participation as a part of the collective.

I was fortunate that there also seemed to be an innate understanding among most of my direct partners who were members of the SAT that collective communicative power was a higher-order goal than individual empowerment. For example, Brad Lawrence (general

manager, Village of Winston Park) offers his understanding that the role of the SAT is to work as a collective, even if it means suppressing individual agendas:

If you get a family member who's got their own personal agenda and nothing else, and they've found a place where they can speak, that's not helpful. That's not what it's about.

Marg Cressman (resident, Village of Winston Park) shares similar thoughts when I asked her about the qualities we should look for in resident SAT members:

You can take a resident who was very active in the community and, at their level, are great Ambassadors, but you have to have somebody there that has a perspective of what is going on and does not go off on a tangent about their own little world. That is not well phrased. You can get caught up in 'I did this' and 'I did that' and you are losing perspective of what the goal is all about at a SAT meeting.

How does a group or organization foster collective communicative power? I would say through the direct engagement of its members in meaningful decisions, communicative action and in the co-production of knowledge; areas of engagement typically occupied by so-called experts with disciplinary, administrative or managerial power. Again, what is interesting to me in the quote below is how Sally Cartier (housekeeper, Village of Aspen Lake) connects individual empowerment with collective communicative power as she describes her roles as an educator, VAT member, and neighbourhood team member:

I'm proud that I'm part of a team. I'm proud that I was given the opportunity. I always think in my mind, and I would say this to anybody, even when they asked me to be a facilitator for *LIVING in My Today*, and when I first started doing it, I always think people are looking at me and saying, 'Well what does she know? What is she talking about? She's not, she doesn't have a nursing degree? She doesn't have this.' A while ago, I probably would have cowered back because I do not talk in front of people. I'm usually shy. But that's another thing to come out of all this, joining of the VAT team and facilitating *LIVING in My Today*. It's because it's something that I so highly have faith in. You know what I mean? Like, it just speaks to my heart in that I think everybody should be on the same page... I'm just proud. So when I said sometimes, you know, I think people think I don't have enough knowledge, but I *do* have the education, I *do* have the knowledge because I have the *life knowledge*. You know, people don't realize what somebody's been through in their life, but I do have all the life lessons.

Through her communicative participation on the VAT and her role as a facilitator of *LIVING in My Today*, Sally has grown in her sense of individual empowerment as her 'life knowledge' has become a resource for culture change. This engagement in meaningful decisions, communicative action and in the co-production of knowledge has a cumulative effect and ultimately builds tremendous capacity and commitment within an organization, as

Bob Kallonen (COO, Support Office) explains:

I think I see connections between the levels of engagement that we are able to measure within our team and the levels of retention of team members. We had this commentary made recently when a head-hunter was talking to Matt Drown [vice president of human resources], and said. 'We recognize that your organization is a repository of good people, and we're reaching out to your people. It's not that they're not responding back to us, because they are. They're considering opportunities, but none of them are saying yes. What is it you guys are doing?' And we've heard that independently now from three different head-hunters. I think part of it is we've got something people believe in.

I think Bob is right, and what I think people believe in is engagement in community, in the collective, in being a part of a team, in being known and having their voice heard, in being co-producers of a new culture, in the wisdom of lived experience, in each other, and in themselves. In this CPAR project, I have learned about the connection between collective communicative power and how it fosters individual empowerment. I do not think the relationship necessarily works in reverse. In fact, the findings of another PAR study (Barros, 2010) reveal that "individual autonomy linked to self-interest hindered collective objectives" (p. 166). The early pioneers in the long-term care culture change movement say "relationship is the fundamental building block of a transformed culture" (Fagan, 2003, p. 131). Today, my interpretation of this value is different from when I first began this CPAR project. Today, I understand that while relationships are fundamental to culture change, their transformative potential lies in their ability to support and sustain collective communicative action.

To conclude this section, if Kemmis and McTaggart (2005) are correct in their supposition that “the basis for empowerment is the communicative power developed in public spheres through communicative action and public discourse” (p. 594), then any culture change initiative that does not seek to advance communicatively-driven culture change will ultimately fail in its efforts to foster, support and sustain individual empowerment. In other words, expert-driven, non-communicative approaches to culture change, in which some vision or grand idea is implemented, runs counter to the promotion of empowerment. You cannot implement empowerment. You can, however, create opportunities for collective communicative capacity-building, and CPAR offers a great methodology for doing so. However, as I described in Chapter Ten, especially in my exploration of generality and autonomy, developing collective communicative capacity is hard work, requires almost unlimited time, and remains a never-ending challenge. Now I will move from empowerment and communicative power to a deeper exploration of power/knowledge.

### **The Power/Knowledge Catalyst**

Both Habermas and Foucault agree that experts are the primary culprits of human suffering. As I described in Chapters One and Two, I see a direct connection between this assertion and the current institutional discourse that shapes the dominant culture of long-term care and retirement living. The dominant culture in long-term care and retirement living is system-oriented, expert-driven, managed through top-down hierarchies, structured around routinized practices, fueled by instrumental rationality, and reinforced and reproduced by experts through disciplinary knowledge that is often ‘validated’ by so-called ‘scientific evidence.’ As I see it, the foundation of the institutional discourse is reductionism. To



challenge the dominant culture and its institutional discourse, my partners and I developed and engaged in a continuous flow of opportunities for communicative action, which involved significant participatory research (i.e., CPAR). Through such conversations, inquiry, and meaning-making, my partners and I co-produced knowledge and engaged in coordinated (communicative) action. As I see it, we entered into what Stoecker (2009) refers to as the power-knowledge loop:

When people engage in designing, carrying out and using research, they enter Foucault's power-knowledge loop. By participating they learn the process of knowledge production. By acting on knowledge they produce power that in turns informs their knowledge production. And this process transforms the existing oppressive social relations of knowledge production. On the other hand, if the way we practice such forms of research does not support people to control the research in a way that allows them to do their own future research, and to use research to inform their own action, we maintain the exclusion of people from the power-knowledge loop and perpetuate the existing oppressive social relations of knowledge production. (Stoecker, 2009, p. 398)

According to Stoecker, examples of PAR projects that build power-knowledge are “too few and far between” (p. 399). Perhaps this is because such an endeavour requires sustained commitment and involvement over a significant period of time. I cannot imagine entering into the power-knowledge loop in a three or four-month project. I feel fortunate that I had the opportunity to engage in a CPAR study spanning 4 ½ years. As such, I am able to reflect on a lengthy list of activities that I feel enabled my partners to engage in the power relations of knowledge production, which I will now briefly review.

As my partners and I initiated our collaborative and communicatively-driven culture change process, aiming to revitalize the lifeworld of long-term care and retirement living, we engaged in a reconnaissance to critically reflect upon and ultimately contest the institutional discourse. To foster critical reflection, my partners and other Village members explored and critiqued current discourses, practices and forms of organizing within Schlegel Villages'

organizational culture framed in a dichotomy with the ‘institutional model of care’ on one side and the ‘social model of living’ on the other (Fagan, 2003). As previously described, this collaborative and dialogical critical reflection exercise became a permanent fixture within the organization, administered multiple times to groups of Village members throughout our CPAR culture change process. This exercise (which later became a ‘tool’) helped us identify and contest patterns and practices that were contradictory, illogical, incoherent, unfair, immoral, inhuman, or unsustainable. You will recall from Chapter Four that team members identified language and discourses that were incomprehensible and irrational, activities and practices that were unproductive and harmful, and social relationships and forms of organizing that caused or maintained suffering, exclusion and injustice. In contesting the institutional discourse, 140 team members agreed it was time for a culture change at Schlegel Villages, and thus our CPAR journey began.

In addition to our homegrown, collaborative, dialogical, organizational assessment, my partners and I used a variety of approaches to engage a broader group of Village members in dialogue and critical reflection about Village life, culture change, and/or our aspirations for the future, including: appreciative interviews; annual Conversation Cafés and culture change Roadshows; neighbourhood learning circles; Village Traditions; SAT and VAT meetings; daily, neighbourhood, quality, shift huddles; group activities at Operational Planning and Leadership Retreats; and through informal discussions. Through all of these communicative approaches, whether the conversations focused on strengths or problems, the more Village members critically reflected and talked about Village life, culture change, and/or our aspirations, the more broadly, actively and comprehensively they contested the institutional discourse and all of its associated ‘sayings, doings and relatings’.

As we contested the institutional discourse, questions remained as to what to construct, or better, co-construct in its place. I can see how our use of the collaborative, dialogical, organizational assessment I developed based on some of the dominant views within the culture change movement, in addition to the rest of the content and exercises my partners and I put together for Schlegel Villages' 2009 reconnaissance, may have, to a certain extent, biased and influenced the journey to construct a new discourse. Drawing on the culture change literature and our own perspectives, Bob Kallonen (COO, Support Office), Josie d'Avernas (vice president, RIA) and I offered a particular vision of a more ideal future defined as a 'social model of living'. In retrospect, we could have started the conversation or critique of the (then) current culture by posing open-ended questions, without offering alternatives. This would have been a much more Freirean approach. But instead we made the decision to provide a window into some possibilities. We did, however, encourage people to think of the content we provided as possibilities and not certainties, at least not for us. The leadership at Schlegel Villages was committed to the principles and practices of CPAR, and they agreed to support whatever emerged from our process. As such, once the decision was made to embark on a culture change journey, to answer the question of what to construct or co-construct in the place of the institutional discourse, my partners and I engaged Village members in many of the same communicative approaches we used to contest it.

I believe the success and sustainability of Schlegel Villages' culture change journey has been due to our commitment to co-construct a new discourse together through a continuous flow of opportunities for communicative action. For example, the Support and Village Advisory Teams developed and facilitated a number of educational opportunities to teach and engage other Village members in culture change, including: aspiration education

days, aspiration Fridays, aspiration learning circles, aspirations-in-action photo contests, culture change education boards, recognition programs and events, and Village newsletter articles, to name a few. All of the content for these activities was homegrown based on our language, our interpretations, our values, and our priorities. In other words, my partners and I, and at times other Village members, developed and owned the content of our various educational opportunities.

Further, my partners and other Village members developed and owned their own goals for a more ideal future. A team of 17 team members conducted appreciative interviews with more than 400 Village members and then, drawing on our collective discoveries, 180 Village members worked collaboratively to develop Schlegel Villages' aspirations at our 2010 Appreciative Inquiry (AI) Summit. Following the AI Summit, my partners and other Village members worked collaboratively, to varying degrees, to develop their own strategies and action steps to advance their selected aspirations, first at the Village level (2011, 2012) and then at the neighbourhood level (2013, 2014). Instead of having an expert or authority tell them what they should achieve, how they should achieve it, and by when, each Village, and later, each neighbourhood made their *own* decisions and set their *own* direction. We did not have to gain 'buy in' for the aspirations. The Villages owned them.

Another example of how we co-constructed knowledge relates to culture change education: who provided it, how it was provided, and based on what knowledge. First, I will reflect on Schlegel Villages' Culture Change Ambassadors. Each year, upon their return from the Pioneer Network Conference, the Ambassadors created posters to showcase their favorite learnings, and then travelled from Village to Village to share their stories and teach other Village members about culture change. They also shared their posters and learnings

with anywhere from 140 to 210 leadership and frontline team members (Success Winners) at our annual Operational Planning Retreats. While our Ambassadors were mostly team members, there was always a good balance of leadership and frontline team members, and each year there were also one or two residents and/or family members. These Ambassadors became our local culture change experts and educators. But there were other local experts and educators as well. Twice a year, a much larger group of Village members took on the role of culture change experts and educators. At both the Operational Planning and Leadership Retreats, Village members, most often team members, taught each other and cross-pollinated ideas about meaningful and effective ways to promote our aspirations and culture change through activities such as success story poster sessions, storytelling, and the Agarwal Market. Village members also taught each other and cross-pollinated ideas online through the *Village Voice* and by posting quality improvement stories and root-cause diagrams in Schlegel Villages' 'share-space'. Through all of these activities and more, Village members engaged in the co-production of knowledge and shared that knowledge with others. Thus, the experts of Schlegel Villages' culture change journey were the Village members themselves.

Again, Foucault's (1995) work helps us understand the relations between power/knowledge, the disciplines, subjectivity, and the discursive practices that produce and institutionalize certain systems of knowledge, such as the institutional discourse. Further, he helps us understand how, "through access to knowledge and participation in its production, use and dissemination, actors can affect the boundaries and indeed the conceptualization of the possible" (Gaventa & Cornwall, 2008, p. 176). This is why Foucault urges marginalized groups to just take power, instead of focusing on its elimination. What he means is that we

have the freedom to resist a system of power in which expert cultures have been the primary agents. We have the power to intervene in the way knowledge is produced and reproduced, and to create new possibilities and new discourses – *human discourses* – based on local knowledge and lived experiences.

The power of collaborative knowledge generation became so obvious to Schlegel Villages' leaders that whenever there was a need for improvements in some area, the improvement plan always started with forming a team. The team would then work together to develop the necessary knowledge or to revise and tailor-fit existing knowledge, thus making it our own. We called this revision process "Schlegelizing." For example, when the General Managers and Support Office team elected to adopt and implement the Eden Alternative's *Neighbourhood Guide Program*, we formed two collaborative working groups; one to consider and plan the logistics of implementation, and one to 'Schlegelize' the content of the program, with permission from the Eden Alternative. Another example of how we co-produced knowledge comes from the *LIVING in My Today* program. Its authors included a working group of residents (including a resident living with dementia), family members, a mix of leadership and frontline team members, as well as community partners from the Murray Alzheimer Research and Education Program. Once the curriculum was developed, or rather co-developed, we trained a broad range of team members from each Village to be facilitators, including housekeepers, PSWs, recreation team members, and so on. Again, I believe the success of these two programs relates to the power/knowledge connection, both in the way the programs were co-produced and the manner in which they seek to engage participants in further knowledge production through their facilitation. So now let us look at

interdependent domains of individual and cultural action that comprise Schlegel Villages' new 'resident-centered' discourse in terms of its associated sayings, doings and relating.

In conclusion, Stoecker (2009) writes, "[We] need to better document those cases where the power-knowledge loop is being accessed, and social change is occurring" (p. 401). While imperfect and incomplete, over the course of this CPAR project I believe there are multiple examples of how my partners and I harnessed the energy of the power/knowledge connection to challenge the institutional discourse, co-produce new knowledge, and, over time, institutionalize a new human discourse.

### **New Discourse, New Culture**

#### **Discourses (Sayings)**

While I viewed and continue to view the new, human discourse at Schlegel Villages as 'relational' or 'relationship-centred', nearly all of my partners at Schlegel Villages thought and continue to think of it in terms of being 'resident-centred', which is why I am deferring to this terminology in my dissertation. This preferred language among my partners is primarily a result of the *Excellence in Resident-Centeredness* course that Schlegel Villages developed in partnership with Conestoga College in 2009, just prior to the initiation of this CPAR project. It is also the language that is most common within the culture change literature ('person-' or 'resident-centered'). At first, I resisted the use of this terminology. At the time, along with my supervisor, Dr. Sherry Dupuis, and some of my colleagues, I was investing considerable energy in critiquing the limitations of person-centred approaches (Dupuis et al., 2012). In fact, I recall a respectful but intense three-hour debate at Bob's house one evening among Bob, one of the developers of *Excellence in Resident-Centredness* and myself just prior to the 2009 Operational Planning Retreat. I was advocating for Schlegel Villages to reach beyond resident-centred care to relationship-centred and partnership

approaches (Adams & Clarke, 1999; Nolan et al., 2002; 2004) and to use this terminology as we introduced culture change. But they were adamant about sticking with ‘resident-centredness’ in terminology and approach as Village members were just becoming familiar with it. They said it was too soon to switch gears. They listened while I presented my case, but in the end I had to adjust to their preference and perspective. A few weeks later at the retreat, I only spoke in terms of ‘resident-centredness’.

In retrospect, I am glad that I lost that debate and maintained the language my partners preferred. Consistency and repetition proved effective in moving from new language to a new discourse. If the language is constantly shifting, it makes it difficult for everyone to join the conversation. Over the course of this CPAR project, the expression ‘resident-centred’ was used in conjunction with all things culture change. For example, when I taught new team members about our culture change journey at Village Traditions, I described ‘resident-centredness’ as one of the core values on which culture change is built.

I was not the only person who consistently used ‘resident-centred’ terminology. As our journey continued, this understanding of culture change as transforming from an ‘institutional model of care’ to a ‘social model of living’ built upon a ‘resident-centred’ philosophy took root across the entire organization. Over time we developed and/or adopted additional words and terminology, which eventually shaped a new ‘resident-centred’ discourse. This new language inspired transformations in practices and forms of organizing as well; sometimes just by saying the words. The more Village members talked about a ‘social model’ and ‘resident-centredness’, the more they critically reflected on and contested the institutional discourse. Increasingly, it became common for team members to challenge each other, or the Support Office, or some policy or practice, by saying, “That’s not resident-



centred.” By August 2011, ‘resident-centred’ was the ethos of Village life, so much so that Bob Kallonen asked me to draft a statement about Schlegel Villages’ resident-centred philosophy as one of the first pages in our policy and procedures manual (Appendix 11.1).

Since its official introduction to Schlegel Villages in 2009 through today, I do not think any concept or idea has gained more mileage than ‘resident-centredness’, followed by ‘neighbourhood’ and perhaps ‘team member’. If you do a word search of Schlegel Villages’ online news publication, *The Village Voice*, you can see and feel the strength and meaning of the term ‘resident-centred’ among a broad range of Village members. For example, in writing about the Schlegel family’s commitment to fund and create the Schlegel Centre for Learning, Research and Innovation (CLRI), journalist Kristian Partington describes the CLRI as “the ultimate living classroom, blending cutting-edge geriatric research with the resident-centred care that defines Schlegel Villages’ belief in a social model of living...” (Village Voice, September 1, 2011). In another article, Kimberly Schwartz, director of nursing at the Village of Winston Park, describes why she nominated Melissa McGuire for the personal support worker Network of Ontario (PSNO) PSW of the Year Award: “She’s just been blowing my mind away at being resident-centred... it inspires me... I hope that the team takes heed of what she’s doing and I hope she can continue to lead by example, because that’s where I want my team to go, that’s the journey that I want my team to take” (Village Voice, November 17, 2011). These are just a couple examples that demonstrate how the new discourse at Schlegel Villages is resident-centred. This new discourse, which is full of ‘resident-centred’ language, inspired new activities, which were institutionalized into new practices, and fostered new ways of relating, which were institutionalized into new forms of organizing. Before describing some of these new practices and forms of organizing, I will

briefly illuminate a few additional words that have taken root over the course of this CPAR project and have also played a strong role in shaping a new resident-centred discourse: ‘Support Office’ and ‘leadership’, and as previously mentioned, ‘team member’ and ‘neighbourhood’.

First, the shift in language from ‘Head Office’ to ‘Support Office’ came, by design, before an actual shift from command and control ‘management’ to serving ‘leadership’. Bob Kallonen introduced the new language and leadership philosophy when he joined the organization in 2008. The more he spoke of and taught others about collaborative and serving leadership, and the more people from the ‘Head Office’ began to act as collaborative and serving leaders, the more Village members began to see the ‘Head Office’ as a source of *support* and over time the description ‘Support Office’ seemed aligned with reality. As the ‘Support Office’ team worked to demonstrate collaborative and serving leadership, the use of the terminology ‘Support Office’ was increasingly adopted by team members, as well as by some residents and family members.

Secondly, along with Bob’s introduction and modelling of collaborative and serving leadership came his desire to change the word ‘staff’ to ‘team member’. While this transformation in language started slow and primarily at the Support Office, it gained a lot of momentum and uptake across the organization as Villages began working toward our aspiration to ‘promote cross-functional teams’. It gained even more momentum and uptake when the word ‘neighbourhood’, which was also introduced from the top-down, became more familiar and eventually influenced the practice of consistent neighbourhood assignments. As the ‘staff’ increasingly viewed themselves as members of a neighbourhood team, the word ‘team member’ grew in its meaning and use. Today, many ‘team members’

refer to themselves as such. At the Village of Aspen Lake, for instance, the team members have a mantra, “Neighbourhood first, department second,” meaning their primary team is the neighbourhood team. Additionally, in 2013, a few of the Villages made the decision to replace their standard Schlegel Villages’ name badges, which used to include information about each person’s specific position and department, to a more generic name badge for all employees that simply features each person’s name and the title “team member.” In 2014, all of Schlegel Villages’ name badges were revised to “team member,” a concept that has been further strengthened through the *Neighbourhood Team Development* program.

While some of Schlegel Villages’ new resident-centred sayings were introduced from the top-down, such as ‘Support Office’, ‘leadership’, ‘neighbourhood’, and ‘team member’, other new sayings were collaboratively developed such as Schlegel Villages’ aspirations, which have become a common part of the Schlegel vernacular and resident-centred discourse. My partner Rose Lamb (director of operations, Support Office) describes how this shared vocabulary became apparent to CARF surveyors during a 2014 accreditation survey:

The CARF survey was so great. We got three letters back from the surveyors. They were blown away, not only on how many things we let the residents and encouraged them to do but more importantly how every single group of team members, or neighbourhoods, or residents, or families, how every one of those groups were talking about aspiration statements, the AI summit, neighbourhood teams, *LIVING in My Today*. We are all singing from the same hymnbook, and that’s five years old, and they were blown away. Jenn Hartwick got a wonderful letter from Judy, who is from the Kent operation in the States, which is huge. They operate large, large campuses, and even Craig, he was blown away at how in synch every group of people that he talked to were singing the same song. It’s speaks to the growth in the company for sure. It’s huge.

In a few instances, team members invented language unique to their own Village. For example, team members at the Village of Aspen Lake started calling the nursing station on each neighbourhood the ‘front porch’ and treating it as such; as a place all neighbourhood

members – residents, family members, and team members alike – can just hang out and watch the goings-on. Whether the new language was introduced and reinforced from the top-down or collaboratively developed, what is clear to see in this culture change discourse is how words create worlds, or rather, how new language shapes new activities and ways of relating, which over time can become institutionalized into new discourses, practices and forms of organizing. However, it is important to clarify that the relationship between the interdependent domains of individual and cultural action, and their influence over each other, is reciprocal. “Sayings, doings and relatings can each be transformed, but each is always transformed in relation to the others” (Kemmis, 2009, p. 42).

### **Practices (Doings)**

The change in practice from rotating or changing resident care assignments to consistent assignments, or what is sometime referred to as “dedicated neighbourhoods” within Schlegel Villages, was a formal decision made through collaborative leadership, and not through consensus. In fact, it took a bit of ‘top-down’ energy to overcome some of small pockets of resistance. Yet most senior leaders and general managers understood that in order for the organization to achieve its aspirations, consistent assignment of team members to dedicated neighbourhoods would be critical to our success, and it would take considerable coordination from leadership team members to make this dramatic shift possible.

Another significant change in practice that came from the top of the organization was the shift away from functioning solely as a ‘data-driven organization’ – where only those at the top of the organizational chart have access to the data – to becoming a dialogue- and story-driven organization, informing these critical discussions with data. Again, most of the people I have interviewed and spoke with credit Bob Kallonen for this shift, and I agree.

Prior to joining Schlegel Villages, Bob had read and digested numerous books on the power of storytelling in shaping culture and reinforcing values. It was Bob's vision and decision to hire a generative journalist, Kristian Partington, to write two highpoint stories each week for the *Village Voice*. It was Bob's decision to put quality improvement data into the hands of all Village members in an effort to inspire meaningful dialogue and collaborative action. "It's not about the data, but the dialogue," he often said. It was Bob's decision to mandate daily, interdisciplinary, quality shift huddles to ensure neighbourhood teams did indeed take the time for meaningful dialogue. "It doesn't have to be about quality," Bob said, "It just has to be a quality conversation." When Bob sensed team members were getting a little bogged down in the data, it was his decision to hire a professional storyteller, Annette Simmons, to teach the art of storytelling to 180 leadership team members over the course of two-days at the 2013 Leadership Retreat. The title of her workshop was *Embrace the Subjective: See the Stories behind the Face of Objective Reasoning*.

In contrast to these top-down changes in practice, other changes transpired more organically over time. For example, over the course of this CPAR project, there was increasing awareness within the Villages that instead of making decisions *for* residents, team members should support the residents in making their own decisions, or, when necessary, make decisions *with* residents. Over time, I heard more stories about how this awareness was leading to changes in practice on a person-by-person basis. Related to the practice of making decisions *with* rather than *for* residents was an increase in replacing top-down decision-making with collaborative decision-making. While again, I heard many stories about how this transformation was occurring on a Village-by-Village basis, Schlegel Villages' growth in this area accelerated.

There are four big practice shifts that took place at Schlegel Villages over the course of this CPAR project that I see as strongly related to and reinforcing one another. First, immediately following our collective reconnaissance in 2009 and steadily increasing ever since, team members broadened their singular focus on care to a focus on living, quality of life, engagement, *and* care. This was a strong message within the presentation and dialogical exercises that Josie and I co-facilitated. So, it may not be much of a surprise that early on my partners named our CPAR culture change project, *Working Together to Put Living First*. My partners agreed that ‘living’ should be the primary focus of life at the Villages, and ever since our reconnaissance, this message has continued to make its way into the Villages. While quality care remains important, the discourse has shifted to “putting living first;” another common way team members convey the culture change message. While the focus on living emerged organically through our process, a number of top-down decisions certainly strengthened this shift, such as: the implementation of the quality of life survey; consistent assignments to dedicated neighbourhoods; annual funding to send a team of Ambassadors to the Pioneer Network Conference; the development and implementation of Village Traditions; and the continuation of Schlegel Villages’ Success Winners.

Related to this new focus on living was a shift from structured schedules and institutional timetables to opportunities for flexibility and spontaneity. While there was a lot of talk about this shift following our reconnaissance, I believe the significant changes in practice occurred as a result of our aspirations. As each Village began working toward the aspirations, organizational acceptance of and emphasis on flexibility and spontaneity was made real. As Village members engaged with our aspirations, the language started to shift from “That’s not resident-centred” to statements with greater specificity about flexible

dining, resident empowerment, authentic relationships, cross-functional teams, meaningful and shared activities, and so on. As we discovered at our Research Reflection Retreat, there is still room for further progress in each of the aspiration areas. However, significant progress has been achieved across the organization and it is commonly known that the team members and systems should adjust to support the rhythms, routines and whims of the residents, and not the other way around.

The third related practice shift was from an institutional preoccupation with safety, surveillance, and protection to the practice of negotiated risk and freedom. This particular change in practice was completely organic. In other words, I cannot think of any decision or action from the ‘top’ that greatly influenced this shift, other than encouragement, support, permission to fail, and sometimes legal advice. Rose Lamb (director of operations, Support Office) shares a great story about how this shift was made visible during two tours she gave; the first to someone from a Local Integrated Health Network (LHIN) and the second to a CARF surveyor:

Rose: First of all, working with the LHIN, I mean it’s a government position, she doesn’t always get to see what it’s like in the field, and the first place we came to was the resident woodworking shop which is in the basement or the parking lot of Tansley Woods. And there were two residents in there, and they were building these memory boxes, and it’s a full functioning woodworking shop. And Ada was saying, ‘Is this a company?’ I said, ‘No, these are residents. And actually they set up the woodworking shop.’ So these two residents were woodworking experts their whole life, and part of the vision of having a woodworking shop was having that, ‘Oh, I’m going to go down to the woodworking shop and sand some wood or make something.’ The reality of the woodworking shop was a resident who moved in on the 10th floor and had all this really great equipment that he donated, and we bought the rest of the equipment and we let them set it up. They designed it, they went to Home Depot, they put the pegboards up, they bought the saws or the drills or whatever they required. And now they fix chairs, they sand wood, they build things for the Village, but more importantly it’s fulfilling something that they know and love to do every day of their lives. So, that’s one example of where we’ve grown. Because everyone we tour is like, ‘Do they sign a waiver? Do they have to pass a cognitive score test? Do you give them mesh gloves?’ No. We provide them with safety equipment. We made sure the

machines have guards, and we made sure the building is insured, and we made sure that they're insured when they're in there. That's all we did. So, some other operators would go, 'We're never doing that. Jenn might cut her finger off.' Well that's the risk of letting someone live.

I'll give you another example. We just had our CARF survey. We were touring the neighbourhoods at Humber Heights, and Maria, it's so interesting 'cause on the third floor on Alderwood there are stoves in every country kitchen, so when we got to Lambton where Maria lives, Maria was cooking some stewed potatoes and peppers and tomatoes, and she was making some tomato sauce and the whole neighbourhood smelled like an Italian restaurant. So when we were up on the other neighbourhoods the CARF surveyor said 'How is this stove accessible?' So, she was talking about the accessibility of the stove to the residents. Then they went down to where Maria was cooking, and Maria cooks every day in the country kitchen. She makes her own Italian food. She gives the grocery list to Jessica, the food service manager. Jessica buys the food and Maria makes it in the country kitchen on the neighbourhood. And it's a dementia neighborhood. So, it smells awesome. She now cooks for lots of different people, but if you know the culture of an Italian mom, if you walk into home of an Italian mom the first thing she wants to do is give you something to eat. She wants to make you some sauce. She wants to make you some pasta. And Maria still gets to do that in long-term care in a neighbourhood with a stove. And so if it was any other organization, there'd be like 'Maria would burn herself. She doesn't know how to work a stove. She has dementia.' Well, she's a better cook than we would ever be. And she still gets to do that. How special is that?

Jennifer: And so how did the CARF surveyor respond?

Rose: Oh my God, it blew her away. She wanted her to sit down and have some.

### **Forms of Organizing (Relatings)**

Another way in which my partners at Schlegel Villages were able to challenge the institutional discourse was to stop thinking about the Villages as part of a large system or corporate structure, and to start thinking about the Villages as a collection of unique and diverse small neighborhoods. The systems-mentality of an assembly line approach to care or service delivery completely breaks down when you make a shift to viewing an organization such as Schlegel Villages as a collection of unique and diverse small neighbourhoods, which call for communicatively-driven local action. In light of this neighbourhood-thinking, which aims to return the lifeworld to the Villages, the inadequacy of institutional ways of relating and forms of organizing came to light. For example, I already described how the practice of



consistent assignments to dedicated neighbourhoods fostered a sense of team. According to Schlegel Villages' collaborative, dialogical assessment of organizational culture, which was first introduced at the 2009 Operational Planning Retreat (our reconnaissance), on a continuum from 1 to 10, with a score of 1 representing 'hierarchical departments' and a score of 10 representing 'collaborative teams', Village members gave the organization a score of 4.8 (range: 2-9) in 2009, 6.7 (range: 5-8) in 2011, and 7.4 (range: 6-9) in 2013. While a 7.4 is certainly an improvement, I imagine the score today could be higher yet. In my opinion, this shift is still somewhere in the process of being institutionalized. While all team members have a consistent assignment to a dedicated neighbourhood (a form of organizing that has been institutionalized through a leadership directive), the Villages and organization still operate within a departmental structure. I am not sure the Village of Aspen Lake's mantra, "Neighbourhood first, department second," is a shared sentiment across the organization. In fact, during my reflection interviews, even at the Village of Aspen Lake, I detected the matter was still being contested at some levels. Still, there is a qualitative difference across the organization in each department's and each team member's willingness to sometimes step outside of their traditional job role and to work as a cross-functional team. My sense is that the leadership team at Schlegel Villages will continue to promote neighbourhood-thinking and support team members in relating and working as interdisciplinary, cross-functional neighbourhood teams, but it will most likely not dissolve its departmental structure. Still, as Bob Kallonen proclaimed at the 2014 Leadership Retreat, today Village members "work and live in a neighbourhood-dominant world." Over time, and even without formally dissolving departments, I suspect this thinking will continue to generate and

eventually institutionalize a new neighbourhood discourse, complete with new and widely accepted sayings, doings, and relatings.

In summary, as I reflected on the Schlegel Villages' CPAR discourse, several transformations occurred from institutional sayings, doings and relatings to new, more resident-centred sayings, doings and relatings. I have summarized many of these transformations in Table 11.1.

Table 11.1. *Transformations in Sayings, Doings and Relatings at Schlegel Villages*

<b>Institutional Sayings</b>	<b>'Resident-Centred' Sayings</b>
Head Office	Support Office
Facility	Village
Wing, unit or home area	Neighbourhood
Staff	Team member
Management	Leadership
	Cross-functional teams
	Flexible living/dining
	Authentic relationships
	Meaningful and shared activities
	Resident empowerment
Diaper	Brief or disposable brief
Bib	Clothing protector or dignity scarf
Admit/discharge	Move in/move out
On the floor	On the neighbourhood
Feeder	Person who needs assistance with dining
Feed or feeding	Assist with eating
Toilet or toileting	Assist with the washroom
Nurses' station	Desk or front porch
Behaviour problems	Personal expression, actions or reactions
Wandering	Walking
Eloped, escaped or elopement	Left the Village by him- or herself
Allow	Encourage, welcome or support
<b>Institutional Doings</b>	<b>'Resident-Centred' Doings</b>
Rotating or changing assignments	Dedicated neighbourhood
Making decisions <i>for</i> residents	Supporting residents in making their own decisions or making decisions <i>with</i> residents
Focus on care	Focus on living, quality of life, engagement, and care
Safety, surveillance and protection	Negotiated risk and freedom

Structured schedules and timetables	Opportunities for spontaneity and flexibility
Top-down decision-making	Distributed and collaborative decision-making
Focus on compliance	Focus on resident rights
Data-driven	Dialogue- and story-driven
<b>Institutional Relatings</b>	<b>'Resident-Centred' Relatings</b>
Workplace	Residential community
Departments	Neighbourhood teams
Custodial	Supportive
Us and them	Mutual relationships
Directive	Communicative

In addition to contesting the institutional discourse, our CPAR culture change process enabled us to challenge several dominant disciplinary discourses as well, such as dining, recreation, and nursing care. While I will not elaborate on each of these areas, I will add that one of the disciplinary discourses contested over the course of this CPAR project was the meaning, role and practice of recreation within Village life. As we shifted thinking of the Villages as a homogenous, medical system to a collection of unique and diverse small neighborhoods in which people live, visit and provide support, we were compelled to consider the implications for all centralized departments, including recreation. But not only did we contest the silo of recreation, we contested some of underlying aims of the discipline, which are rooted in a biomedical paradigm. Through our critiques as well as our honouring of the vital role recreation and leisure play in all human lives, recreation naturally emerged as an opportunity area during our AI Summit, which resulted in a robust and cross-disciplinary discussion about a potential aspiration related to recreation that could enable the organization to better achieve a social model of living and guarantee the right to leisure for all. As a result, instead of framing an aspiration in the context of the traditional/institutional model (e.g., recreation therapy), the team members envisioned a goal befitting of the lifeworld: “promoting opportunities for shared and meaningful activities.” As the Village worked

toward this aspiration alongside the others, several transformations took place across the organization, shifting us from the dominant recreation discourse to one characterized by ‘meaningful and shared activities’ (Table 11.2).

Table 11.2. *Transformations in Recreation Sayings, Doings and Relatings at Schlegel Villages*

<b>Institutional Recreation Sayings</b>	<b>‘Meaningful and Shared Activities’ Sayings</b>
Recreation activities	Meaningful and shared activities; leisure opportunities and experiences
Recreation therapy	Recreation
Recreation assessment	<i>Getting to Know Me or Personal Leisure Profile (‘PLP’)</i>
<b>Institutional Doings</b>	<b>‘Meaningful and Shared Activities’ Doings</b>
Structured activities (with a focus on attendance)	Leisure opportunities (with a focus on accessibility)
Village activity calendars	Neighbourhood activity calendars
Large group activities	Large and small group activities
Residents removed from recreation activities for care-related tasks	Team members work flexibly around residents’ leisure activities
Traditional activities (e.g., BINGO, sing-alongs, arts and crafts, exercise group, etc.)	Meaningful activities (e.g., individually programmed i-Pods, Java Music Club, cooking dinner, etc.)
Standardized assessment	Narrative-based assessment: <i>Getting to Know Me or Personal Leisure Profile (‘PLP’)</i>
Focus on clinical goals and outcomes related to functional domains: cognitive, physical, social, emotional, and spiritual	Focus on meaningful leisure experiences: being me, being with, seeking freedom, finding balance, making a difference, growing and developing, and having fun (Dupuis et al. 2012)
Scheduled times for activities	Scheduled and flexible times for activities
Offer only safe activities	Offer meaningful activities even if there is risk involved
<b>Institutional Relatings</b>	<b>‘Meaningful and Shared Activities’ Relatings</b>
Recreation department provides all activities	All Village members invited to support and participate in leisure opportunities
Assessing the resident	Getting to know each other
Nurses administer medications	Recreation team members have a Medication Administration Certification

	can administer medications
Residents and family members attend programs	Residents and family members facilitate programs

## **The Roles of the CPAR Researcher and CPAR Collective**

### **The Researcher**

I remember feeling slightly conflicted during an interview with Paul Brown (director of operations, Support Office), who served as a member of the SAT throughout this entire CPAR project. Paying me a compliment (I think), Paul said:

I think the investment that we made in having you on board was also critical. If I look back, I don't know if we would've made ground if we didn't have somebody helping to completely take control of it, and steer the ship, and facilitate it, and take the lead on it. I don't believe we would've gotten there without you and your role on the journey.

After our interview, I reflected on Paul's words in terms of CPAR. Did I facilitate our CPAR process or was I a co-participant? Did I control our process, taking a passionate lead, or was I more of a neutral process consultant? What role did my expertise play? Kemmis and McTaggart (2005, 2014) eased my concerns as I reflected on the following passage:

The question of facilitation usually arises when there is an asymmetrical relationship of knowledge or power between a person expecting or expected to do 'facilitation' and people expecting or expected to be 'facilitated' in the process of doing a project. It is naïve to believe that such asymmetries will disappear; sometimes help *is* needed. At the same time, it must be recognized that those asymmetries can be troublesome and that there is little solace in the idea that they can be made 'safe' because the facilitator aims to be 'neutral.' On the other hand, it is naïve to believe that the person who is asked for help, or to be a facilitator, will be an entirely 'equal' co-participant along with others, as if the difference were invisible. Indeed, the facilitator *can* be a co-participant, but one with some special expertise that may be helpful to the group in its endeavours... [The] facilitator should not be understood as an external agent offering technical guidance to members of an action group but rather should be understood as someone aiming to establish or support a collaborative enterprise... (Kemmis & McTaggart, 2005, pp. 594-595)

Throughout our CPAR process I think I took on different roles at different times and strategically employed my special expertise, depending on what was needed to support a collaborative enterprise. However, while Kemmis and McTaggart (2005) acknowledge and accept the blurred lines between facilitator and co-participant, I think my sense of inner conflict with Paul's compliment resulted from some myths and misunderstandings that seem to persist within the PAR literature and among PAR researchers in general. I feel like some PAR researchers maintain a preoccupation with the "positivistic myth" (p. 569) of neutrality, and the belief that power can somehow be magically suspended. By contrast, Kemmis and McTaggart (2005) embrace the idea that action researchers can be "indispensable advocates and *animateurs* of change and not just technical advisors" (p. 570). In our CPAR process, I would say this is a better characterization of my various roles. I enlivened and encouraged communicative action and social change. I feel my primary purpose was to help open a communicative space in which my partners and others could engage as authentic participants. Following my interview with Paul, I had to remind myself to embrace my place within the *critical* paradigm. PAR researchers are change-makers, first and foremost, and should offer no pretense of neutrality or detached objectivity, as if such things are even possible. My belief is that in *all* research, neutrality is a nothing but 'smoke and mirrors.'

In working to help open a communicative space, another important role I played throughout the CPAR process involved upholding and helping my partners to maintain a strong commitment to the core principles of CPAR and discourse ethics. Again, I see the principles of both CPAR and discourse ethics as utopian goals to strive toward. However, I am not utopic in believing they are necessarily attainable objectives. Still, it is difficult to overstate the frequency with which I spoke about guiding principles, creating a safe space,

inclusion, dialogue, valuing diverse perspective, and collaborative action. In all honesty, had I not been doing this work as my doctoral research, I doubt that such a strong commitment to the core principles of CPAR and discourse ethics would have been a natural impulse for me, especially in the beginning of our journey. But now that I have experienced collective communicative power first-hand, such a commitment is certainly a natural impulse in my work today.

Acknowledging the active role I played in Schlegel Villages' CPAR culture change journey, a question emerges as to how to keep the momentum going in my absence. As I mentioned previously, one of the principles of CPAR is to build capacity within the group or organization. Thus, it was a thrilling time for me when I passed the torch of chairing the SAT to two new co-chairs, who have continued to facilitate and participate in regular meetings to date. Below, Josie d'Avernas (vice president, RIA) shares her thoughts about my role as a facilitator/leader and some ideas for how to keep the communicative space alive, thriving and focused on culture change in the future.

Josie: If I could just say one more kind of key learning to me is it really does need someone like you, Jennifer, and I think you were it in our organization, someone that really brings that passion and that can-do attitude and the knowledge to the initiative to really drive it forward and to generate that excitement about this particular movement. I do think it needs those kinds of really passionate leaders.

Jennifer: What would that look like for another organization? Our situation was unique because I was a doctoral student, and so I was willing to put in a lot of time, so what...

Josie: You know, I think it could be someone internal. It doesn't have to be someone coming from outside, but that works. So I think it needs to be someone who kind of gets it, and is able to communicate that in an effective way with others. So I think about Sharon, our chaplain at Wentworth. She could do that. She's got a way of really communicating effectively the philosophy of culture change, and people like her and they like listening to her and they like hearing what she has to say. And there are the Barry Barkans of this world. We need to find those, our own Barry Barkan-types, in each of our Villages or in another organization to lead the charge.

## **The Collective**

Of the four myths, misinterpretations and mistakes of PAR identified by Kemmis and McTaggart (2005), the one in which I have gained the greatest clarity and appreciation through this CPAR process is the role of the CPAR collective versus the role of a traditional action research group. This constitutes one of my most valuable learnings. I now understand that the role of the collective is a major distinction between CPAR and other forms of PAR. To set the stage for this reflection, allow me to again clarify what is meant by ‘the collective’ in CPAR. The collective formed by a CPAR project is not a closed group with fixed membership, nor does it stand in an exclusive position of superiority in relation to other people and groups in the context within which a CPAR project occurs. Instead, the collective should be understood as an open group which provides an inclusive space “to create the conditions of communicative freedom and, thus, to create communicative action and public discourse aimed at addressing problems and issues of irrationality, injustice, and dissatisfaction” (Kemmis & McTaggart, 2005, p. 596).

In some PAR projects, the action research group seems to replace a singular authority with some form of aggregate authority comprised of representatives. As such, instead of one person making decisions, a small group of people makes decisions. But this is not what CPAR is all about. In CPAR, the action research group (the CPAR collective) provides an inclusive space for communicative action and public discourse, not limited to those who are members of the action research group. In CPAR, the aim of the action research group is to foster *collective capacity building* within the research context (Kemmis and McTaggart, 2005, p. 598). To the extent the action research group achieves this aim, the consequences of CPAR may result in “well-justified, agreed-on collaborative action” (p. 598) that is widely



understood and supported by people across the context within which a CPAR project occurs. If someone asks me to describe the ‘secret sauce’ of Schlegel Villages’ culture change journey, I could say, in a nutshell: A group of representative stakeholders worked collaboratively to foster the collective communicative capacity of the organization, which, over time, created a space and opportunities for all Village members to participate in the work of culture change. Year after year, through a number of projects and initiatives, more and more Village members worked together to change the circumstances and conditions of their own lives, and thus transformed the culture of the organization, and perhaps even made a dent in the culture of aging.

### **Additional Myths in Critical Participatory Action Research**

#### **The Myth of Consensus**

To set the stage for this reflection, allow me to again recite Habermas’ description of communicative action which lays the foundation for CPAR. According to Kemmis and McTaggart (2005), Habermas (1987) describes it as what people do when they engage in communication in which people consciously and deliberately aim:

1. to reach *intersubjective agreement* as a basis for
2. *mutual understanding* so as to
3. reach an *unforced consensus about what to do* in the particular practical situation in which they find themselves. (Kemmis & McTaggart, 2005, p. 576)

Further, in *Between Facts and Norms*, Habermas (1996) adds a fourth feature to this list.

Communicative action: “*opens a communicative space* between people that builds *solidarity* and underwrites their understandings and decisions with *legitimacy*” (Kemmis & McTaggart, 2005, p. 576).

In this section, I would like to share some of my reflections on a central feature of CPAR; the notion of reaching an *unforced consensus* about what to do in a particular practical situation. For the following reasons, I find the requirement of consensus problematic, so much so that I doubt it is ever truly present in any PAR study: 1) defining the parameters for consensus; 2) the role of power relations on achieving consensus; and 3) the undesirability of consensus. As I offer my reflections on these issues, I will share some of my partners' reflections as well. In doing so, I hope to knock consensus off of its PAR pedestal and shine an honest light on some of the realities of communicative action and participatory research. I feel that in glossing over the issue of consensus, some researchers fail to explore and represent the complexities of conducting PAR.

### **Parameters for Consensus**

What does it mean to reach an unforced consensus? In general terms, consensus decision-making is a process for group decision-making that seeks the consent of all participants. The idea is to find an acceptable resolution, answer or response that all group members can support. Consensus does not, however, mean unanimous agreement on the best option. Sometimes, in order to achieve consensus, people have to give up something and meet in the middle (e.g., "It may not be my favourite idea, but I can live with it."). Within the PAR literature, consensus usually means 'general agreement' among a group on a particular idea, opinion, decision or action. Beyond this general understanding, there is a broad range of interpretations and strategies for achieving consensus. For example, Israel et al. (2003) share how one community-based participatory research group applied a 70 percent majority rule to their practice of consensus decision-making, whereas another community-based participatory group, who also used a 70 percent rule, required "that all partners (100 percent) have to buy

into a decision with at least 70 percent of their support” (p. 62). Other researchers use specific techniques to obtain consensus. For example, Harvey and Holmes (2012) used a nominal group technique and Catlin Rideout et al. (2012) used Delphi and snow card techniques. However, in many other PAR studies, researchers report consensus decision making in very general terms, such as, “The PAR team worked together to (do this and that), and decided to (do this and that).”, or “The PAR group identified (this and that) and made the decision to (do this and that).” In other words, the specifics of how agreements were achieved are often concealed and we are left to take the researchers’ words at face value.

In retrospect, I could have worked with my partners in the early days of our CPAR culture change journey to clearly define what consensus would mean to us, and I can see how that would have been helpful in some situations. However, my partners and I used a variety of different decision-making strategies and approaches over the years, only some of which could be characterized as consensus. Sometimes my partners and I used: 1) majority vote (e.g., dot-mocracy at the AI Summit or voting to develop Village Advisory Teams at the 2011 Operational Planning Retreat); 2) minority decision (made by a subgroup) (e.g., decisions by the general managers and Support Office to implement *Neighbourhood Team Development*); and authority decision (made by one person) (e.g., Bob Kallonen’s decisions to develop the Support Advisory Team and implement daily, quality, shift huddles on every neighbourhood).

When my partners and I did seek to obtain a consensus, the strategy varied depending on the situation. Some strategies were clearly more transparent and measurable than others. For example, the green-yellow-red-card system we used at the AI Summit was a very transparent and measurable. By contrast, at Support Advisory Team meetings, I would often

synthesize our discussion on a particular topic and offer a summary or state the mutual decision that emerged through our discussion, as I heard it. I would say something like, “How does that sounds to you?” or “Did I get that right?” and if people were nodding their heads affirmatively, then I would record our group’s ‘consensus’. Clearly, such an approach leaves a big margin for error. But let us now imagine that we always used consensus decision-making and that we consistently used a specific and measurable strategy to determine whether or not consensus was achieved. That still would not resolve the issue of power relations and the role that power plays within the dynamics of consensus decision-making.

### **Power Relations and Consensus**

If you believe, as I do, that power is always present, then can you also believe that an unforced consensus is ever possible? To address this question, it is important for us to explore the role power dynamics play in so-called consensus as a part of group decision-making. Within the PAR literature there is much reference to neutralizing power, and numerous approaches or activities are designed and implemented to help groups do so. For instance, my colleagues and I (Dupuis et al., 2012), working within the context of dementia and dementia care, with a goal of actively engaging everyone as equal partners, developed the authentic partnerships framework, which offers a set of reflection questions for group members to consider in their efforts to ensure the most equitable group process and dynamic. However, upon using the reflection questions, even if we met the criteria for all enablers of authentic partnerships and created the most equitable group process and dynamic possible, it is not implicit that we successfully neutralized power. While “the importance of using participatory methods to surface more democratic and inclusive forms of knowledge, as a

basis of decision making, cannot be denied” (Gaventa & Cornwall, 2008, p.180), that does not mean we neutralized power. But is that really a problem?

To illustrate this inability to set aside power, I reflect back upon Support Advisory Team (SAT) meetings. We established and agreed upon our own guiding principles to guide the group process and ensure equitable treatment of all partners, creating a space to support authentic participation. And yet, I believe the reality was that I was always viewed as the ‘researcher’ in the group, and Paul Brown was always viewed as the director of operations, and when a resident or family partner contributed, their perspectives always seemed to carry the greatest weight. Bob Kallonen (COO, Support Office) made the intentional decision early on *not* to be a member of the SAT in order to minimize the impact of his influence (he of course joined us many times as an invited guest). What I am getting at, and what Foucault’s work shows, is that power does not reside within the individual, *per se*, but rather in the positions we occupy and the ways in which discourses make those positions and their power available (Gaventa & Cornwall, 2008). My reflection on the SAT is that while we tried to put our positions aside and work as equal partners, we still viewed each other according to our respective roles within the organization. As such, I think there was often a deference to the opinions of those with seemingly more powerful roles that resulted in certain comments carrying greater influence over the outcomes of this ‘open space for communication’. But therein lies some (postmodern) hope; for if power resides within the positions, which are afforded through the discourses, and if, as Foucault’s work demonstrates, it is this power/knowledge connection that creates and sustains so many inequalities, then if we can intervene in the co-production of knowledge through equal engagement, we can all “take power, sap power” (Foucault & Deleuze, 1989, p. 75). It is not that one or two members of

the group must 'give up' power in order for others to emerge with their views and opinions and play an important role in the co-production of knowledge.

While both positive and negative scenarios are possible, the responsibility for ensuring a positive power dynamic lies both with the CPAR researcher and the group. Existing power dynamics can be recognized and embraced to serve as an element of a productive, collaborative process or CPAR researchers can attempt to neutralize power, which ultimately will ignore the role that power will inevitably play in their process. If you are afraid of power, then its positive energy cannot be harnessed for the contributions it can make. Instead, in CPAR, I think we should harness the positive and productive features of power/knowledge and use it to resist a system of power in which expert cultures have been the primary agents, and in this sense, everyone can gain in power; a dynamic my partner, Paul Brown (director of operations, Support Office), describes as a "1+1=3 equation."

In light of a Foucauldian understanding of power/knowledge, our inability to suspend power on the SAT did not mean that our process was not fully engaging of all members or somehow inappropriate. Rather, by acknowledging the role of power and engaging all members, we were able to transcend the repressive side of power and assure it was both present and managed to ultimately contribute to genuine collaboration and the co-production of knowledge, which is how I would characterize the nature of the SAT process based on my interviews with my partners.

There is yet another issue to explore regarding the topic of consensus: "the extent to which the voices are authentic," as Gaventa and Cornwall (2008) explain:

As we know from the work by Freire (2007), Scott (1986,1990) and others on consciousness, relatively powerless groups may simply speak in a way that 'echoes' the voices of the powerful, either as a conscious way of appearing to apply with the

more powerful parties wishes, or as a result of the internalization of dominant views and values (hooks, 1994).

How do CPAR researchers know when this is the case? And yet, on the other hand, there are certain people who simply do not feel comfortable speaking up in a group setting because of their own idiosyncratic personality. Silence is often construed as tacit consent, which may or may not be the same as 'consent', but we simply cannot know the intent of a quiet person, unless we ask the person directly, in which case all of the other power issues remain present. Still, one's personal choice whether to voice their perspectives in the CPAR process, or not, is a choice that should be respected and not viewed as somehow inappropriate. Maybe some people find withholding their views as a form of power, and sometimes people are just trying to figure out their opinion. My partner, Anneliese Krueger (general manager, Village of Erin Meadows) helps illuminate some of challenges regarding this issue:

I know again with a female resident who has always enjoyed participating in the Support Advisory Team meetings but she tends to not want to necessarily give a lot of input if we have discussions or learning circles. She went to Operations Planning with us as well. She likes to take it all in and is listening and processing all the information and can clearly tell you a good summary of what we talked about at the meeting but does not always want to necessarily have input. It's something that I find as well, even more recently, when we had talks about it at our Village Advisory Team meetings, there is a lot of, if you ask a question like, "How is this thing going? How could we make it better?." Well there is a lot of, you know, "It is pretty good now and I like it." But when you probe a little bit deeper they will say, "Of course you could do things differently but it is okay if I follow along with this." It is something that I am struggling with a little bit more and I think it relates to the generation that some of residents come from. I cannot remember now the term for it, but a family member attended a marketing session at the Pioneer Network conference and they have all these terms and groups for residents by generation; where they have been through something like the Great Depression or some of the World Wars and they are just so thankful for anything that they get that they are willing to just go along with it. Although they might speak out about small things, they always want to be perceived as being appreciative, so sometimes it is a real challenge. You really have to find ways to get someone to honestly express themselves about what they actually would like versus they are okay going along with. And that is something that I sense sometimes; that we are not getting the whole picture still from the residents. Although if those generalizations are true then moving forward, we should have no problem as

the Baby Boomer generation is going to be engaged and creative and they will tell us exactly what they want, but currently I do feel that sometimes I am not certain that we are necessarily capturing all of the feedback from the residents that we would like to.

I believe that all of these challenges and opportunities were present within our CPAR process, including the presence of positional power, and at times deference to certain opinions as well as authentic and yet sometimes intermittent engagement of partners. I think there were definitely opportunities to open even more of a communicative space for residents and family members. But no process is perfect. We did our best with what we had to work with, including our own understandings and communicative resources. Overall, we aimed to enact a collaborative process that did not ignore or overlook the immutable aspects of group dynamics and power. I believe that to a large extent, without neutralizing power or achieving a true consensus, we were still able to engage in a collaborative process that harnessed the power/knowledge connection to bring forth a more democratic co-creation of knowledge, acknowledging but not placing preference on any one position or voice.

### **The Undesirability of Consensus**

I would like to reflect on the desirability of consensus in light of two issues: 1) consensus vs. plurality; and 2) consensus vs. authority vs. collaboration. For the first issue, I turn to the work of Markell (1997) who aims to reconcile, or rather, to find a generative difference in bringing together Habermas' ideas on communicative action in the public sphere, and the political theory of Hannah Arendt, who offers a more postmodern view of the public sphere. Markell (1997) lays the foundation for his argument by offering a number of postmodern critiques of consensus, beginning with work of Jean-Francois Lyotard, who argued that:

the normative concept of the public sphere is governed by an ideal of 'consensus' that is 'outmoded and suspect' – *outmoded*, because the condition of postmodernity is



characterized by the plurality and incommensurability of ‘language games’; and *suspect*, because the pursuit of consensus ‘does violence’ to this plurality and thereby constrains possibilities for authentic political action. (p. 377)

Markell further explores this line of critique by turning to Dana Villa (1992):

Villa implies that we are faced with a choice between, on the one hand, a consensus-oriented account of the public sphere which allows us to distinguish legitimate from illegitimate institutions only at the cost of ‘repress[ing] the spontaneity, initiation, and difference that characterize agonistic speech,’ and, on the other hand, a theorization of agnostic subjectivity which brackets questions of legitimacy and abandons the goal of consensus but which thereby managed to ‘keep plurality, debate, and difference alive rather than seeking to shut them down via a formulistic decision procedure.’ (p. 378)

To further illuminate critiques against the threat of consensus, Markell writes:

If the public sphere is conceived as a space of dialogue among citizens in which all speech is governed by the ultimate *telos* of arriving at a consensus... then speech which seeks to challenge agreements, or reintroduce a plurality of opinion into the public sphere, or to give voice to perspectives that cannot be acknowledged within the rules of discourse that govern a given public will be delegitimated and discouraged. Dana Villa, following Lyotard, calls this effect the ‘flattening, antiagonistic, antiinitiatory character of the consensus model’. (pp. 387-388)

What I value about Markell’s thesis is that he tries to strike a chord somewhere in the middle and ultimately argues that there is a generative space in between consensus and plurality. However, it is first important to note that Markell explains that Habermas himself “conceives of democratic politics as an unending process of contestation” (p. 378) and that no such consensus or agreement exists. In other words, Habermas is aware of his idealized presuppositions. Why then does he persist with making consensus a central feature of communicative action? Markell explains why:

For Habermas, an orientation toward agreement is the feature that most sharply distinguishes communicative from strategic action, and this distinction is at the center of his critique of the ‘colonization of the lifeworld’ by technical and instrumental rationality. (p. 387)

Again, Habermas understands that consensus within a democratic society is impossible, and yet it is in our striving for communicative agreement that we protect ourselves and the lifeworld against the threat of further colonization by the system. Still, this thinking is a little black and white, and so Markell attempts to bring these critiques together; “to show that the existence of a vigorous public sphere characterized by agnostic political action is among the very conditions of the possibility of democratic legitimacy” (p. 379). In other words, there is a productive tension between consensus and difference. In CPAR, I think we are called to constantly negotiate and navigate this tension.

The next issue regarding the desirability of consensus is more practical than political, and pertains to the idea that given the situation, consensus may be the worse type of decision-making. To help me explore this issue, I turn away from the realm of politics and toward business practices. Instead of discussing consensus in terms of group decision-making, allow me to reflect on it in terms of leadership style.

While most people understand the difference between top-down, command-and-control leadership and consensus leadership, there is an important distinction to make between consensus leadership and collaborative leadership; a distinction I think could be effectively applied within the CPAR literature. Consensus leadership is held up as the style most aligned with the values of CPAR and culture change (e.g., Bowers, Nolet, Roberts, & Esmond, n.d.). However, upon reflection, I think Schlegel Villages’ CPAR culture change journey could be more accurately described as mainly ‘collaborative’ with times of consensus decision-making.

Ibarra and Hansen (2011) contrast some key differences between leadership styles. Generally speaking, consensus leadership tends to occur in *small* group settings where all

members of the group either have or are given equal authority in decision making, in so far as the consensus leader seeks the consent of all group members in a decision. According to Ibarra and Hansen, consensus leadership is most appropriate for decisions that require widespread support to successfully implement and can be made over a longer period of time as much deliberation is often required to bring all group members into agreement. While consensus leadership is a laudable goal and important to strive toward in some situations, it does not work as well in larger or more diverse groups, or when speed is important. In fact in certain situations, consensus leadership has been described as unproductive, unmanageable, paralyzing, and possibly even destructive (Flyvbjerg, 1998). In short, consensus may not be as conducive to the aims of culture change or CPAR as often thought:

Great leaders intrinsically understand team building catalyzes collaboration, creates both disruptive and incremental innovation, facilitates a certainty of execution, and is one of the key foundational elements associated with creating a dynamic corporate culture. Consensus thinking undermines all of the aforementioned. Just as consensus is team building's silent killer, it is also often the assassin of culture. (Myatt, 2012)

Simply put, collaborative leadership is sometimes the better choice, as I will now describe.

As Jamie Schlegel (president and CEO, Support Office) explains, while the decision to embark on this CPAR culture change process may not have emerged through a true consensus, in the purest sense, there was a palpable sense of agreement:

The exciting part has been that the GMs jumped on board very quickly and as we broadened the discussion to see if there was a broader support within the Schlegel family for this initiative, it was just astonishing to me to see how many people shared the same vision. It wasn't about convincing people. It was about team members sharing that same vision. Everybody had it in their heart, and people like yourself and Bob gave voice to that, but everybody, almost without exception, said, 'That's exactly what I want to try to achieve in my career, in my life, is to create the sort of world where aging is celebrated and honoured, and we had a part in creating that sort of society and that our organization was a place that created an environment where people could age richly and successfully.' So I'm just entirely humbled by being given the opportunity to be part of it frankly.

In nearly all of my reflection interviews, my partners and other Village members described the culture of leadership at Schlegel Villages' as 'collaborative.' According to Ibarra and Hansen (2011), collaborative leadership tends to occur in more dispersed, cross-organizational networks, as is the case in Schlegel Villages' organizational structure. In a collaborative leadership model, all organization members are viewed as holding potentially relevant information that the group or organization needs in order to navigate important decisions and achieve success. However, while all organization members are viewed as knowledgeable contributors and collaborators, designated leaders hold the authority, and ultimately, the accountability, to make the actual decisions. In teaching Schlegel Villages' leadership team members about the alignment of collaborative leadership with culture change values, Bob Kallonen (COO, Support Office) shared an intriguing study from the 1980s in which organizational theorists examined NASA's findings on the human factors involved in airline accidents. Bob asked, "Which leadership style do you think is most effective for averting an airline accident: command-and-control, consensus, or collaborative?" Here's what we learned:

NASA researchers had placed existing cockpit crews—pilot, co-pilot, navigator—in flight simulators and tested them to see how they would respond during the crucial 30 to 45 seconds between the first sign of a potential accident and the moment it would occur. The stereotypical take-charge 'flyboy' pilots, who acted immediately on their gut instincts, made the wrong decisions far more often than the more open, inclusive pilots who said to their crews, in effect, 'We've got a problem. How do you read it?' before choosing a course of action.

At one level, the lesson of the NASA findings is simple: Leaders are far likelier to make mistakes when they act on too little information than when they wait to learn more. But [the study] went deeper, demonstrating that the pilots' habitual style of interacting with their crews determined whether crew members would provide them with essential information during an in-air crisis. The pilots who'd made the right choices routinely had open exchanges with their crew members. The study also showed that crew members who had regularly worked with the 'decisive' pilots were

unwilling to intervene – even when they had information that might save the plane. (O’Toole & Bennis, 2009, p. 3)

In other words, collaborative leadership is most effective when it used habitually, and not inconsistently or sporadically within certain circumstances; command-and-control leadership can be damaging and even life threatening; and I will add, in some situations, consensus decision-making just does not make sense. Below, my partner, Kristie Wiedenfeld (director of food services, Village of Wentworth Heights) reflects on her own evolution from command and control to collaborative leadership, a shift that was really honed during her participation in Schlegel Villages’ leadership course:

Kristie: Before leadership [the course], I’ve been a food service manager for ten years, just over ten years now, and when I went to school I always taught that, you know, ‘You’re the manager of the department, and the team is supposed to look up to you because you’re in that role’ and I always just assumed that that they should automatically respect me and listen to me, and over the years I realized that that doesn’t really work because ‘I’m in this role now, I’ve got the title and people are not really listening to me no matter what I say’. Going into the leadership course, and even just before the leadership course, too, and working for Schlegel Villages and listening to other leaders, listening to Bob and listening to my GM Vanda, you know, I realized that’s not what it’s about. It’s about leading people and specifically serving leadership, that I’m here to be of a service to the people that are serving the residents. So they’re serving the residents and I’m serving them. I need to provide them with the tools that they need in order to do their job. So it’s changed my whole perspective on how I do things. I feel more like I’m a mentor and I’m here to guide them to think for themselves and to empower them. So an example I always use for other people is that when they come to me and say, ‘We’re all out of peas for supper tonight,’ then I will say to them, ‘Well, what would you put in their place? What would you do then?’, and I’m turning it back on them to come up with the ideas and the solutions for problems that they have rather than me problem solving for them.

Jennifer: How does it make you feel at the end of the day, this different type of leadership? Does it feel differently?

Kristie: It does, it does. It gives me more satisfaction that I’m making a difference and that I’m, you know, helping people to move along and we’re growing not only as a team but as a Village; growing people into something more than just a food service aid or just a cook and getting them to think differently.

Returning to Ibarra and Hansen’s comparison (2011), in some cases consensus leadership works well, and in other cases collaborative leadership is better, especially when

the focus is on achieving *shared goals*, and when *innovation* and *creativity* are essential. Command-and-control, they report, is not a good leadership style within systems of complex service delivery or when innovation is important. Thus, top-down, command-and-control leadership is completely misaligned with the aims of culture change within long-term care and retirement living. In fact, that style of leadership (or, rather, ‘management’) is a huge aspect of the dominant, institutional culture we seek to change. I think culture change, which requires shared goals, innovation and creativity, calls for collaborative leadership.

“Consensus can all too easily masquerade as common vision and purpose, blotting out difference and with it the possibility of more pluralist and equitable solutions (Mouffe, 1992)” (Gaventa & Cornwall, 2008, p. 180).

Beginning in 2009, Schlegel Villages’ increasingly embraced a collaborative leadership style, not just to guide our CPAR culture change journey, but for all daily operations. In addition, we harnessed the power and energy of consensus leadership when appropriate. And yet, as previously described, at other times, leaders used command-and-control leadership to create opportunities for collaboration. I believe this approach was ultimately well-suited to our process.

### **The Myth of What it Means to be Critical**

In this section, I reflect on what may seem to have been a contradictory aspect of our CPAR process, namely that it simultaneously included the use of both *critical* (e.g. CPAR) and *appreciative* (e.g. appreciative inquiry) approaches to exploration, action and reflection. It is my contention that neither approach applied either a purely negative or positive lens to our process, as could be assumed given a superficial reading based solely on lay definitions of the words. Rather, I see how the two approaches worked well in concert in that they both

promote consciousness raising, increased understanding and communicative action. I believe that what is ‘critical’ about CPAR could readily be applied to appreciative inquiry (AI). Let me share how Kemmis and McTaggart (2014) distinguish what is critical about CPAR:

[In CPAR] we engage in *communicative action* with others to reach (a) intersubjective agreement about the ways we understand the situation (the language we use), (b) mutual understanding of another’s points of view (and situations), and (c) unforced consensus about what to do. Once having established, preferably by consensus, what we should do to prevent, avoid, or ameliorate the untoward consequences of our existing practices, then, fourth, we *act* to transform our practices, our understandings of our practices, and the conditions under which we practice. As we do so, fifth, we *document and monitor* what happens to see if we are now preventing, avoiding or ameliorating the untoward consequences of our previous ways of working, and to check that our new ways of working are not producing new or different untoward consequences.

These steps (not always in perfect order) are what is characteristic about the particular kind of action research we advocate in this book: *critical, participatory* action research. This kind of action research is *critical* because it takes the first three of these steps: (1) closely examining our practices, our understandings and the conditions under which we practice, (2) asking critical questions about our practices and their consequences, and (3) engaging in communicative action with others to reach unforced consensus about what to do. And this kind of action research is *participatory* because it involves a range of people involved in and affected by our practices in those three steps, as well as in (4) taking action to transform our practices, our understandings of our practices, and the conditions under which we practice, and (5) documenting and monitoring what happens. (p. 68)

Many CPAR studies use the identification of problems within practices as a point of departure. The identification of problems was indeed a vital aspect of the Schlegel Villages’ CPAR process in the beginning. However, as the process continued, my partners wanted to take a strength-based approach (a la AI) to continuing our culture change journey. While this may appear to be a bifurcated process, I realized over time that problems and strengths are two sides of the same consciousness-raising coin. Thus, either one or both are valuable tools for engaging in communicative action. However, in reflecting on Schlegel Villages’ CPAR discourse, I think the order in which we identified problems and then focused on strengths

played an important role. I do not know how committed my partners would have been to the CPAR process had we not identified problems in the beginning to illustrate the need for change. Yet in contrast, had we not shifted the focus of our journey to strengths in an effort to address the identified problems, I suspect there would have been diminishing engagement over time in the absence of hopeful aspirations for the future. In short, focusing on problems alone could have been draining. In building goals based on our strengths and images for an ideal future, problems were acknowledged and addressed without dwelling on them.

Furthermore, one critique of Habermas' work, and can therefore be said of CPAR, is that it is very cognitivist and rational, which would have been the core of our process if we had limited ourselves to CPAR. But because we engaged in AI, we were able to transcend such reliance on rational dialogue and elevate to a different level of consciousness in which we were able to creatively dream and express our hopes for the future. For our process, this shift to an appreciative focus, which was a departure from traditional CPAR, represented one of the key contributors to the overall success of our journey. AI supported my partners and I in creatively maintaining what is 'critical' in CPAR.

### **The Myth of Segmentation**

Another myth or misinterpretation common to PAR on which I wish to reflect is "the falsity of a supposed research-activism [or research-action] dualism" (Kemmis & McTaggart, 2005, p. 569); that is, this way of conducting action research where there is a "technical division of labor mirrored in a social division of labor between participants and researchers" (p. 595). In other words, the researcher and research participants do the 'action' together and then the researcher does the 'research'. Throughout our CPAR process, I strived to reject this dualism in two ways. First, my partners and I worked collaboratively during all aspects or



‘moments’ of the CPAR process. There were times when I worked independently to document the process and outcomes by generating summaries of my partners’ or the Villages’ research findings, which included minimal interpretation. But for the most part, we did things together.

Secondly, my partners and I worked to avoid any research-action dualism by interlinking our research with our action. They were not discrete endeavours. Instead, research and action always converged in communicative action. As Kemmis and McTaggart (2005) explain:

[In CPAR]... research and action are to be understood not in terms of steering functions for an individual or for a closed group... but rather as mutually constitutive processes that *create* affiliations and collaborative action among people involved in and affected by particular kinds of decisions and actions.

By interlinking research and action, or theory and action, action is theoretically informed, which results in greater knowledge and capacity for action among all participants (Kemmis & McTaggart, 2005).

While I am on the topic of dualisms or segmentation, there is another odd division on which I would like to offer a brief reflection, and that is this notion of ‘moments’ of PAR; this idea that within a PAR process there are discrete moments of planning, acting, observing and reflecting. These artificial categories of structure may be helpful when an action research group is scoping their project, to help provide some kind of organizing framework for discussion and planning purposes. But in reality, in the *doing* of PAR, discrete moments ring false to me. Here is just one example from this CPAR project.

Each year, my partners and I worked collaboratively to plan and facilitate Conversation Cafés at all of the Villages. The Conversation Cafés were one of the primary ways in which we opened a communicative space for inclusion and engagement across the

entire organization. Following the Conversation Cafés, based on our *observations* and other data, my partners and I would *reflect* on our findings to inform future *planning* and *action*. This is how I could represent our work in terms of ‘moments’. But let us look again. When my partners and I engaged in collaborative planning for the Conversation Cafés, our planning conversations could be characterized as a form of action; communicative action. So were we planning or acting? Further, during our planning conversations, we shared our reflections on previous Conversation Cafés (e.g., what worked, and what did not work). So were we planning, acting or reflecting? Then my partners and other Village members facilitated the Conversation Cafés. While on the surface facilitation may sound like an action, the Conversation Cafés involved deep engagement in a reflective form of communicative action as my partners asked Village members to share their reflections and insights related to specific questions, and they, in turn, would share their insights and reflections. So during the Conversation Cafés, were my partners and other Village members acting or reflecting? Perhaps the Conversation Cafés could be better described as an ‘observe’ moment in the CPAR process. Although intuitively it makes sense to say that conscious people are observing all the time, Kemmis and McTaggart (1988) describe the moment ‘observe’ as a strategic time of monitoring what is happening as the result of actions taken. Therefore, the Conversation Cafés could also be described as a time of observing how things were going at the Villages. So during Conversation Cafés, were my partners and other Village members acting, observing or reflecting? To further complicate this description and hopefully make my point, many of the questions posed and topics explored at the Conversation Cafés pertained to Village members’ ideas and suggestions for future goals and strategies for improvements. So were my partners and other Village members acting, observing, reflecting,

or planning, or maybe doing all of this simultaneously? I think the latter is what actually happened.

In one sense, the moments of PAR are a very system-based way of thinking about the PAR endeavour. Returning to Kemmis and McTaggart (2005), I do see how these artificial categories help serve an important communicative purpose.

Here again, participatory action research crosses and re-crosses the conceptual boundaries between system and lifeworld aspects of the life of the project, and the stereoscopic view afforded by the theory of the system and lifeworld offers a critical resource for exploring and evaluating the extent to which the project might become nothing but a rational-purposive project and the extent to which it risks dissolving into the lifeworld processes of the group conducting it. (p. 595)

Furthermore, the moments serve as a useful heuristic for a simple description of the CPAR process at its most basic level, which is why I have continued to refer to Schlegel Villages' CPAR journey in these terms.

Perhaps it is in the realization of these tensions – the research-action dualism, the moments of PAR – that we can work to strike a positive and productive balance, and it does seem, at least to me, that learning how to live with and negotiate these tensions constitutes a potentially important research inquiry in its own right. Yes, it was handy early on, in forming a research partnership, to have a framework for explaining what a culture change process guided by CPAR would entail in general terms; that we would reflect together, plan together, act together, observe together, and then reflect again in preparation for another cycle of planning, acting and observing together. In a way, that is what happened. But in another way, that is not what really happened. I think a better explanation for CPAR resides in what I see as its primary purpose: to open a communicative space for collaborative action guided by discourse ethics. Ultimately, that is what my partners and I aimed to achieve, and sometimes we planned and sometimes we acted and almost always we observed and reflected,

sometimes independently and sometimes together. It creates a constantly evolving, iterative process in which each ‘moment’ is functioning in some way at all times.

### **Navigating by Way of Principles**

In Chapter Nine (Figure 9.1), my partners describe Schlegel Villages’ CPAR culture change journey as unpredictable, challenging, messy, and confusing. Based on my reflections, as described above, I would add multifaceted, ambiguous, imperfect, incomplete, and at times contradictory. However, my partners also describe our journey as transformational, rewarding, empowering, bold, courageous, inspiring, exciting, powerful, hopeful, futuristic, deep, authentic, engaged, and collaborative; such positive words to associate with a process rife with complexities of human reason and communicative action. One thing can be said for certain: CPAR is never boring.

In Chapter Two, in the absence of any prescriptive methodological steps, I describe a set of nine principles offered by McTaggart (1991) to help guide emergent CPAR designs. In my work with Schlegel Villages, I adhered to these principles to the best of my ability and believe that in doing so, these principles helped me navigate my way through a number of challenges precipitated by the complexities of human reason and communicative action, exacerbated at times by the myths, misinterpretations and mistakes in CPAR identified by Kemmis and McTaggart (2005). While unpredictable, challenging, messy, confusing, multifaceted, imperfect, incomplete, and at times contradictory, in reflecting on Schlegel Villages’ CPAR discourse, I can see the clear alignment of our process with McTaggart’s principles of CPAR, and with quality criteria for action research suggested by Bradbury and Reason (2003) as it is linked to authenticity by Hanson et al. (2006), as described in Chapter Two (Table 2.4).

In conclusion, I have explored some of the idealism within the theory of communicative action guided by discourse ethics and therefore implicit in CPAR. While such ideals may be important to strive toward, rarely is the actual situation or dynamic between people as simple as Habermas theorizes. Yet just because I can acknowledge differences between the ideal and the real does not mean I think we should abandon the pursuit of communicative action and take up, instead, some reductionist approach to culture change or simply offer up nihilistic critiques. I believe we must always strive toward conscientization and humanization, toward reflection and action, toward human reason and communicative action, and I believe CPAR is a powerful strategy for this purpose. While it is not a perfect strategy, as there is likely no perfect strategy, it is obviously well aligned with the aims of any social movement that strives toward a more humane and just world for all.

### **Moving Forward in Partnership with Persons Living With Dementia**

Before I conclude my dissertation with a final statement about modernity, long-term care and communicative action, I would like to share my thoughts regarding an issue that had I continued working with Schlegel Villages, I have no doubt my partners and I would have addressed. Indeed, it is an issue, or lesson-learned, that I am addressing in my current work, and as my partners continue their culture change journey, I imagine they, too, will explore this issue more deeply. If nothing else, perhaps this issue will serve to inspire thematic areas of concern for future CPAR research: the participation of persons living with dementia in communicatively-driven culture change.

As previously mentioned, one of the challenges with the use of CPAR to guide culture change is the cognitivist orientation of communicative action, including this notion of ideal speech acts. In CPAR guided by communicative action, people supposedly have well-

articulated, rational conversations with each other to reach intersubjective agreement, mutual understanding and unforced consensus about what to do, and then actually work together to take action and document, monitor and reflect on what happens as a basis for further planning, action and reflection. Again, I was happy that my partners and I were able to escape such logic and reason and get into a more open, energizing, creative, and embodied space through the use of AI. But even then, we only momentarily escaped the notion of ideal speech acts. While my partners and I did not attempt to omit verbal communication from our process, we did focus on trying to make our culture change conversations more accessible in terms of content and format. For example, we experimented with different types of questions for our Conversation Cafés in an effort to meaningfully include and engage more Village members in the dialogue, shifting from challenging questions such as, “Please rate your Village along the following [nine] continuums. Does your Village reflect more of an institutional model of care (low score) or a social model of living (high score)?” in 2011, to questions such as, “What makes you happy at the Village?” in 2013. Similarly, we changed the centerpiece of the culture change Roadshow from having Ambassadors present highpoint posters on the Village Main Street to facilitating fireside chats on each neighbourhood. Furthermore, my colleague, Dr. Jennifer Gillies, and I taught nearly 200 leadership and frontline team members about authentic partnerships within the context of dementia care, support and services (Dupuis et al., 2012) at Schlegel Villages’ 2011 Operational Planning Retreat. In all of these efforts, my partners and I continued looking for meaningful ways to engage *all* Village members in meaningful dialogue about our culture change journey, including persons living with moderate to advanced dementia.

If Schlegel Villages resembles other long-term care organizations in Canada, we can estimate that approximately 57% of its long-term care residents (not including individuals who reside in assisted or retirement living) have a diagnosis of Alzheimer's disease or related dementia (ADRD) (Canadian Institute for Health Information, 2010). It is hard to say for certain, as my partners and I did not monitor the participation of persons living dementia apart from other resident participation, but based on my own observations and reflections, I presume our efforts to include and engage all residents in the work of culture change, including persons living with moderate to advanced dementia, did not achieve a high degree of success. No matter how hard we tried to lighten, deepen or adjust our approach, I do not think we fully engaged individuals who communicate and experience the world in a manner that does not align with a Habermasian view of deliberative democracy via reasonable speech acts.

I agree with Dupuis and colleagues (2014) that “ensuring the inclusion of all key participants means opening up a space for persons living with dementia, who are often silenced and excluded from dementia care practices, to not only participate but also have their participation valued and incorporated” (p. 15). Had my involvement with Schlegel Villages continued, I would have embraced the opportunity to continue exploring ways to include all residents, including persons living with moderate to advanced dementia, in the work of culture change through a greater emphasis on non-verbal and embodied communication. Inspired by the work of the Partnerships in Dementia Care (PiDC) Alliance (Dupuis et al., 2014), I wonder how my partners and I could have better supported the participation of persons living with dementia in *all* aspects of the CPAR process, and not just in occasional reflective dialogue. Indeed, this is precisely what my current professional work

entails as chief learning officer of the Alzheimer's Resource Center, a long-term care and assisted living organization based in Planstville, Connecticut. To a large extent, I have picked up where my previous work with Schlegel Villages left off, as I will briefly explain.

At the Alzheimer's Resource Center, where I began working in September 2014, my new partners and I have embarked on a collaborative initiative we have titled, *The Dialogue Project*. However, our definition of dialogue stretches beyond rational speech situations. This initiative began with the premise that in order to change the culture of dementia care, we must first change the culture of education about dementia care. In short, my new partners and I believe we need training initiatives and educational programs that include and offer meaningful roles to persons living with dementia – the true experts – and their care partners as people work together to expand the possibilities of living well with dementia. *The Dialogue Project* provides a transformative educational experience that brings family and professional care partners together to learn *with* and *from* persons living with dementia and each other as they collaboratively plan and take action to promote and support well-being. Given the nature and aims of this initiative, I am currently exploring issues that I was not able to explore in my work with Schlegel Villages, including a strong focus on the true inclusion of persons living with dementia.

To guide my continued learning, I have turned to my colleagues on the PiDC Alliance, as well as to the work of Jonas-Simpson and Mitchell (2005), and others, who use story, music and art to help persons living with dementia express self-perceptions of quality of life, and Kontos and colleagues (Kontos, 2005, 2011; Kontos & Naglie, 2007, 2009a, 2009b) who explore embodied selfhood and tacit knowledge within the context of dementia care. I have also looked to the disability rights movement for inspiration and possible



direction, and as a result, I have discovered an array of critiques against deliberative democracy as well as ideas for revising deliberative norms, including Clifford (2012), who argues, “By neglecting alternative modes of non-verbal and embodied communication, deliberative theorist *disable* the speech of multiple populations” (p. 211). Clifford “redefines the meaning of speech in deliberative theory, shifting it away from a narrow focus on language towards a more robust account that acknowledges the power of embodied and collaborative participation” (p. 212). In a similar vein, Weinberg (2007) describes the theoretical problems learning disability poses for Habermas’ deliberative democracy:

The emphasis placed on the rights of people with learning disabilities to speak on their own behalf and to play a role in the setting of policy concerning them echoes much that is central to the Habermasian vision of good government. However, if we look a bit more closely, certain rather serious conceptual tensions begin to reveal themselves. (p. 79)

These conceptual tensions revealed themselves within this CPAR culture change process. However, at this point, I am more willing to follow Clifford’s lead and look to broaden the meaning, nature and form of communication in communicative action rather than abandon the notion altogether. The ideal speech situation does not need to be taken so literally. Dupuis, Wiersma, and Loiselle (2012) urge care partners “to find new ways of connecting with persons with dementia in understanding meaning in actions by being truly present, actively listening, and recognizing that there are many ways for persons with dementia to communicate their experiences, to *be*, such as through body and facial language” (p. 171). I conclude with one final thought on the subject: sometimes a non-ideal act is actually a reasonable response to a non-ideal situation (Gillespie, Reader, Cornish, & Campbell, 2014). Future work in this area should look to embrace non-ideal speech acts as well.

## **Modernity, Long-Term Care and Communicative Action**

I began this CPAR culture change journey nearly five years ago with the premise that the dilemmas of long-term care homes are rooted in the dilemmas of modernity. Again, according to Habermas' (1984; 1987) theory of communicative action, certain social pathologies result when the structures and patterns of the *system* encroach upon, displace and even destroy the social life of the *lifeworld*. Drawing on this understanding, as I have argued, the lifeworlds of long-term care homes have become colonized by bureaucratic, disciplinary and scientific discourses – products of the system – that both control and exclude the experiences and forms of knowledge held by those who live and work on the front lines of struggle. As such, the task of healing and renewing the lifeworld of long-term care does not involve fixing a broken system. It calls for a turn away from the system and toward human action and discourse, where meaningful decisions are made by people, individually and collectively, within a real community. The decolonization of long-term care requires us to break free of the expert discourses that structure and perpetuate it, and to seek, instead, alternative sources of knowledge, those which have been excluded or subordinated. Therefore, from a critical perspective, culture change within long-term care homes calls for a revitalization of the public sphere; that is, a returning of inclusive networks of communication among actual participants who share their life experiences as they work together toward a better tomorrow.

Based on Kemmis and McTaggart's (1988) domains of individual and cultural action, informed by Habermas' (1972, 1974) theory of knowledge-constitutive interests, and further complemented by Foucault's (1995) power-knowledge theme, I offered a critical theoretical framework that views culture change in long-term care as taking place within and across

three registers of change: language/discourse, activities/practices, and social relationships/forms of organization. For short, we can think of these registers in terms of sayings, doing and relatings (Kemmis, 2009). As I believe this CPAR project demonstrates, changes within and across these registers are moderated by the functions of power/knowledge within the processes of contestation and institutionalization. Based on this framework, culture change involves a communicative process of people working together to co-produce knowledge and take collaborative action in an effort to transform language and discourses that are incomprehensible and irrational, activities and practices that are unproductive and harmful, and social relationships and forms of organization that cause or maintain suffering, exclusion, or injustice. Such a process holds the potential to strengthen agency by way of collective communicative power and power/knowledge. Based on Habermas' theory of communicative action, CPAR offers a methodology for such a process.

At the beginning of the year, just as I was writing the final chapters of my dissertation, my friend, teacher and culture change pioneer, Dr. Bill Thomas (2015a, 2015b, 2015c), published a series of blogs to express his utter frustration and disappointment with the lack of progress and change within long-term care homes across North America, and to lay out a plan of attack for the way forward; literally, an attack he is calling, "The Way of the Tiger." Thomas (2015a) begins this series by sharing some reflections on his own career and how he became a "nursing home abolitionist" (para 5); a descriptor that put him at odds with some of his closest allies as they were working hard not to abolish but to *change* long-term care, and often based on Thomas' vision and approaches. For years, Thomas felt it necessary to soften his message and "tiptoe into reform;" an era he calls his "lamb tail era" (para. 7). Yet as compelling and inspiring as many providers find Thomas and his *oeuvre*, in his

estimation, it has not change long-term care. Sure, people have tweaked a few superficial features, but deep, systemic change has yet to occur.

The problem, according to Thomas (2015b) – who incidentally does not just have a front-row seat to the culture change movement; he is front and centre stage – is that “the status quo is good enough [for providers] and the decision to adopt any innovation entails extra work and new risks that are likely to disturb an otherwise stable business proposition” (para 1), hence the pleas for a stronger business case for culture change. But again, as culture change leaders aim to serve up the business case, I fear they are dropping the torch of social justice to dangle a mere carrot. Nevertheless, to a large extent, I agree with Thomas. Despite the dangling carrots, lamb tails *and* flaming torches, providers do not seem motivated to change. However, I do not agree with Thomas’ decree, “The culture change movement is over.” I do not think the culture change movement has never really begun, at least not as a movement.

Consider this: In Thomas’ (2015b) description of his new “Way of the Tiger,” he argues that we need to “thin the herd” (para 11). To better illustrate his idea, he poses the following two questions:

What if: State Medicaid authorities and licensing boards stopped coddling the dangerous incompetents and started revoking the licenses of chronic poor performers? Imagine the difference it would make if every state committed to revoking the licenses of the 10, 30 or 50 worst nursing homes within its borders– and they did so every single year. Year after year after year.

What if: CMS stopped begging nursing homes to adopt evidence-based approaches to care and started applying an institutional “death penalty” to the industry’s laggards and dullards? Imagine the newfound interest that the remaining facilities might exhibit toward approaches to care that might protect them from falling into the bottom of the heap. (para 9-10)

Reading between the lines, I hear the clamour of the system, or worse, an *amplified* version of the expert-driven, dominant discourse. Culture change by way of quality improvement

plans and evidence-based practices is not culture change. Such solutions only serve to perpetuate the current paradigm.

What the culture change movement needs is not more instrumental reasoning, but human reasoning and action; communicative action! Freire (2007) argues, “Any situation in which some [people] prevent others from engaging in the process of inquiry [or change] is one of violence; ...to alienate humans from their own decision making is to change them into objects” (p. 85). I share this conviction and believe it applies across the board, in all situations, and most certainly to culture change in long-term care. Any change initiative that fails to engage people as authentic participants in all aspects of the culture change process is simply not a culture change.

Thomas (2015b) concludes, “People want and deserve access to long-term care that is rooted in 21<sup>st</sup> Century science rather than 19<sup>th</sup> Century paternalism” (para. 12). With all due respect, I argue loudly, boldly and with every fiber of my being that people, in general, do not want or deserve either! What people want and deserve is to escape the iron cage of modernity; to be released from the clutches of a dehumanizing system that causes more harm than good. As we work toward a post-nursing home world, let us begin by decolonizing the places that people currently inhabit.

While Thomas (2015c) and I do not agree on the nature of the problem, I am all about this notion of a tiger, which he defines as an “aggressive, pro-active approach to change.” Demonstrating his own transformation, Thomas (2015c) calls for a new era of local, community-oriented engagement to help “activate, engage, educate, organize and support elders and their families” (para 9). He continues, “Tiger can help us to create a new generation of Friendly Societies that are dedicated to increasing the ability of people to

understand, navigate and advocate for change within the constellation of aging services being provided in their communities” (para. 9). Tiger sounds like a CPAR researcher to me, so let us gather our ambush and release a collective roar!

Figure 11.1 *Ambush of Tigers*



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## Appendix 4.1:

### Participant Handout for Schlegel Villages' Collective Reconnaissance

# CHANGING THE CULTURE OF AGING... *ONE VILLAGE AT A TIME*

Jennifer Carson

Josie d'Avernas

Schlegel Seniors Villages  
Operational Planning  
October 1, 2009

## INTRODUCTION: *Reflecting on the Culture of Aging*

### *I Wanna Be Sedated* (Young at Heart/the Ramones)

Twenty-twenty-twenty four hours to go I wanna be sedated  
Nothin' to do and no where to go-o-oh I wanna be sedated  
Just get me to the airport put me on a plane  
Hurry hurry hurry before I go insane  
I can't control my fingers I can't control my brain  
Oh no no no no no  
Twenty-twenty-twenty four hours to go...  
Just put me in a wheelchair, get me on a plane  
Hurry hurry hurry before I go insane  
I can't control my fingers I can't control my brain  
Oh no no no no no  
Twenty-twenty-twenty four hours to go I wanna be sedated  
Nothin' to do and no where to go-o-o I wanna be sedated  
Just put me in a wheelchair get me to the show  
Hurry hurry hurry before I go loco  
I can't control my fingers I can't control my toes  
Oh no no no no no  
Twenty-twenty-twenty four hours to go...  
Just put me in a wheelchair...  
Ba-ba-bamp-ba ba-ba-ba-bamp-ba I wanna be sedated

### Large Group Discussion

- Why do the members of *Young at Heart* want to 'be sedated'?
- How is the 'culture of aging' portrayed in their rock video?
- How is long-term care depicted?

### Changing the Culture of Aging (Fagan, 2003)

- Transformation of individual and societal attitudes toward aging and older adults
- Transformation in the attitudes of older adults toward themselves and their aging

- Changes in the attitudes and behaviour of caregivers toward those for whom they care
- Changes in governmental policy and regulation
- Deep systems changes across the continuum of aging services as we transition from institutional models into social models

## **PHILOSOPHY: *Putting Living First***

### **Put Living First**

- Provide excellent health care without making health care the central focus.
- Provide care that is more directed by residents' preferences and needs, placing a high value on human interaction and meaningful engagement in order to improve resident satisfaction and quality of life.
- Honor residents' deep, healthy desire to retain control over their lives.
- Residents are primary participants in developing their individual care; supported to choose their own daily routines and services.

#### **Personal Reflection**

- ◆ Think of a time in your own practice when you '*put living first*' and how it made you feel? How do you think it made the resident(s) feel?

### **Evolution from an Institutional Model to a Social Model**

<b>Institutional Model</b>	<b>Social Model</b>
Staff provide traditional care, treatments and interventions	Staff and residents work together to 'put living first'
Residents follow facility and staff routine	Staff follow residents' routines
Staff rotate work assignments	Staff consistently assist same residents
Staff make decisions for residents	Residents are supported to make their own decisions
The physical environment is the staff's workplace	The physical environment is the residents' home
Activities are structured	Activities are planned but also flexible, spontaneous and offered around the clock
Hierarchical department focus	Collaborative team focus
Staff care <i>for</i> residents	Staff, residents and families enjoy mutual relationships
"Us and them" feel	Community feel

# WORLD CAFE



## Format:

- Discuss meaningful question(s) in small groups.
- Plan for two rounds of conversation lasting 15 minutes (first table) and 10 minutes (second table), followed by a 5-minute large group discussion.
- Table hosts and members are encouraged to write, doodle and draw key ideas on their handouts. Table hosts note key ideas on flip charts.
- Upon completing the first round of conversation, the table host remains at the table while the others serve as travelers or 'ambassadors of meaning'. The travelers carry key ideas, themes and questions into their new conversations at the second table.
- The table host welcomes new guests and briefly shares the main ideas, themes and questions of the first conversation. Guests are encouraged to link and connect ideas coming from their previous table conversations – listening carefully and building on each other's contributions.
- By providing opportunities for people to participate in two rounds of conversation, ideas, questions, and themes begin to link and connect. At the end of the second round, all of the tables will be *cross-pollinated* with insights from prior conversations.
- After the second round of conversation, table hosts and new guests will remain at the second table.
- During the large group conversation, we will share discoveries and insights.
- Through this type of conversational process, patterns can be identified, collective knowledge grows, and possibilities for action emerge.

### World Café Exercise #1

- First table: As a group, locate where we (as an organization) lie on each continuum.
- Second table: As a group, identify a common area of greatest strength and a common area of greatest need drawing on your discussions from the first table.

#### Table 1

Focus on care	1_____5_____10	Focus on living
Scheduled routines	1_____5_____10	Flexible routines
Staff rotate residents	1_____5_____10	Staff assist same
Decisions <i>for</i> residents	1_____5_____10	Decisions <i>with</i> residents
Environment = workplace	1_____5_____10	Environment = home
Structured activities	1_____5_____10	Planned, flexible & spontaneous activities
Hierarchical departments	1_____5_____10	Collaborative teams
Staff care <i>for</i> residents	1_____5_____10	Mutual relationships
Us and them	1_____5_____10	Community
<i>Overall average:</i>	_____	<i>(total score/9)</i>

#### Table 2

Area of greatest strength: \_\_\_\_\_

Area of greatest need for Improvement: \_\_\_\_\_



**Focus**  
**Contribute**  
**Listen**  
**Link**  
**Connect**



**PEOPLE: *Building Empowered Teams***

**Personal Reflection**

◆ Have you ever said, “*That’s not my job!*” or had someone say those words to you? If so, what was the situation and how did it make you feel?

**Large Group Discussion**

- There are nearly 18,000 long-term care homes in North America, including more than 600 in Ontario. The overwhelming majority are structured in *exactly* the same way: top-down direction, task-oriented practices and institutional atmosphere. We can *easily* recite the departments and positions in *any* nursing home in *any* town in *any* province. Why do you think this the case and can it be otherwise?

**World Café Exercise #2**

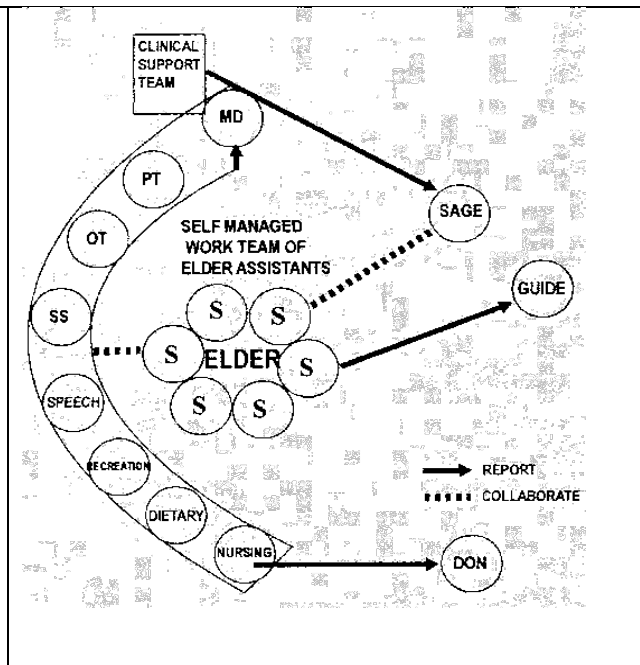
<i>Things that disturb us (and residents)</i>	<i>...and why they happen</i>
Example: Getting residents up two hours before breakfast, and then they sleep through it!	<ul style="list-style-type: none"> <li>• Breakfast is only served at 8:00AM</li> </ul>

## Transformative Ideas

- Shift staff focus from task to relationships.
- Work together to discover and support the residents' leisure preferences. Everyone takes part in the provision of meaningful activities.
- Move decision-making as close to the resident as possible, if not with the resident him- or herself.
- Decentralize dining so that meals are prepared on a flexible basis close to where each resident dines. Residents and families may have access to the kitchen and even participate in cooking activities.
- Establish self-scheduling work teams that consistently assist the same residents.
- Cross-train staff to work in more blended roles ('versatile staff').
- Flatten the organizational structure and empower front line staff and residents.
- Use a collaborative decision-making process (i.e., 'neighbourhood meetings' or 'learning circles') to plan menus, activities and daily routines.

## Green House Example of Transformed Job Structures and Hierarchy

The work of the Green House is achieved through the collaborative interactions between the clinical support team and the self-managed work team of elder assistants called 'Shahbazim', designated here by the letter 'S'. Daily Green House activities are organized, managed and evaluated by the Shahbazim including: housekeeping, scheduling, cooking, recreation activities and care. The 'Guide' provides mentoring and coaching to the team. A community volunteer, known as a 'Sage', is also assigned to each Green House as a sounding board to help the team and residents explore issues and resolve problems.



## Homework: 'Painful Unlearning' (Shields & Norton, 2006)

- Think about how to overcome the following institutional challenges:
  - Divisions and barriers resulting from departmental silos
  - Societal attitudes toward older adults and their inclusion and value
  - Older adults as inadequately informed and unengaged consumers
  - Opportunities for critical thinking limited to those in management, with positions close to the resident reduced to performing tasks defined and detailed by others

- Societal attitude toward nursing homes that demoralize staff and residents, and lower the expectations and heighten the demands by family members
- Inability to envision alternatives to institutional care for large numbers of older adults

## **PHYSICAL SPACE: *Nurturing an Authentic Home***

### **Large Group Discussion**

- Which dining room would you prefer to eat in on a daily basis and why?

(1)



(2)



(3)



(4)

### **Transformative Ideas**

- Consider the meanings people attach to home and community.
- Provide opportunities for personalization, comfort, social interaction, ritual and self-directed activities, privacy, control and contribution.
- Recognize the importance of nature and provide 'outdoor extensions' (visual and physical access to the outdoors).
- Minimize institutional presence and structures that create an "us and them" dynamic.

- Value the uniqueness of your village and encourage its expression in the physical environment (i.e., display village members' artistic creations and/or collections).
- Provide opportunities for residents and families to care for the village as desired.
- Remember, people 'read' the environment for cues as to how they should act, what they should do, and how they can expect to be treated.
- Language affects thinking; what we call a room or place shapes its use.



**Homework: Me, Myself, and My Community (Pioneer Network, 2004)**

Hi! My name is (*name you are most often called*) \_\_\_\_\_ . I

am a (*description of self*) \_\_\_\_\_ .

I live in/at (*description of residence/where you live*) \_\_\_\_\_ . I

(*explain how you came to reside at the above-mentioned place*)

\_\_\_\_\_ on/in (*when you came to reside at this place*) \_\_\_\_\_ . I was most attracted

to the community's (*describe the things that most attracted you to the community or town*)

\_\_\_\_\_ . When I came to live here, I brought (*list important possessions, people or pets who came with you, personal belongings, etc.*)

\_\_\_\_\_ because these are things important to my sense of home. To feel a sense of safety and comfort in my home, I need to have (*describe the people, pets and things that make you feel safe and comfortable in your home*) \_\_\_\_\_ . When

I'm at home, I like to (*list things you enjoy doing at home*) \_\_\_\_\_

\_\_\_\_\_ . Although home is great, there are a lot of things that I do because they need to get done. For example, I have to (*list tasks/activities that you do to maintain your home*)

\_\_\_\_\_ . Thinking about the community in which I live, I like to go (*list places you go, things you do, etc.*)

\_\_\_\_\_ . I contribute to my community by (*describe the things you do in the community, your contributions, etc.*)

\_\_\_\_\_ . But all in all, the most important things about my home and community are (*describe the most important things in your home, about your home, etc.*) \_\_\_\_\_ .

### World Café Exercise #3

Identify features or aspects of the physical environment that reinforce the prominence of the staff's workplace and contribute to an 'us and them' feel	Identify potential modifications to this feature or aspect in order to provide a better sense of 'home' for residents and promote a community feel



## PROCESS: *Engaging ALL Stakeholders*

*"Where do WE go from here?"*

### **Branded Social Model vs. Village-Developed Social Model**

- Cost considerations
- Requirements of the physical environment
- Prescriptive approach vs. collaborative and organic approach
- Differences in outcomes (Caspar, O'Rourke, & Gutman, 2009)
  - Community-specific social models of care were superior in terms of staff empowerment and perceptions of individualized care
  - Eden Alternative facilities scored below institutional facilities

... it seems what is most important is achieving the correct balance between the desired cultural change and the environmental and social realities within LTC facilities... this may be best achieved through the development of mutually agreed upon culture change initiatives... rather than attempting to implement a pre-defined culture change model such as the Eden Alternative. We believe this may largely explain why staff who work in facilities that have implemented a [community-specific social model of care] report the highest levels of both access to structural empowerment and the ability to provide individualized care. (Caspar, O'Rourke, & Gutman, 2009, p. 174)

- Adopting the current 'ideal' (which may not be the ideal 5 to 10 years from now) vs. developing something 'even better' through a dynamic, social process that fosters continuous evolutions

### **Collaboration is the Path to REAL Change**

- Developing a new social model of care cannot be a top-down approach. It must develop from the ground-up.
- Effective and lasting change is much more likely when it is understood and supported across the organization.
- Collaboration minimizes resistance.
- Avoid the charismatic leader and build coalitions instead.
- True collaboration is difficult and takes time, but without it, there is no *REAL* change.

### **Collaborative Example: Learning Circles (Shields & Norton, 2006)**

*Not only is a circle the most conducive form for stimulating conversation within a group, but it is also a form within which no point has greater value than another; no person's voice holds greater value than another. Everyone is heard as equals, which builds a sense of respect and team. Each participant is given the opportunity to speak without being interrupted or judged. The learning circle draws out shy people and encourages those who are more talkative to listen. Everyone has a chance to examine their own views and those of other circle members, leading to broadened perspectives and a wider base from which to build relationships and discover solutions. (p. 94-95)*



(Image credit: seabird.squarespace.com)

- Learning circle steps
  - 8-15 participants sit in a circle without tables or other obstructions blocking their view of one another.
  - One person is chosen as the note-taker to jot down suggestions, ideas, questions and action plans that emerge from the discussion.
  - One person is chosen as the facilitator to pose questions to members of the circle, give encouragement and keep responses moving along.
  - A volunteer goes first, and then a person sitting beside the first respondent goes next, followed one-by-one around the circle until everyone has an opportunity to speak on the subject without interruption.
  - Cross talk is not allowed.

- One may choose to pass rather than speak when it is their turn. After everyone else in the circle has had their turn, the facilitator goes back to those who passed and offers another opportunity to respond.
- Then the floor opened for general discussion.
- This type of learning may be used for addressing a wide variety of topics. The process helps everyone grow in self-awareness, group cohesion and critical thinking.



### Learning Circle Demonstration

- Topic: *How to Become a More Collaborative Village*
- Questions
  - Round 1: What opportunities currently exist for residents to participate in decision making, and how effective are they?
  - Round 2: What more can we do to include residents in decision making?
    - i.e., improve existing opportunities, create new opportunities

Notes:

*Think, talk and act TOGETHER! The only way to emerge from an oppressive reality, according to Freire (2000) is "by the means of the praxis: reflection and action upon the world in order to transform it" (p. 51). Praxis can only take place in fellowship and solidarity through critical and liberating dialogue. The praxis fosters a dialogically SOCIAL model of senior living.*

## CONCLUSION: *Getting Ready*

### Assessing Our Readiness for Deep Systems Change

- Villages will need to strengthen these key aspects of their organizational climate in order to embark successfully on their journeys.
  - Resident-centred care
    - The extent to which organizational practices enhance the ability of each resident to live freely and fully
  - Servant leadership
    - The extent to which the village's leaders embody a participatory style, demonstrate transformative leadership, work collaboratively, and develop the leader in others
  - Village involvement
    - The extent to which opportunities exist for residents, families, and staff to interact, build relationships and participate in decision making (formal, informal, direct and indirect)
  - Strong relationships
    - The extent to which healthy, mutual relationships exist in the current climate (peer-peer, staff-resident-family, employee-supervisor, staff-village, resident-village, village-support office, etc.)
  - Organizational capacity for learning
    - The extent to which learning is a priority within the village and organization

#### *Yes We Can Can* (Young at Heart/Pointer Sisters)

Now's the time for all good men to get together with one another.  
We got to iron out our problems and iron out our quarrels and try to live as brothers.  
And try to find a piece of land without stepping on one another.  
And do respect the women of the world. Remember you all have mothers.  
We got to make this land a better land than the world in which we live.  
And we got to help each man be a better man with the kindness that we give.

I know we can make it.  
I know darn well we can work it out.  
Oh yes we can, I know we can can  
Yes we can can, why can't we?

And we gotta take care of all the children, the little children of the world,  
'cause they're our strongest hope for the future, the little bitty boys and girls.  
We got to make this land a better land than the world in which we live.  
And we got to help each man be a better man with the kindness that we give.

I know we can make it.  
I know darn well we can work it out.  
Oh yes we can, I know we can can  
yes we can can, why can't we?  
If we wanna, yes we can can.

\* Watercolour images in this handout are available for download:  
<http://www.theworldcafe.com/bank.htm>

**Appendix 4.2:**

**Schlegel Villages' 2009 Collective Reconnaissance Participant List**

<b>Position</b>	<b>Number</b>
Assistant Director of Food Services	4
Assistant Director of Nursing	8
Assistant Director of Retirement Living	1
Assistant General Manager	3
Assisted Living/Dementia Care Coordinator	4
Director of Environmental Services	7
Director of Food Services	11
Director of Hospitality and Food Services	3
Director of Nursing	10
Director or Supervisor of Recreation	11
Director of Retirement Living	4
General Manager	10
Nurse	1
Recreation Team Member	2
RIA Team	6
Senior Leader/Owner	4
Success Winner (Direct Care Team Member)	32
Support Office Team	19
CPAR Researcher	1
<b>Total:</b>	<b>141</b>

## Appendix 5.1:

### Agenda for Advisory Team Recruitment Meeting

#### Schlegel Villages' Advisory Team Recruitment Meeting Agenda

1. Review of 2009 Operational Planning Retreat session: ' <i>Changing the Culture of Aging... One Village at a Time</i> '	1:30 – 1:50
a. What is the culture change movement?	
b. What is the difference between implementing a branded culture change model and taking a community-developed approach?	
c. Does Schlegel Villages want to change its culture? What do you think?	
2. Introduction to Appreciative Inquiry (AI)	1:50 – 2:10
a. What is AI?	
i. Definitions, assumptions and success stories	
b. Deficits-based change vs. strengths-based change	
c. Overview of AI's 4-D Cycle (Discovery, Dream, Design, and Destiny)	
3. Mini Appreciative Interviews	2:10 – 2:50
a. Interview with a partner (10 minutes for each person)	
b. Debrief interviews	
(Break)	2:50 – 3:00
4. Planning for the AI Summit at Schlegel Villages' 2010 Operational Planning Retreat	3:00 – 4:00
a. Review a tentative 3-day schedule	
i. Suggested revisions and co-facilitators	
b. Recruitment for resident and family panels at AI Summit	
5. Plan, Implement, Document, and Critique Our Culture Change Journey (Critical Participatory Action Research)	4:00 – 4:30
a. Review the research component of our culture change journey	
i. Review CPAR process	
b. Call for Support Advisory Team members – my research partners	
i. Monthly 2-hour meeting	
6. Next Steps	4:30 – 5:00

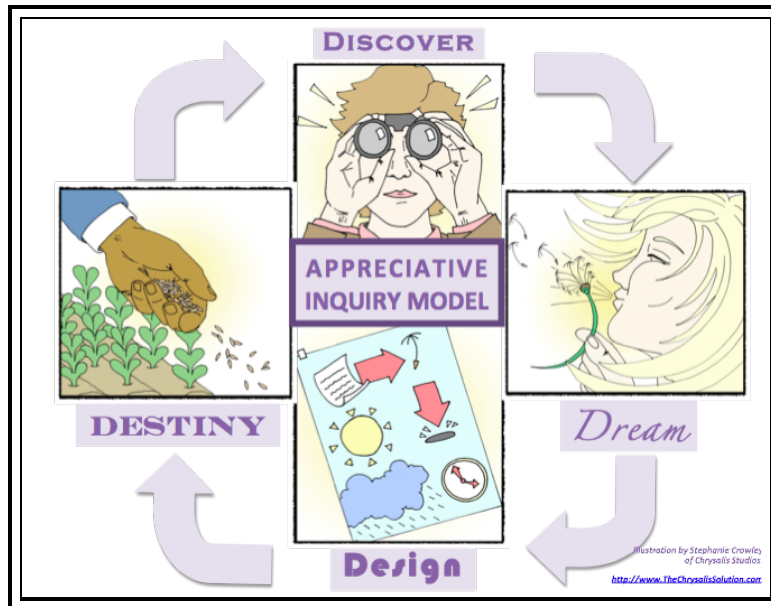
## Appendix 5.2:

### Facilitation Guide for Appreciative Focus Groups/Interviews (Team Member)

## Appreciative Focus Groups

Team Members

Schlegel Villages 2010



## Introduction

Consistent with the focus of this year's Operational Planning Retreat ('Appreciative Inquiry Summit: An Affirmative Approach to Changing the Culture of Aging'), this document is meant to aid you in the facilitation of appreciative focus groups with team members. Because an appreciative approach is so different from a traditional 'problem solving' approach, a brief introduction might be helpful to focus group participants. It might be helpful to explain that this approach, called Appreciative Inquiry (AI), is not meant to avoid or ignore problems. If people want to talk about problems, they most likely will. But, hopefully, by engaging in some appreciative thinking, problems can be reframed as opportunity areas, like ramps into a more ideal future. For example, consider the following question: "Take a



moment to dream and visualize the village you really want. What does this ideal village look like? What is happening? What 3 things would help to create this future?" Participants could respond something to the effect of, "My ideal village would have: 1) more staff and smaller staff-to-resident ratios; 2) more time to spend meaningfully with residents; and 3) no uniforms."

In an effort to describe the AI approach, consider reproducing the table below onto a flipchart, making it the first station that participants visit when they arrive at the focus group. If interest in the AI process is expressed, take a few minutes to describe our appreciative focus. Otherwise, move directly into the questions.

### Flipchart 1

Traditional Problem Solving	Appreciative Inquiry
Focus on 'What's Wrong'	Focus on 'What Works'
Identification of Problems	Appreciating and Valuing the Best of 'What Is'
Search for Root Causes of Failure/Decay	Search for Root Causes of Success
'Fix' the Past	Create the Future
Obstacles Treated as Barriers	Obstacles Treated as Ramps into 'New' Territory

With AI, the art of asking positive questions strengthens our capacity to anticipate positive potential toward change. The following positive focus group questions are designed to elicit village members' best stories related to living or spending time within their village. These stories help ignite positive energy and enthusiasm for change. The common themes that emerge from these stories represent the collective experiences of team members and will contribute to the identification of Schlegel Villages' 'positive core'. The positive core is made up of those qualities, attributes, strengths, and assets that already exist within the

organization, all of which will take us into the future, provide continuity, and act as a source of pride and confidence for each village member.

## **Focus Group Questions**

### **Flipchart 2**

- Please think about a really great day that you have enjoyed at your village, a day when you felt the happiest you have ever felt about working here. Describe it. What factors made it meaningful? What came together to make it happen?

### **Flipchart 3**

- Without being humble, what do you value most about:
  - Yourself?
  - Your work?
  - Your organization?

### **Flipchart 4**

- What strengths or contributions do you bring to your village?

### **Flipchart 5** (Print the following lead-in on a separate flipchart/for display only)

Quality of life is not necessarily synonymous with quality of care. Indeed, many believe that is important to provide excellent health care in senior living without making health care the central focus. In other words, we should 'put living first', placing a high value on resident-directed preferences and choices, mutual relationships, and meaningful engagement.

### **Flipchart 7**

- What does it mean to you to 'put living first' at your village?

### **Flipchart 8**

- Take a moment to dream and visualize the village you really want. What does this ideal village look like? What is happening? What 3 things would help to create this future?

## Facilitation Information

### Set-Up

- Choose a comfortable environment, free of noise and distraction.
- Write (or enlarge and print) each question on a separate flipchart, word-for-word. It is important that all villages use the exact same wording. This will allow us to compile and use this data to work across villages at Operational Planning.
- Bring a digital camera to take pictures of your process.
- Bring a digital/audio recorder to help you capture great quotes.
- Print appropriate number of sign-in/consent sheets. Please use sign-in/consent sheet on page 11 of this document.
- Print copies of individual response questions found on pages 12 and 13 of this document for team members who do not consent to having their specific contributions shared at Operational Planning or published in a multi-media report about our AI process.
- Remember to make arrangements for tasty food and beverages to attract and thank participants.
- As in the past, ask the leadership team to assist you in promoting and inviting team member participation, encouraging them to take time out of their day to speak their minds, contribute their insights and ideas, and have their voices heard.

### During Focus Groups

- All participants must **sign-in/consent** (form on page 11) in order to fully participate in this focus group activity. All information transcribed on flipcharts will be summarized and possibly quoted in village reports and shared at Operational Planning. Further, all transcribed information, photographs, audio and video recordings may be published in a multi-media report about our AI process. For those who **do not** consent, please provide individual response questions located on pages 12 and 13 of this document. Their specific

contributions will not be used at Operational Planning or included in our multi-media report, but will be reviewed at the village level.

- Take time to build a connection with participants before beginning the conversation. When helpful, share information about the AI process (flipchart 1) and answer any questions.
- Invite participants to share descriptive stories rather than short answers or opinions. Use prompts like, "Could you tell me more about that?" or "Could you please describe that to me?" to go deeper into participants' experiences, visions, and stories.
- Remember that participants' stories are personal and affective – almost intimate. They are sharing their hearts and souls, so listen attentively and appreciatively.
- Encourage participants and give free reign to imagine into the future. Anything is possible.
- Give people time and space to take things at their own pace. If someone has a hard time answering a question, you can offer to come back to it later.
- Transcribe stories, descriptive phrases and important words onto the flipcharts. Ask participants to repeat parts of their stories that you really want to capture verbatim. Go back over what you have learned and confirm for accuracy.
- Close by summarizing something that was said that really inspired you.
- Take photos and consider using a digital/audio recorder to capture great quotes that you want to transcribe word-for-word. (If you have your Blackberry handy, you can use the 'Voice Notes' function under 'Media' for audio recording. Other digital/audio recorders may be used as well.)

#### Analyzing and Reporting Focus Group Findings

- At the end of each focus group, have all of the facilitators sit down together to review all of the stories/responses. What do you find most important, interesting, promising, and/or common? Identify highlights and key themes for **each** question (there are 5 questions). Select supporting quotes to help illustrate or

describe key themes. **(Please use worksheet on pages 7-10 of this handout.)**

- **IMPORTANT:** Present and discuss your key themes and supporting quotes (from worksheet) to the Leadership Team at the village and **email a copy** to Jennifer Carson ([jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)) for inclusion in an Operational Planning presentation that will synthesize all team member focus group data from all villages.
- **IMPORTANT:** Please also email any great photos of your process and/or digital audio files of awesome quotes to Jennifer Carson ([jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)) for possible inclusion in our multi-media report about our process.
- **IMPORTANT:** Please deliver your sign-in/consent sheets to Susan Brown, RIA, at the Support Office.

If you have any questions, please email or call Jennifer Carson: [jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca) or 519-954-3130.

## Team Member Focus Group Summary

Schlegel Villages 2010

Name of Village:
Date of Focus Groups:
Names of Facilitators:
Sign-in/Consents Collected (Deliver to Susan Brown at RIA): yes___ no___

### Key Themes and Supporting Quotes

<b>1. 'Great days' experienced by team members at the village and factors that made them such happy and great days</b>
What days or types of days were identified by team members as 'great days'?
•
•
What factors made these days especially 'happy' and 'great'?
•
•
Please offer supporting quotes to help illustrate some of the key themes.
•
•
<b>2. What team members value most about themselves, their work, and our organization</b>
What did team members identify as valuing most about themselves (their strengths)?
•
•

What did team members identify as valuing most about their work?
•
•
What did team members identify as valuing most about our organization?
•
•
Please offer supporting quotes to help illustrate some of the key themes.
•
•
<b>3. Strengths and contributions team members bring to the village</b>
What strengths and contributions did team members identify as bringing to the village?
•
•
Please offer supporting quotes to help illustrate some of the key themes.
•
•
<b>4. What it means to team members to 'put living first' at your village</b>
What did it mean to team members to 'put living first' at the village?
•
•
Please offer supporting quotes to help illustrate some of the key themes.
•
•

**5. Images of an 'ideal village' and things that would help to create this ideal future**

What did team members describe as images of an 'ideal village'?

- 

- 

What things would help to create this future?

- 

- 

Please offer supporting quotes to help illustrate some of the key themes.

- 

-



## Team Member Sign-In/Consent

<b>Village:</b>
<b>Date:</b>
<b>Facilitators:</b>

**By signing, I consent to the following:**

I agree to provide feedback to Schlegel Villages about my experiences as a team member of this village. My feedback will help identify areas for growth and innovation. I understand that any information I provide will be reviewed by employees of Schlegel Villages for operational purposes. I also understand that my specific contributions (including quotes, photographs, videotaped footage, and/or audio recordings) may be published in a multi-media guide that documents Schlegel Villages Appreciative Inquiry process which includes this focus group activity.

Team Member Name (printed)	Signature





## **Appendix 5.3:**

### **Appreciative Inquiry Summit Information Letter and Consent**

Welcome to the Appreciate Inquiry (AI) Summit! My name is Jennifer Carson and I am a PhD student in the Department of Recreation and Leisure Studies at the University of Waterloo. I am also a consultant working with Schlegel Seniors Villages and the Research Institute for Aging to coordinate and organize this AI Summit.

This letter is an invitation to take part in a research study I am conducting for my PhD dissertation under the supervision of Dr. Sherry Dupuis. The objectives of the research are to study the processes involved in developing and advancing a social model of living in long-term care which seeks to improve the quality of life for residents, resident family members, and staff alike. My study will also explore and evaluate how a collaborative, process-oriented approach to culture change in long-term care and senior living can be guided by a process called Appreciative Inquiry (AI). The hope is that the AI Summit will provide information to help develop guidelines and recommendations for how other long-term care and senior living communities can embark on a collaborative, process-oriented approach to culture change. Schlegel Seniors Villages will act as the case study for this research.

As is the usual process for meetings and gatherings of this nature, Schlegel Seniors Villages will be video-recording, taking photographs, and recording notes in the sessions in which you will be taking part over the next three days. These help with documenting the AI process. In addition, Schlegel Seniors Villages will allow me access to all of the information collected during the Summit for my research unless declined by individual Summit participants.

All of the information will be confidential and I will not share it with anyone other than my faculty supervisor and the Advisory Team, my research partners for this study. We will be reviewing all the information as we examine and critique the AI process. No one will be identified by name in my dissertation paper or in any reports or publications that may come from this research in presentations or for education purposes. However, should we wish to include excerpts from the videos or photos, your permission will be sought for this purpose before it is used. Quotations may also be used but these will be anonymous and in no way identify you. Should we wish to include an attributed quotation, your permission will be sought before it is used. The data collected will be kept indefinitely in a secure location.

Participation in this research is voluntary. If you do not wish for any of your information from the Summit to be included in this research please speak with me, Jennifer Carson, at any time over the next 3 days. You can also call me at 519-954-3130 or email me at [jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca) or Dr. Sherry Dupuis at 519-888-4567 ext. 36188 or [sldupuis@uwaterloo.ca](mailto:sldupuis@uwaterloo.ca) by November 1, 2010.

To fully examine and evaluate the AI process, this research will also include other evaluation opportunities. You may also be invited to take part in two evaluations of the AI process: a reflective questionnaire at the conclusion of the AI Summit, and an anonymous online survey at a later date. You may also be asked to participate in a focus group or face-to-face interview about your experience in the AI process to further assess the process, but this will be at a later date.

You are under no obligation to participate in any of these activities and your consent will be sought before taking part. If you are interested in learning more about participating in the focus groups or interviews please complete the attached page and provide your contact information.

This project has been reviewed by, and received ethics clearance through, the Office of Research Ethics at the University of Waterloo (ORE# 16705). However, the final decision about participation is yours. If you have any comments or concerns resulting from your participation in this research, please contact Dr. Susan Sykes, Director, Office of Research Ethics at 519-888-4567 ext. 36005 or [ssykes@uwaterloo.ca](mailto:ssykes@uwaterloo.ca).

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I wish to be contacted to learn more about the focus groups and interviews that may be conducted to evaluate the AI process and to discuss experience in the AI process.

YES  NO

If yes, then please provide contact information:

Name:

Phone:

Email:

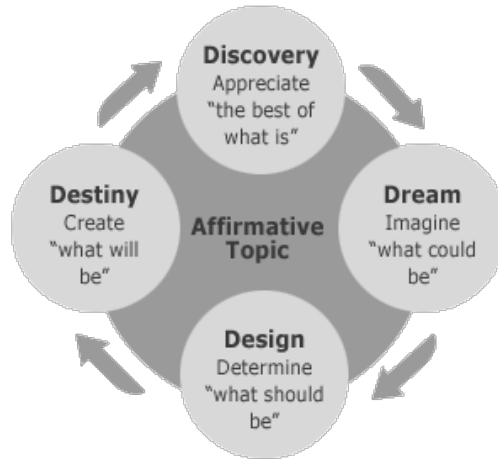
*Please leave this in the box labeled "UW Research" at the registration table.*

**Appendix 5.4:**

**Appreciative Inquiry Summit Day One: Discovery Participant Handout**

**‘The Villages’ Operational Planning Appreciative Inquiry Summit  
Working Together to Put Living First**

Day One  
**DISCOVERY**



*“The real act of discovery consists not in finding new lands but seeing with new eyes.” ~ Marcel Proust*

*“... I have seen there is no more powerful way to initiate significant change than to convene a conversation... It is always like this. Real change begins with the simple act of people talking about what they care about.”*

*~ Margaret Wheatley*

**AGENDA**

<b>Time</b>	<b>Activities</b>	<b>Guides</b>
8:30 – 8:40	Welcome & introductions	Bob Kallonen
8:40 – 9:20	Introduce Appreciative Inquiry & 4-D process	Jennifer Carson & Josie d’Avernas
9:20 – 9:45	Discovery interviews in pairs	Ruth Auber & Catherine Hill
9:45 – 10:15	Debrief interviews & identify group themes	Christy Parsons & Laurie Laurensen
10:15 – 10:30	Presentation of team member focus group findings	Jennifer Carson
10:30 – 10:50	Groups prioritize key team member themes	Kim Fitzpatrick & Jessy Zevallos
10:50 – 11:05	Break	

11:05 – 11:20	Schlegel family video	Josie d’Avernas
11:20 – 11:30	Address from the President & COO	Jamie Schlegel
11:30 – 11:40	Q&A with Jamie Schlegel	Josie d’Avernas
11:40 – 11:45	<i>Stories of Growth</i> video	Matt Drown
11:45 – 12:45	Lunch	
12:45 – 1:00	Introduce resident & family panels & exercises	Rose Lamb & Paul Brown
1:00 – 1:40	Resident panel	Rose Lamb
1:45 – 2:25	Family panel	Paul Brown
2:25 – 2:35	Group discussion about panels (key themes)	Sherry Robitaille & Gail Tuck
2:35 – 2:45	Break	
2:45 – 3:15	Village resident & family focus group reports; Groups prioritize key resident & family themes	Jennifer Hartwick & Bob Kallonen
3:15 – 3:30	Wrap-up & next steps for days two & three	Jennifer Carson & Josie d’Avernas
8:30 – 8:40	Welcome & introductions	Bob Kallonen

### ***Working Together to Put Living First***

#### **Appreciative Inquiry Advisory Team**

**Riverside Glen:**

Paul Brown, General Manger  
Dorothy Simpson, Resident

**Taunton Mills:**

Rose Lamb, General Manager  
Dula O-Dwyer, Resident

**Winston Park:**

Gail Tuck, Director of Food Services  
Graham Connor, Resident

**Humber Heights:**

Kim Fitzpatrick, Care Coordinator

**Wentworth Heights:**

Sherry Robitaille, Personal Support Worker  
Catherine Hill, Personal Support Worker

**Sandalwood Park:**

Jessy Zevallos, Registered Practical Nurse

**Tansley Woods:**

Laurie Laurensen, Recreation Therapist

**Support Office:**

Jennifer Hartwick, Professional Development  
Christy Parsons, Recreation/Community Partnerships  
Ruth Auber, Nurse Consultant

**Glendale Crossing:**

Andy Kimmel, Family Member

**RIA:**

Josie d'Avernas, VP/Associate Director

Jennifer Carson, PhD Candidate/Researcher

**Erin Meadows:**

Carl Saunders, Family Member

**Operational Planning Logistics Committee**

Ash Agarwal, General Manager/Erin Meadows

Ruth Auber, Nurse Consultant

Bill Bower, IT Consultant

Josie d'Avernas, VP, Associate Director

Matt Drown, VP Human Resources

Shelley Edwards-Dick, MDS-RAI Director

Silvia Ghanem, Administrative Support

Jennifer Hartwick, Professional Development

Christy Parsons, Recreation/Community Partnerships

Bob Kallonen, VP Operations



8:40 – 9:20	Introduce Appreciative Inquiry & 4-D process	Jennifer Carson & Josie d'Avernas
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1. In our search for a culture change/organizational development process that would inspire wide-spread participation, enhance our strengths, foster collaborative learning, mobilize democratic action, and respect the uniqueness of each village and village member, we discovered that all of this can be achieved through Appreciative Inquiry (Cooperrider & Whitney, 1999).

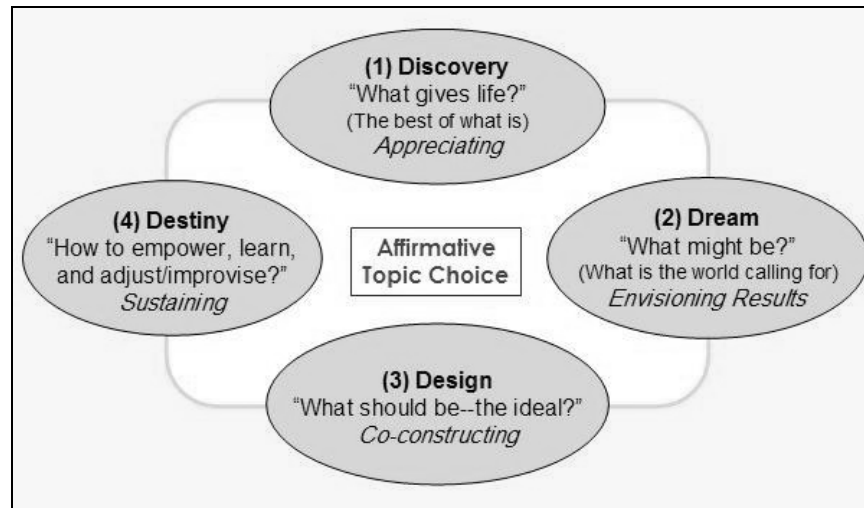
Please listen to this brief presentation about Appreciative Inquiry and underline ideas that are meaningful to you. We will hear a sample of responses.

“Appreciative Inquiry (AI) is the cooperative search for the best in people, their organizations, and the world around them. It involves systematic discovery of what gives a system ‘life’ when it is most effective and capable in economic, ecological, and human terms. AI involves the art and practice of asking questions that strengthen a system’s capacity to heighten positive potential. It mobilizes inquiry through crafting an ‘unconditional positive question’ often involving hundreds or sometimes thousands of people. In AI, intervention gives way to imagination and innovation; instead of negation, criticism, and spiraling diagnosis there is *discovery*, *dream*, and *design*. AI assumes that every living system has untapped, rich, and inspiring accounts of the positive. Link this ‘positive change core’ directly to any change agenda, and changes never thought possible are suddenly and democratically mobilized.” (Cooperrider and Whitney, 1999, p. 10)

Assumptions of AI (Hammond, 1996)

1. In every society, organization, or group, something works.
2. What we focus on becomes our reality.
3. Reality is created in the moment, and there are multiple realities.
4. The act of asking questions of an organization or group influences the group in some way.
5. People have more confidence and comfort to journey to the future (the unknown) when they carry forward parts of the past (the known).
6. If we carry parts of the past forward, they should be what is best about the past.
7. It is important to value differences.
8. The language we use creates our reality.

## The AI 4-D Cycle



Our Affirmative Topic: ***Working Together to Put Living First***

- How do the illustrations relate with your change experiences?
  - Which approach would you rather participate in?
- Appreciative Inquiry is not meant to avoid or ignore problems. If people want to talk about problems, they most likely will. But, hopefully, by engaging in some appreciative thinking, problems can be reframed as opportunity areas, like ramps into a more ideal future.

At your table, please discuss how Appreciative Inquiry might support and strengthen our continuing efforts to move toward a social model of living (vs. an institutional model of care). We will hear a sample of responses.

- This year's operational planning retreat is designed as an Appreciative Inquiry Summit which incorporates the 4-D phases: *Discovery*, *Dream*, *Design*, and *Destiny* (see table below).

Today (*Discovery*) focuses on discovering our positive core from the perspectives of team members, senior leadership, residents, and family members. At the heart of this process is the *appreciative interview* which involves the art of asking positive questions designed to elicit stories about high-point experiences, what people value, and what they hope and wish for to enhance the health and vitality our organization. The key themes that emerge from these stories represent the collective experiences of participants and contribute to the identification of our *positive core*. The positive core is made up of those

qualities, attributes, strengths, and assets that already exist within the organization and help take us into a more ideal future.

<b>Day Phases</b>	<b>Focus</b>	<b>Participants...</b>
1 <i>Discovery</i>	Mobilize a systemic or system-wide inquiry into the positive change core	<ul style="list-style-type: none"> <li>• Engage in appreciative interviews</li> <li>• Reflect on interview [and focus group] highlights</li> <li>• Identify highlights and key themes</li> </ul>
2 <i>Dream to Design</i>	Envision our greatest potential for positive influence and impact for residents, families, and team members	<ul style="list-style-type: none"> <li>• Share dreams collected during discovery phase</li> <li>• Create and present dramatic enactments of dreams</li> <li>• Identify actionable ideas</li> <li>• Create aspiration (design) statements incorporating the positive change core</li> </ul>
3 <i>Design to Destiny</i>	Craft an organization in which the positive change core is boldly alive in all strategies, processes, systems, decisions, and collaborations	<ul style="list-style-type: none"> <li>• Use aspiration statements as the foundation for operational plans</li> <li>• Identify ways to collaborate and gain feedback on operational plans at the Villages</li> </ul>
Back at Villages <i>Destiny</i>	Invite action inspired by the days of discovery, dream, and design	<ul style="list-style-type: none"> <li>• Publically declare and gain feedback on intended actions</li> <li>• Ask for collaboration and support</li> <li>• Plan next steps</li> </ul>

### TRADITIONAL APPROACH

DEFINING PROBLEMS → ANALYZE FAILURES → GRIND → MECHANICAL

CHALK LINES

VIBRANT → ALIVE

TIME DRAGS  
NO FUN  
HARD WORK

STATIC, INERT, DEAD

EXHAUSTED!

OVERWHELMED

FEELS IMPOSSIBLE!

NO TIME TO MAKE IT HAPPEN

LOW ENERGY

HOW DOES THIS HAPPEN?!

- ★ TOP ONLY - FEW INVOLVED ANSWERS FROM EXPERTS
- ★ FOCUS ON WHAT'S **NOT** WORKING
- ★ SEARCHING FOR "ROOT CAUSE" OF FAILURE/DECAY  
"If you look for problems, you'll find a more problems"
- ★ "FIX" THE PAST
- ★ OBSTACLES TREATED AS BARRIERS

(c) 2001 Dave F.

### APPRECIATIVE APPROACH

SEARCH FOR WHAT WORKS → LIFE → AMPLIFY

VIBRANT → ALIVE

TIME FLIES  
NEW POSSIBILITIES  
UNEXPECTED

ORGANIC, EMERGENT

MORE → ALIVE!

IN-SINKS

ENERGY CAN'T BE STOPPED

WHOLE GREATER THAN SUM OF PARTS

HOW DOES THIS HAPPEN?!

- ★ ALL (OR ALL LEVELS) INVOLVED SOLUTIONS FROM WITHIN
- ★ FOCUS ON WHAT WORKS
- ★ SEARCH FOR ROOT CAUSES OF SUCCESS  
"If you look for successes, you'll find a more successes"
- ★ CREATE THE FUTURE
- ★ OBSTACLES TREATED AS RAMPS INTO NEW TERRITORY

HIGH ENERGY

(c) 2001 Dave Potter

5. Research goals and consent

- a. Primary purpose: a participatory action research examination of collaborative, process-oriented approach to culture change in senior living guided by Appreciative Inquiry
- b. Secondary purpose: to use the information generated from our examination of Appreciative Inquiry to develop guidelines and recommendations for how other senior living communities can embark on a collaborative, process-oriented approach to culture change
- c. Please review and sign consent form, and place in the basket provided. Thank you.

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9:20 – 9:45

Discovery interviews in pairs

Ruth Auber & Catherine Hill

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1. Instructions: Please find a partner at your table and take turns interviewing each other using the questions below. Each interview should last approximately 10 minutes. During the interview, take brief notes in the space below and use your skills as an interviewer to listen and go deeper into your partner’s experiences, visions, and stories. As you are listening, try to identify highlights, quotes, and key themes to share with others at your table in the next activity. We will announce when 8 minutes has lapsed so that you can wrap-up the first interview and move on to the second.

Team Member Interview Questions:

1. Please think about a really great day that you have enjoyed at your village, a day when you felt the happiest you have ever felt about working there. Describe it. What factors made it meaningful? What came together to make it happen?
2. What strengths or contributions do you bring to your village?
3. Take a moment to dream and visualize the village you really want. What does this ideal village look like? What is happening? What 3 things would help to create this future?

Name of person interviewed:

What day or type of day did your partner identify as ‘great’?

What factors made this day especially ‘great’?

What strengths and contributions does your partner bring to the village?

What is your partner's image of an ideal future?

What things would help to create this future?

9:45 – 10:15

Debrief interviews & identify group themes

Christy Parsons & Laurie Laurensen

1. **Self-Management and Group Leadership Roles:** Each table will manage its own discussion, data, time, and reports. Please decide who will serve in the following roles for this activity. These roles can be rotated in subsequent activities.
  - a. **Discussion Leader:** Assures that each person who wants to speak is heard within the time available and keeps the group on track to finish on time.
  - b. **Timekeeper:** Keeps the group aware of the amount of time left and monitors the report-outs, signalling the time remaining to the person reporting.
  - c. **Recorder:** Writes the group's output on flipcharts/papers/post-its, using speaker's own words. Asks people to restate long ideas briefly.
2. **Instructions:** Share highlights from what you learned about the person you interviewed. Go around the table. Introduce your interview partner and briefly share highlights from his/her highpoint story (question 1); the best qualities people see in him/her (question 2); and key themes regarding hopes for the future of senior living (question 3). Assign a recorder to listen for any patterns and common themes. With the help of the group, the recorder identifies 2 or 3 highlights or key themes (briefly stated) for your table in the following areas:

### Highlights and Key Themes

**Our Positive Core** (based on highpoint stories)

- 
- 

**Our Strengths and Contributions**

- 
- 

**Our Ideal Future**

- 
- 

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10:15 – 10:30	Presentation of team member focus group findings	Jennifer Carson
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1. Please listen to this brief presentation which summarizes highlights and key themes from the team member focus groups conducted across the organization.
2. How do these findings compare with the highlights and key themes identified at your table?

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10:30 – 10:50	Groups prioritize key team member themes	Kim Fitzpatrick & Jessy Zevallos
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1. At your tables, compare and contrast findings from team member focus groups with highlights and key themes discovered at your table. Now, in light of all of this data, collectively select 2 or 3 of the *most important* highlights or key themes in each of the areas below. Then, have the recorder write your selected themes on the coloured paper provided (one theme per sheet of paper) and tape each sheet to the wall under the corresponding banner. We will announce when you have 5 minutes left in this activity, at which time you should be ready to post your selection if you have not already done so. Once your table has posted its selection, please feel free to take a break. We will reconvene at 11:05AM. During your break, feel free to take a tour of what is posted on the walls.

<p><b>Most Important Highlights or Key Themes</b></p> <p><b>Our Positive Core</b> (based on highpoint stories) (use blue paper)</p> <ul style="list-style-type: none"> <li>•</li> <li>•</li> </ul> <p><b>Our Strengths and Contributions</b> (use green paper)</p> <ul style="list-style-type: none"> <li>•</li> <li>•</li> </ul> <p><b>Our Ideal Future</b> (use pink paper)</p>
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10:50 – 11:05	Break	
11:05 – 11:20	Schlegel family video	Josie d’Avernas
11:20 – 11:30	Address from the President & COO	Jamie Schlegel
11:30 – 11:40	Q&A with Jamie Schlegel	Josie d’Avernas

1. Please listen closely to Jamie’s address for *new* highlights and key themes to post on the walls under the corresponding banners.

11:40 – 11:45	Stories of Growth video	Matt Drown
11:45 – 12:45	Lunch	
12:45 – 1:00	Introduce resident & family panels & exercises	Rose Lamb & Paul Brown

1. Our commitment to resident-centeredness transcends the context of care to all matters of senior living. As such, we are committed to engaging in and supporting a truly collaborative culture change process that includes residents and family members in discovery and decision-making as we continue our evolution toward a more ideal social model of living. In just a few hours, the General Managers will be providing their team members with summaries from recent focus groups conducted with residents and family members at the Villages. But first, we have the honour of hearing directly from several resident and family member panellists from the Villages as they share their perspectives on our positive core, our strengths and contributions, and their hopes for an ideal future.

**WELCOME AND THANK YOU to Our Resident and Family Member Panellists**

<b>Resident Panellists</b>	<b>Village</b>	<b>Family Panellists</b>	<b>Village</b>
Dorothy Simpson*	Riverside Glen	Andy Kimmel*	Glendale Crossing
Dula O-Dwyer*	Taunton Mills	Don Belson	Erin Meadows
Graham Connor*	Winston Park	Norma Kent (team member)	Humber Heights
Joan Hill	Humber Heights	Karen Driver	Tansley Woods
Ethan King	Erin Meadows	Bonnie Wood	Taunton Mills
Ross Knee	Sandalwood Park	Heather Sibley	Riverside Glen

\* Indicates Advisory Team Member

1:00 – 1:40	Resident panel	Rose Lamb
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1. Please listen closely for highlights and key themes and take notes in the space provided on the following page. There will be a 10-minute Q&A session for team members to ask questions at the end of the facilitated panel discussion.

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1:45 – 2:25

Family panel

Paul Brown

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1. Please listen closely for highlights and key themes and take notes in the space provided on the following page. There will be a 10-minute Q&A session for team members to ask questions at the end of the facilitated panel discussion.

**Notes Regarding Highlights and Key Themes from Resident and Family Panels**

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2:25 – 2:35

Group discussion about panels (key themes)

Sherry Robitaille & Gail Tuck

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1. Please select a discussion leader, timekeeper and recorder. Have each team member briefly share a few highlights or key themes from the resident and family panels. Assign a recorder to listen for any patterns and common themes. With the help of the group, the recorder identifies 2 or 3 highlights or key themes (briefly stated) for your table in the following areas:

**Highlights and Key Themes from Resident and Family Panels**

**Our Positive Core** (based on highpoint stories)

- 
- 

**Our Strengths and Contributions**

- 
- 

**Our Ideal Future**

- 
- 

2:35 – 2:45	Break	
2:45 – 3:15	Village resident & family focus group reports; Groups prioritize key resident & family themes	Jennifer Hartwick & Bob Kallonen

1. The General Managers will distribute summaries of your Village’s resident and family member focus groups. At your tables, compare and contrast findings from your Village’s focus groups with highlights and key themes from the resident and family member panels. Now, in light of all of this data, collectively select 2 or 3 of the *most important* highlights or key themes in each of the areas below. Then, have the recorder write your selected themes on the coloured paper provided (one theme per sheet of paper) and tape each sheet to the wall under the corresponding banner. We will announce when you have 5 minutes left in this activity, at which time you should be ready to post your selection if you have not already done so.

**Most Important Highlights or Key Themes**

**Our Positive Core** (based on highpoint stories) (use blue paper)

- 
- 

**Our Strengths and Contributions** (use green paper)

- 
- 

**Our Ideal Future** (use pink paper)

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3:15 – 3:30	Wrap-up & next steps for days two & three	Jennifer Carson & Josie d'Avernas
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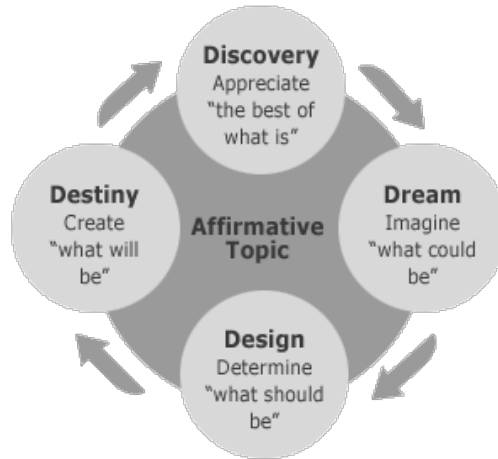
1. Now the walls are covered with our discoveries. Please take a moment before leaving today to take a grand tour of all of the highlights and key themes on the walls. A data analysis team comprised of 7 Advisory Team members (Kim, Gail, Jessy, Andy, Josie, Jennifer H., & Jennifer C.) will collect and synthesize the data under each banner and provide a summary on the morning of Day 2 of the top 10 key themes in each area. Team members will use these themes as building blocks during the Dream phase of the 4-D process.
2. Further information about the evening event and Days 2 and 3 at Kempenfelt Resort

**Appendix 5.5:**

**Appreciative Inquiry Summit Day Two: Dream Participant Handout**

**‘The Villages’ Operational Planning Appreciative Inquiry Summit  
Working Together to Put Living First**

**Day Two  
DREAM**



*“No problem can be solved from the same level of consciousness that created it.” ~ Albert Einstein*

*“When I dream alone, it is just a dream. When we dream together, it is the beginning of reality. When we work together, following our dream, it is the creation of Heaven on Earth.” ~ Brazilian Proverb*

**AGENDA**

<b>Time</b>	<b>Activity</b>	<b>Facilitator</b>
9:00 – 9:15	Welcome & presentation of ‘Discovery’ findings	Bob Kallonen & Jennifer Carson
9:20 – 10:15	Village teams develop creative enactments of dreams	Breakout rooms
10:20 – 11:20	Village teams perform creative enactments of dreams	Kim Fitzpatrick & Catherine Hill
11:25 – 11:40	Village teams generate actionable ideas	Breakout rooms
11:45 – 12:00	Village teams present & post actionable ideas	Sherry Robitaille & Jessy Zevallos
12:00 – 12:10	Team members vote for favourite actionable ideas	

12:15 – 1:15	Lunch	
1:15 – 1:25	Introduce opportunity areas & instructions for creating aspiration statements; team members ‘vote with their feet’ to form work groups	Gail Tuck & Josie d’Avernas
1:30 – 1:55	Groups draft aspiration statements	Breakout rooms
2:00 – 3:00	Groups share aspiration statements & receive feedback from other team members	Ruth Auber & Laurie Laurensen
3:00 – 4:00	Break and scavenger hunt	Christy Parsons
4:00 – 4:20	Groups revise aspiration statements	Breakout rooms
4:25 – 4:50	Groups share final aspiration statements	Jennifer Hartwick & Christy Parsons
4:50 – 5:00	Wrap-up & next steps for day three	Rose Lamb & Paul Brown
9:00 – 9:15	Welcome & presentation of ‘ <i>Discovery</i> ’ findings	Bob Kallonen & Jennifer Carson
9:20 – 10:15	Village teams develop creative enactments of dreams	Breakout rooms

1. Welcome to Day Two of our Appreciative Inquiry Summit. Today’s focus is the *Dream* phase of the 4-D process as we envision what senior living could be. Cooperrider, Whitney, and Stavros (2008) describe the *Dream* phase as follows:
  - a. It occurs when the best of “what is” has been identified; the mind naturally begins to search further and to envision new possibilities. Valuing the best of “what is” leads to envisioning what might be. Envisioning involves passionate thinking, and creating a positive image of a desired and preferred future. (p. 6)
  - b. It amplifies the positive core and challenges the status quo by envisioning more valued and vital futures than those that are currently envisioned by organization members and stakeholders. The *Dream* phase asks the people whose future it is to engage with one another to create more vital and life-giving images for their future. The primary purpose of the *Dream* phase is to expand or extend people’s sense of what is possible. (p. 44)
  - c. The *Dream* phase is practical in that it is grounded in the organization’s history [and strengths]. It is also generative in that it seeks to expand the organization’s potential, keeping in mind the voices and hopes of its stakeholders. (p. 44)
  
2. **Guided imagery exercise:** Please close your eyes. Imagine that it is now the year 2015 and upon returning to your Village you are both amazed and delighted by what you see. Visualize the Village you really want. What is happening? What do you see, feel, sense, or hear? Focus and get a really clear picture. Now open your eyes.

### Notes for Guided Imagery Exercise

What is happening? What do you see, feel, sense, or hear?

What do you think would need to happen in order for this change come about?

What is one thing that we can do today to support this vision?

3. **Creative enactments activity:** In a few minutes, Village teams will be asked to move to breakout rooms to:
  - a. Select a discussion leader, timekeeper, and recorder.
  - b. Share your hopes and aspirations for senior living 5 years into the future.
  - c. Brainstorm a list of themes or opportunities related to your visions (use space below for notes).
  - d. Review key themes from yesterday's *Discovery* phase.
  - e. Through dialogue, choose 3-5 key themes or ideas regarding your Village's ideal future (use space below for notes).
  - f. Collaboratively develop a **4-minute** creative enactment to convey your shared images of your Village's ideal future.
    - i. Examples: TV news skit or talk show; a song or poem; a 'day in the life' story or skit; a mock interview or resident move-in; a mural; etc. Use props, if desired.
  - g. Performances will begin at 10:20 in the main room.

Brainstorm a list of themes or opportunities related to team members' visions.

As a group, choose 3-5 key themes or ideas regarding your Village's ideal future.

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- 
- 

10:20 – 11:20	Village teams perform creative enactments of dreams	Kim Fitzpatrick & Catherine Hill
11:25 – 11:40	Village teams generate actionable ideas	Breakout rooms



sticky dots to vote for the 2 ideas that they find the most attractive and powerful; ideas they hope to explore for the rest of our Appreciative Inquiry Summit.

2. During lunch, Advisory Team members (Kim, Gail, Jessy, Josie, Jennifer H., & Jennifer C.) will tally the votes and identify the most popular actionable ideas. These actionable ideas, called “opportunity areas,” will be given temporary titles. Ideally, we will have at least 8 opportunity areas form work groups around in the afternoon. Please return to the main room after lunch (at 1:15) and we will announce these opportunity areas and next steps.

12:15 – 1:15	Lunch	
1:15 – 1:25	Introduce opportunity areas & instructions for creating aspiration statements; team members ‘vote with their feet’ to form work groups	Gail Tuck & Josie d’Avernas
1:30 – 1:55	Groups draft aspiration statements	Breakout rooms

1. Please listen and take notes as we announce the opportunity areas that received the most votes and their corresponding breakout rooms. After hearing the instructions for the next activity, you will be asked to walk to the breakout room for the opportunity area of greatest interest to you. In this sense, you will be ‘voting with your feet’ to form work groups for each opportunity area. However, each group is limited to 20 team members. If you arrive at a breakout room that has already reached its limit, please select another opportunity area and breakout room to join.

Opportunity Area	Breakout Room

2. In the next activity, you will be asked to work in groups to collaboratively develop an aspiration statement about your chosen opportunity area, stated as though it is something that already exists and is thriving today. According to Cooperrider, Whitney and Stavros (2008), aspiration statements are well-worded statements that “articulate the desired organizational qualities, processes, and systems (created in the *Dream* phase) to help guide the organization to its higher purpose” (p. 167). An aspiration statement “stretches the realm of the status quo, challenges common assumptions or routines, and helps suggest desired possibilities for the organization and its people. At the same time, it is grounded in what has worked well in the past” (p. 168). Please see the aspiration statement examples on the following page.



**Aspiration Statement Examples from Wayne Seniors** (cited in Cooperrider et al., 2008, pp. 175-176)

***Resident Loyalty***

At Wayne's Seniors, residents are our lifeline. We maintain this lifeline by building relationships with our residents and their families to ensure a caring, consistent, and positive living experience. We strive to nurture relationships by creating an environment of listening, understanding, and trust. Residents trust us with their lives – a responsibility we hold sacred. We earn trust through unwavering commitment to superior care tempered with compassion and respect. To provide superior care, we provide knowledge to residents, staff, and families to ensure consistent and compassionate service delivery. With dedication to these ideals, our center for seniors nurtures resident loyalty, thereby effectively serving the community.

***Appreciation***

At Wayne's Seniors, EVERYONE is appreciated. We take the time to make our residents, families, staff, and community feel welcome. Appreciation is a gift we give each other every day. We listen, care for, and support each other by:

- Remembering special moments
- Celebrating holidays
- Getting to know residents
- Sending gifts and cards
- Sharing time
- Valuing daily contributions
- Recognizing accomplishments
- Seeking out the best in one another
- Asking if anyone needs help
- Giving heartfelt thank-yous

3. Instructions for drafting aspiration statements:

- a. Once you are assembled as group around a particular opportunity area of interest, please select a discussion leader, timekeeper, and recorder.
- b. Put yourselves 5 years into the future. It is 2015. Visualize the Village you really want, from the perspective of the opportunity area you have chosen. As a group, discuss the following:
  - i. What is happening?
  - ii. How did this change come about; what helped it happen?
  - iii. What are the things that support this vision: leadership, education, structures, procedures, etc.
  - iv. What makes this vision exciting to you?
  - v. How does this vision maximize dedication to residents, family members, and team members and the growth of the company?

- c. Capture this vision or dream in a 5-year aspiration statement. To get you started you may want to use the following:
  - i. “By 2015, what we most want to aspire to in terms of (your chosen opportunity area) is...”
  - ii. Then craft an aspiration statement as though it is something already happening today.
    1. Use vivid language
    2. Be positive
    3. Be bold, provocative... make it a stretch that will attract others
- d. Draft your aspiration statement on flipchart paper.
- e. Return to the main room at 2:00 ready to share and receive feedback on your aspiration statement.

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2:00 – 3:00	Groups share aspiration statements & receive feedback from other team members	Ruth Auber & Laurie Laurensen
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1. During this activity, each work group will share its aspiration statement and receive important feedback from others. Gaining feedback is essential to this process as our aspiration statements should provide clear, *shared* visions for the organization’s destiny. As each group’s recorder reads their group’s aspiration statement, please consider the questions below. Is the aspiration statement:
  - a. *Provocative?* Does it stretch, challenge, or interrupt the status quo?
  - b. *Grounded?* Are examples available that illustrate the ideal as a real possibility? Is it grounded in the organization’s collective history?
  - c. *Desired?* Do you want it as a preferred future?
  - d. *Affirmative?* Is it stated in bold and positive terms?
  - e. *Participative?* Does it engage and include people in decision-making about the destiny of their own lives? (adapted from Cooperrider et al., 2008)
2. Immediately after each recorder reads his or her group’s aspiration statement, team members will signify their level of acceptance with what is stated (based on the questions above) by holding up the appropriate coloured feedback card.

<b>Feedback Cards</b>
<b>RED</b> – requires significant changes or additional information (specify exactly what is needed)
<b>YELLOW</b> – needs a little fine tuning (i.e., additional examples, a little more provocative, etc.)

**GREEN** – full agreement and support (adapted from Ludema & Fry, 2008)

3. After the visual display of acceptance, anyone who held up a *red* or *yellow* card is asked to briefly provide their specific feedback, in writing, on the back of the coloured card. Team members will have one or two minutes to write their feedback. Runners (Paul Brown, Jennifer Hartwick, Gail Tuck, and Jennifer Carson) will quickly collect all feedback cards and give them to the recorder so that his or her group may consider and incorporate all feedback as they revise their aspiration statements. This activity moves fast, so get ready!
  
4. At 3:00, we will take a break and Christy Parsons will guide us on a scavenger hunt. Following the scavenger hunt, team members will return to their breakout rooms to review, consider and/or incorporate their feedback. Remember to assign roles: discussion leader, timekeeper, and recorder. We will meet back in the main room at 4:25, ready to read final drafts of our revised aspiration statements, written on flipchart paper.

3:00 – 4:00	Break and scavenger hunt	Christy Parsons
4:00 – 4:20	Groups revise aspiration statements	Breakout rooms
4:25 – 4:50	Groups share final aspiration statements	Jennifer Hartwick & Christy Parsons

1. Please listen carefully as each group presents their final aspiration statement. These statements provide the foundation for our operational planning goals and strategies. They keep us unified as an organization as each Village builds on its own unique strengths as they journey into the future. These statements lead us into the fourth phase of the 4-D process, *Destiny* (sometimes called ‘Delivery’). “The goal of the *Destiny* phase is to ensure that the dream can be realized” (Cooperrider, Whitney, & Stavros, 2008, p. 200). Tomorrow we will work collaboratively to turn these aspiration statements into reality. And now, let’s celebrate our *shared* aspirations!

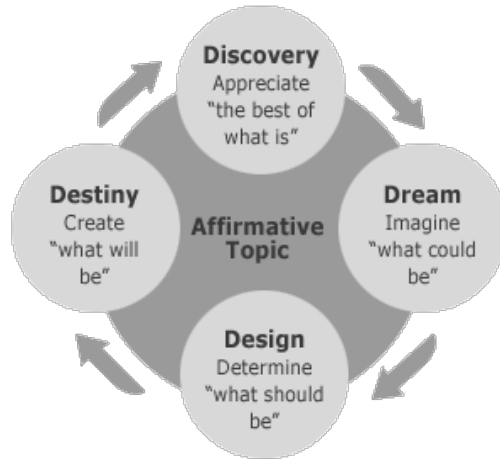
4:50 – 5:00	Wrap-up & next steps for day three	Rose Lamb & Paul Brown
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**Appendix 5.6:**

**Appreciative Inquiry Summit Day Three: Design Participant Handout**

**‘The Villages’ Operational Planning Appreciative Inquiry Summit  
Working Together to Put Living First**

**Day Three  
DESIGN**



*“If I were to wish for anything, I should not wish for wealth and power, but for the passionate sense of potential, for the eye which, ever young and ardent, sees the possible. Pleasure disappoints; possibility never.” ~ Kierkegaard*

*“Speak only that which you choose to have come into manifestation now and continuously.”  
~ Robert Tennyson Stevenson*

*“Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.” ~ Margaret Mead*

**AGENDA**

<b>Time</b>	<b>Activity</b>	<b>Facilitator</b>
9:00 – 9:15	‘Villages’ Got Talent’ results	Bill Bower
9:15 – 9:30	Instructions for ‘Design to Destiny’	Paul Brown & Rose Lamb
9:35 – 10:35	Villages work on ‘Design to Destiny’ plans	Breakout rooms
10:35 – 12:00	Challenge Course	Christy Parsons
12:00 – 1:00	Lunch	
1:00 – 1:45	Village-pair-share: Villages team pairs share, gain feedback & revise ‘Design to Destiny’ plans • Riverside Glen & Winston Park	Breakouts

	<ul style="list-style-type: none"> <li>• Taunton Mills &amp; Humber Heights</li> <li>• Sandalwood Park &amp; Wentworth Heights</li> <li>• Tansley Woods &amp; Erin Meadows</li> <li>• Glendale Crossing &amp; Aspen Lake &amp; Coleman</li> <li>• Support team stays together</li> </ul>	
1:50 – 2:50	Village teams present selected goals (aspiration statements) & walk us through <b>one</b> developed goal	Ruth Auber & Jennifer Hartwick
2:50 – 3:05	Instructions for continuing ‘ <i>Design to Destiny</i> ’ plans at the Villages	Bob Kallonen, Rose Lamb, & Paul Brown
3:05 – 3:20	Reflective evaluation of AI Summit	Jennifer Carson & Josie d’Avernas
3:20 – 3:30	Open mic testimonials	Jamie Schlegel

**The Village of \_\_\_\_\_**

***Design-to-Destiny* Worksheet**

*These worksheets begin to translate aspiration statements into the destinies.*

This process requires team members to serve in the following roles:

- Discussion leader: ensures that each person is heard and that the group stays on task;
- Recorder: writes on the flipchart(s) to take notes, prepares a final summary of ideas, and reports out to full group; and
- Timekeeper: gives time checks to ensure that this process is completed in the allotted timeframe.

1. Select 3-5 aspiration statements that you are excited to achieve at your Village. These will become your objectives for operational planning. Base your selection on discussion and feedback from all stakeholders.

Aspiration Statements	
1.	
2.	

3.	
4.	
5.	

2. Now select one of the aspiration statements from above. The aspiration statement chosen represents where your Village wants to be in the future. Take a moment to answer the following questions for each statement to help you understand the gap between today and your Village's desired future. Brainstorm on flipchart paper and document on the following:

Flipchart #1: Where are we today? What are our current practices and procedures?

Flipchart #2: What are our core strengths that will help us to achieve this desired aspiration statement?

Flipchart #3: How long will it take us to realize our dream? (i.e. months, a year, multiple years)

<b>Aspiration Statement:</b>	
Where are we today? What are our current practices and procedures?	
What are our core strengths that will help us to achieve this desired aspiration statement?	
How long will it take us to realize our dream?	

- Using the selected aspiration statement, determine what goals you will need to accomplish as well as the necessary strategies needed to achieve the desired aspiration statement. Brainstorm ideas about specific things that can occur now or in the new future to realize this dream.

**Goals:** Each aspiration statement is a word picture of a future reality. To get to this desired state, you will need to plan and execute a goal(s) – these are like ‘mileposts’ that mark progress along the journey. Your first step is to brainstorm some goals, or various check points along the path towards realizing your dream.

**Strategies:** Remember that collaboration is the path to true change – the energy for change that is unleashed with the involvement of many is bound to be greater than what can be generated by a very small group. Brainstorm ideas about specific things that can occur now or in the new future to engage many stakeholders in this quest. When strategizing, consider the following questions:

- How can we best communicate the vision for this aspiration statement, goals and plan with our other members of our Community?
- Who needs to be involved in implementing the various goals (departments, individuals, internal and external resources or supports)?
- Who can serve as the Village Champion for this dream?
- How will we incorporate feedback from all stakeholders?
  - Initially?
  - Along the journey?
- How will we measure our success?
- How will we communicate progress as we move ahead?

<b>Aspiration Statement:</b>	
<b>Goals</b>	
<b>Strategies</b>	



4. Using the above goals and strategies, create an action plan that will help to reach each goal, the person who will be accountable to the Village Champion for that item, and the time frame or end date to complete the item. Please provide realistic timeframes for both long-term and short-term milestones.

<b>Aspiration Statement:</b>			
<b>Village Champion(s):</b> _____		<b>Person Responsible</b>	<b>Timeframe</b>
<b>Action Items</b>			

5. Successful aspiration statements will yield balanced results that can be celebrated in three areas. Please record the types of results you intend to occur under each of the areas and how you will measure the results. It can be either a qualitative measurement or a quantitative measurement.

- People – What results will occur for our residents, families, team members or other gatekeepers at your Village?
- Quality – What results will occur that enhance the products, procedures or services that we provide within our Village?
- Sustainability – What results will occur that insure the long-term financial viability of our Village? This will ensure that these improvements become a permanent part of our future.

**MEASUREABLE RESULTS**

<b>Aspiration Statement:</b>	
<b>PEOPLE</b>	
<b>QUALITY</b>	
<b>SUSTAINABILITY</b>	

## EXAMPLE

### Design to Destiny Worksheet

*This workbook begins to translate affirmative statements into the design and destiny stages.*

This process requires team members to serve in the following roles:

- Discussion leader: ensures that each person is heard and that the group stays on task;
  - Recorder: writes on the flip chart(s) to take notes, and then prepares a final summary of ideas; and
  - Timekeeper: gives time checks to ensure that this process is completed in the allotted timeframe
6. Select 3-5 affirmative statements that you are excited to achieve at your Village. These will become your objectives for operational planning. Base your selection on discussion and feedback from all stakeholders.

Affirmative Statements	
<b>1.</b>	<i>Ex. The Village of Taunton Mills provides residents with the opportunity to enjoy their meals at flexible times throughout the day.</i>
<b>2.</b>	
<b>3.</b>	
<b>4.</b>	
<b>5.</b>	

7. Now select one of the affirmative statements from above. The affirmative statement chosen represents where your Village wants to be in the future. Take a moment to answer the following questions for each statement to help you understand the gap between today and your Village's desired future. Brainstorm on flipchart paper, and document on the following worksheet.

Flipchart #1: Where are we at today? What are our current practices and procedures?

Flipchart #2: What are our core strengths that will help us to achieve this desired affirmative statement?

Flipchart #3: How long will it take us to realize our dream? (i.e. months, a year, multiple years)

<b>Affirmative Statement:</b> <i>Ex. The Village of Taunton Mills provides residents with the opportunity to enjoy their meals at flexible times throughout the day.</i>	
Where are we at today? What are our current practices and procedures?	<ul style="list-style-type: none"> <li>- <i>Set meal times (8:00am, 12:00pm and 5:00pm)</i></li> <li>- <i>Structured staff routines</i></li> <li>- <i>Etc.</i></li> </ul>
What are our core strengths that will help us to achieve this desired affirmative statement?	<ul style="list-style-type: none"> <li>- <i>Team work</i></li> <li>- <i>A desire to be a collaborative team</i></li> <li>- <i>Prepare fresh food daily</i></li> <li>- <i>Etc.</i></li> </ul>
How long will it take us to realize our dream?	<ul style="list-style-type: none"> <li>- <i>12 to 18 months</i></li> </ul>

8. Using the selected affirmative statement, determine what goals you will need to accomplish as well as the necessary strategies needed to achieve the desired affirmative statement. Brainstorm ideas about specific things that can occur now or in the new future to realize this dream.

**Goals:** Each affirmative statement is a word picture of a future reality. To get to this desired state, you will need to plan and execute a goal(s) – these are like ‘mileposts’ that mark progress along the journey. Your first step is to brainstorm some goals, or various check points along the path towards realizing your dream.

**Strategies:** Remember that collaboration is the path to true change – the energy for change that is unleashed with the involvement of many is bound to be greater than what can be generated by a very small group. Brainstorm ideas about specific things that can occur now or in the new future to engage many stakeholders in this quest. When strategizing, consider the following questions:

- How can we best communicate the vision for this affirmative statement, goals and plan with our other members of our Community?
- Who needs to be involved in implementing the various goals (departments, individuals, internal and external resources or supports)?
- Who can serve as the Village Champion for this dream?
- How will we incorporate feedback from all stakeholders?
  - Initially?
  - Along the journey?
- How will we measure our success?
- How will we communicate progress as we move ahead?

**Affirmative Statement:**

*Ex. The Village of Taunton Mills provides residents with the opportunity to enjoy their meals at flexible times throughout the day.*

<b>Goals</b>	<ul style="list-style-type: none"> <li>- Engage all stakeholders (team members, residents, families)</li> <li>- Adjust the environment to equip the team with the tools needed to provide the service</li> <li>- Provide necessary training</li> <li>- Etc.</li> </ul>
<b>Strategies</b>	<ul style="list-style-type: none"> <li>- Implement in on Home Area as a trial location</li> <li>- Key leaders include the DFS and DNC</li> <li>- Utilize Food Committee and Resident’s Council to communicate with residents</li> <li>- Receive qualitative feedback during Food Committee during each phase of the process</li> <li>- Etc.</li> </ul>

9. Using the above goals and strategies, create an action plan that will help to reach each goal, the person who will be accountable to the Village Champion for that item, and the time frame or end date to complete the item. Please provide realistic timeframes for both long-term and short-term milestones.

<b>Affirmative Statement:</b> <i>Ex. The Village of Taunton Mills provides residents with the opportunity to enjoy their meals at flexible times throughout the day.</i>			
<b>Village Champion:</b> <i>Director of Food Services</i>		<b>Person Responsible</b>	<b>Timeframe</b>
<b>Action Items</b>	<p><i>Engage all stakeholders</i></p> <ul style="list-style-type: none"> <li>- <i>Present plan and receive feedback at next Food Committee meeting</i></li> <li>- <i>Host team meeting and present plan as well as receive feedback from all team members</i></li> <li>- <i>Announce plan in monthly newsletter</i></li> <li>- <i>Establish a 'Flexible Dining Advisory Committee'</i></li> <li>- <i>Add as standing item to management meeting agenda</i></li> <li>- <i>Etc.</i></li> </ul> <p><i>[Goal]</i></p> <ul style="list-style-type: none"> <li>- <i>Action items to achieve goal</i></li> </ul>	<p><i>DFS</i></p> <p><i>DFS/DNC</i></p> <p><i>DRec</i></p> <p><i>DFS</i></p> <p><i>GM</i></p>	<p><i>Jan 2011</i></p> <p><i>Jan 2011</i></p> <p><i>Feb 2011</i></p> <p><i>Feb 2011</i></p> <p><i>End of Q1</i></p>

10. Successful affirmative statements will yield balanced results that can be celebrated in three areas. Please record the types of results you intend to occur under each of the areas and how you will measure the results. It can be either a qualitative measurement or a quantitative measurement.
- People – What results will occur for our residents, families, team members or other gatekeepers at your Village?
  - Quality – What results will occur that enhance the products, procedures or services that we provide within our Village?
  - Sustainability – What results will occur that insure the long-term financial viability of our Village? This will ensure that these improvements become a permanent part of our future.

## MEASUREABLE RESULTS

<b>Affirmative Statement:</b> <i>Ex. The Village of Taunton Mills provides residents with the opportunity to enjoy their meals at flexible times throughout the day.</i>	
<b>PEOPLE</b>	<ul style="list-style-type: none"> <li>- <i>Decrease in responsive behaviours</i></li> <li>- <i>Etc.</i></li> </ul>
<b>QUALITY</b>	<ul style="list-style-type: none"> <li>- <i>Higher overall meal satisfaction</i></li> <li>- <i>Increase our ability to provide resident with individual choice</i></li> <li>- <i>Etc.</i></li> </ul>
<b>SUSTAINABILITY</b>	<ul style="list-style-type: none"> <li>- <i>Decrease food waste</i></li> <li>- <i>Increase in wait list - Residents will choose our Village because we offer flexible dining (monitor using 'Why I Chose the Village of...' form)</i></li> <li>- <i>Etc.</i></li> </ul>

## **Appendix 5.7:**

### **Appreciative Inquiry Summit Participant Reflection and Evaluation Information**

#### **Letter**

The attached questionnaire has been designed to help evaluate the Appreciative Inquiry (AI) Summit. As outlined on the first day of the Summit, this evaluation is part of a research study being conducted by Jennifer Carson, PhD student, under the supervision of Dr. Sherry Dupuis in the Department of Recreation and Leisure Studies at the University of Waterloo. This research is for Jennifer's PhD dissertation.

The objectives of the evaluation are to better understand how people perceive their experiences at the AI Summit and collect ideas for how their experience could have been heightened or improved. Because you were a participant in the AI Summit your opinions are important. The questionnaire is expected to take about 10 to 15 minutes of your time. You may decline to answer any question you prefer not to answer by leaving it blank.

Participation is voluntary. You are not asked to provide your name or any other identifying information on the questionnaire unless you wish to do so. Although there is a question asking you to identify your position within the Schlegel Seniors Villages, this is optional. Quotations may be used for research purposes but these will be anonymous and in no way identify you. Should we wish to include an attributed quotation your permission will be sought before it is used.

Information provided will be considered confidential and not shared with anyone outside of the research and Advisory Team. The data collected will be in a secure location indefinitely.

If you decide to participate, please complete the attached questionnaire and place it in one of the confidential drop boxes as you exit the room. If you decide not to complete the evaluation, you can place your blank questionnaire in the box.

If at any time you have questions about this evaluation, or would like additional information about Jennifer's dissertation research, please feel free to contact Jennifer at 519-954-3130 or [jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca) or Dr. Sherry Dupuis at 519-888-4567 ext. 36188 or [sldupuis@uwaterloo.ca](mailto:sldupuis@uwaterloo.ca).

Thank you in advance for your participation.

Yours sincerely,

Jennifer Carson, PhD Candidate, Recreation and Leisure Studies, University of Waterloo

This study has been reviewed and received ethics clearance through the Office of Research Ethics at the University of Waterloo (ORE# 16705). However, the final decision about participation is yours. Should you have any comments or concerns resulting from your participation in this study, please contact Dr. Susan Sykes in the Office of Research Ethics at 519-888-4567 Ext. 36005 or [ssykes@uwaterloo.ca](mailto:ssykes@uwaterloo.ca).



## Appendix 5.8:

### Appreciative Inquiry Summit Participant Reflection and Evaluation Form

Name (optional):

Position (optional):	Frontline Team Member  <input type="checkbox"/>	Manager  <input type="checkbox"/>	Department Head  <input type="checkbox"/>	General Manager  <input type="checkbox"/>	Support Office Team  <input type="checkbox"/>	Other  <input type="checkbox"/>
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1. Please take a moment to reflect and describe what this AI Summit experience was like for you. While you may wish to consider some of the questions below, ***please feel free to describe your experience in any way that is meaningful to you:***

- What were some highpoint experiences?
- What was most surprising to you?
- What factors supported your involvement?
- What factors inhibited your involvement?
- How do you feel about the meaningfulness of the group work and what was produced as a result?
- How do you think this experience will change future practices?
- How did this experience compare to previous operational planning experiences?
- What are your plans, concerns, and/or questions for the road ahead?

2. Please rate how much you agree with following statements:

***At this AI Summit, I had the opportunity to:***

a) Recognize and value the best in myself, others, my work, and the organization.

Strongly Disagree	Mostly Disagree	Sometimes agree	Mostly agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

b) Become more aware or conscious of ideas, influences, systems, and practices related to senior living.

Strongly Disagree	Mostly Disagree	Sometimes agree	Mostly agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

c) Gain a well-rounded understanding of senior living through considering different perspectives.

Strongly Disagree	Mostly Disagree	Sometimes agree	Mostly agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

d) Recognize those things that give life (health, vitality, excellence) to senior living.

Strongly Disagree	Mostly Disagree	Sometimes agree	Mostly agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

e) Question ideas, systems and practices related to senior living.

Strongly Disagree	Mostly Disagree	Sometimes agree	Mostly agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

f) Explore alternative approaches and practices within senior living.

Strongly Disagree	Mostly Disagree	Sometimes agree	Mostly agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. What do you think were the greatest strengths of this AI Summit?

4. How could we strengthen an AI Summit in the future?

## Appendix 6.1:

### Support Advisory Team Meeting Agenda (November 3, 2010)

Teleconference information for those who cannot attend in-person:

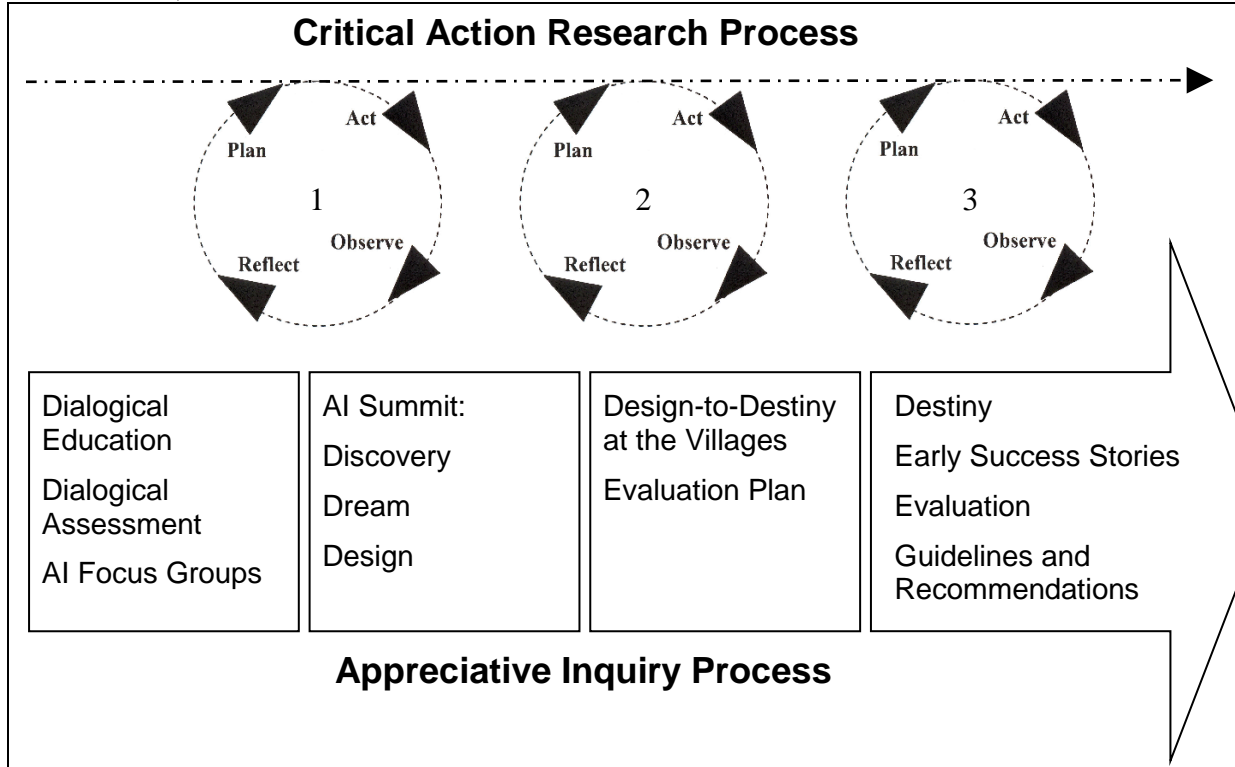
1. Dial 1-877-314-1234
2. Enter participant code: 9765093#

#### Agenda

- I. Update and overview of critical participatory action research process (*15 minutes*)
  - a. Monthly Advisory Team meetings on first Wednesday of each month from 1:00PM – 3:00PM
  - b. Proposed research plan (p. 2 – 5)
  - c. Questions/feedback
- II. Learning circle discussion about personal experiences and observations at AI Summit as either a team member participant or a resident or family panellist (*30 minutes*)
  - a. What do you think was one of the greatest strengths of the AI Summit?
  - b. What one thing was most surprising to you?
  - c. What is one way that we can strengthen an AI Summit in the future?
  - d. What is one plan, concern or question that you have for the road ahead?

(*10-minute break*)
- III. Learning circle discussion about the post-AI Summit evaluation (*20 minutes*)
  - a. What is one response or finding that was surprising to you?
  - b. What is one response or finding that you strongly agree or disagree with?
  - c. Based on the evaluation, what is one way that we can strengthen an AI Summit in the future?
- IV. Discussion regarding next steps/follow-up for *Design to Destiny* phase at Village level (*40 minutes*)
  - a. Education and communication
  - b. Ensuring collaboration
  - c. Support for aspiration/innovation teams at Villages
  - d. Measuring and sharing outcomes
  - e. Building an appreciative organization/future AI events

V. Select date for Advisory Team Holiday Dinner at Kallonen's home (5 minutes)



**Preliminary Work**

**September 2009 – August 2010**

- Partnership formed between Jennifer Carson, the Research Institute for Aging (RIA), and Oakwood Retirement Communities/Schlegel Seniors Villages (ORC/SSV)
  - Bob Kallonen (ORC/SSV), Josie d'Avernas (ORC/SSV and RIA), and Jennifer Carson (UW and RIA)
  - Build on *Excellence in Resident-Centred Care* program
- Operational Planning September/October 2009
  - Introduce *Changing the Culture of Aging* initiative
    - Topics: *Putting Living First, Building Empowered Teams, Nurturing an Authentic Home, and Engaging ALL Stakeholders*
  - Dialogical evaluation of current culture and practices at ORC/SSV
- Leadership Retreat April 2010
  - *Changing the Culture of Aging Through Dialogue* session
    - Topics: *Dialogue Education, Adult Learning, and Collaborative Learning*
- Leadership Training 2010
  - Introduce *Appreciative Inquiry (AI)* to leadership teams

## CPAR Cycle 1

### **September 2010 – Plan**

- Form Advisory (CPAR) Team: 4 residents, 2 family members, 2 PSWs, 1 Care Coordinator, 1 RT, 1 DFS, 1 RPN, 2 GMs, 3 support office consultants (HR, recreation, nursing), 1 VP/Associate Director, and 1 researcher
- Conduct and analyze *Discovery* focus groups with team members, residents, and family members
- Plan AI Summit with Leadership Team and Advisory Team
  - Select affirmative topic: ‘*Working Together to Put Living First*’
  - Plan agenda and assign facilitation roles
  - Coordinate with Logistics Committee
  - Invite 6 resident and 6 family panelists to AI Summit, Day 1
  - Develop post-AI Summit evaluation questionnaire

### **October 2010 – Act and Observe**

- 3-Day AI Summit with 120 team members representing 11 Villages, the support office, and the RIA: *Working Together to Put Living First*
  - Day 1: *Discovery* (with resident and family panels)
    - Discovering our positive core, strengths and contributions, and images for an ideal future
  - Day 2: *Dream*
    - Discovery themes → dreams → actionable ideas → opportunity areas → aspiration statements
  - Day 3: *Design to Destiny*
    - Aspiration statements → operational goals and action plans for 2011 and beyond
    - Plan inclusive, collaborative *Design to Destiny* phase at Village level
    - Post-AI Summit evaluation
- Transcribe and analyze post-AI Summit evaluations

### **November 2010 – Reflect**

- Advisory Team reflects upon and critiques AI Summit
  - Review post-AI Summit evaluations
  - Discuss personal experiences and observations
  - Identify strengths and areas for future improvement

- Strategize next steps/follow-up for *Design to Destiny* phase at Village level
  - Education and communication
  - Ensuring collaboration
  - Support for aspiration/innovation teams at Villages
  - Measuring and sharing outcomes
  - Building an appreciative organization/future AI events

### CPAR Cycle 2

#### **December 2010 – Plan**

- *Design to Destiny* plans due to Bob Kallonen, VP of Operations
- Advisory Team plans in-depth interview strategy about the AI process
  - Interview questions, guided by critical theory, are both theoretical and practical
  - Interviews will be conducted with team members, residents, family members, and other stakeholders as identified
  - Goal: Advisory Team members will conduct 50% of interviews and researcher will conduct other 50%
- Researcher provides interview training for Advisory Team
- Advisory Team Holiday Dinner at the Kallonen’s home

#### **January 2011 – Act and Observe**

- Villages begin *Destiny* phase of AI process (implementation of operational goals and action plans)
- Advisory Team and researcher conduct and transcribe in-depth interviews

#### **February 2011 – Reflect**

- Researcher and Advisory Team analyze interview data and identify common and significant themes

### CPAR Cycle 3

#### **March 2011 – Plan**

- Advisory Team and researcher draft a report of findings from interviews and create preliminary guidelines and recommendations for the use of AI in long-term care and retirement living
- Advisory Team and researcher plan interactive session for Leadership Retreat in April to share and gain critical feedback on findings, guidelines and recommendations from team members, residents, and family members

**April 2011 – Act and Observe**

- Leadership Retreat
  - o Advisory Team facilitates interactive session about AI process (critique, findings, guidelines, and recommendations) and gains critical feedback
  - o Villages share AI reflections and success stories

**May 2011 – Reflect**

- Advisory Team reviews critical feedback from Leadership Retreat and revises final draft of guidelines and recommendations for the use of AI in long-term care and retirement living
- Researcher shares preliminary theoretical findings with Advisory Team and gains feedback

**June 2011 – Plan**

- Sub-committee of Advisory Team and researcher develop multi-media guide, including guidelines and recommendations, for the use of AI in long-term care and retirement living
- Researcher writes dissertation
- Advisory Team Appreciation Celebration (location to be determined)

NOTES:


## Appendix 6.2:

### Support Advisory Team Meeting Agenda (December 1, 2010)

Home of Bob and Kendra Kallonen 3:00 – 7:00 PM

#### Agenda

- I. Updates
  - a. Informational video and articles completed and distributed
  - b. Updates from Advisory Team members regarding **your** Village's operational planning progress
- II. Learning circle (please answer **one** of the following questions)
  - a. How is our appreciative focus on strengths and successes (vs. deficits and problems) enabling or limiting important critiques of situations and/or practices at your Village?
  - b. How does the Appreciative Inquiry process enable or limit us in understanding and improving daily practices and Village life?
  - c. How well do you think our aspiration statements reflect the hopes and desires of different Village-member groups (residents, family members, and team members)?
- III. Keeping the appreciative momentum going (ideas)
  - a. Form Innovation Teams at the Villages for each selected aspiration statement (operational goal)
  - b. Collect success stories and other feedback and send to Jennifer
  - c. Create progress maps to illustrate and visibly record the progress of each Village and/or Village Innovation Team
  - d. Hold an art contest to illustrate, communicate, reinforce, and create energy around each aspiration statement
  - e. Plan Village-to-Village sharing events around aspiration statements
  - f. Support and communicate improvisational/unplanned initiatives or progress that stems from our AI process
  - g. Recognize people working in new ways
  - h. Other ideas
- IV. Individual (voluntary) interviews with film crew and a holiday dinner prepared by our hosts, Bob and Kendra Kallonen



### Appendix 6.3:

#### Examples of Goals, Strategies and Anticipated Results Developed for Each Aspiration

##### as Operational Goals for 2011

<b>Promote Cross-Functional Teams</b>	
<p><i>In our Village, all team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.</i></p>	<p><b>Villages:</b> Aspen Lake Coleman Erin Meadows Humber Heights Riverside Glen</p>
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Team members will identify with neighbourhood first and with position/department second</li> <li>• All team members will be supported in sharing their skills and talents with residents (i.e., RPN will ask DRS if she/he could lead spiritual program on Sunday morning, and neighbourhood team will work together to free RPN from traditional work responsibilities for 45 minutes while she/he leads the program)</li> <li>• Implement the Neighbourhood Coordinator role</li> <li>• Provide inspiration, support, guidance and education for all team members on cross-functional team concept within each neighbourhood</li> <li>• Update job routines to create greater flexibility within each neighbourhood – job routines become neighbourhood-designed, rather than position-designed</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Create an organizational chart based on neighbourhood structure</li> <li>• Celebrate random acts of “team” and communicate successes in newsletter/ memos</li> <li>• Ensure orientation includes cross-functional training</li> <li>• Education and training for all team members on the cross-functional team concept</li> <li>• Share cross-functional team concept with residents and family members</li> <li>• Share cross-functional team concept with union and Ministry of Health officials</li> <li>• Promote cross representation from various departments on committees</li> <li>• Continue to support evolving neighbourhoods through collaborative monthly meetings between residents, family members and team members using Appreciative Inquiry principles</li> <li>• Use the collaborative process noted above to develop neighbourhood themes and goals that are truly unique and specific to each neighbourhood</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Improved ability to meet resident care needs at the exact time of need</li> <li>• Quicker call bell response time</li> <li>• Increased team member satisfaction, morale and retention</li> <li>• Increased resident and family member satisfaction</li> <li>• No evidence of “that’s not my job!” attitude</li> <li>• Creative, engaged team members who can find solutions to challenges through inter-disciplinary problem-solving and teamwork</li> </ul>	

- Knowledgeable, confident and happy team members result in an increased ability to meet and exceed resident needs and desires
- Greater diversity of team member involvement in recreational programs and assisting with meals, as well as higher levels of resident engagement

**Create Opportunities for Meaningful and Shared Activities**

<p><i>Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize that the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.</i></p>	<p><b>Villages:</b>            Coleman            Riverside Glen            Sandalwood Park            Tansley Woods            Taunton Mills            Wentworth Heights            Winston Park</p>
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**Examples of Goals, Strategies and Anticipated Results**

- Goals:**
- All Village members will be invited to take part in the delivery of meaningful and shared activities, including: residents, team members, leadership, volunteers, and family members
  - Create neighbourhood-specific as well as Village-wide activities/programs
  - Improve our ability to discover relevant personal information from and/or about each resident and provide this information to team members so they may customize activities (and care) for each resident
  - Involve families in daily activities and not just special events
  - Provide resources on each neighbourhood for self-initiated and spontaneous activities
  - Recreation training and education for all team members
  - Each team member will have a 30-minute meaningful activity commitment once per month
- Strategies:**
- Village newsletter to introduce the concept of meaningful and shared activities
  - Recreation team to recruit other Village members for a programming commitments
  - Utilize quarterly neighbourhood meeting to gather input and feedback regarding programming interests, preferences, opportunities and needs
  - Share successful programs with photographs in newsletter and on website
  - Neighbourhood Coordinators to partner with Recreation Department to encourage and support a team approach to the provision of shared and meaningful activities
  - Utilize family council to recruit activity facilitators and invite participation
  - Hold Town Hall Meetings with all Village members in a more social atmosphere quarterly
- Anticipated Results:**
- Increased variety and number of truly meaningful activities for Village residents
  - Increased team member morale and retention
  - Increased reservation list for retirement living
  - Increased overall engagement for all Village members in recreation activities
  - Increased number of external community partnerships formed
  - Increased sense of satisfaction, comfort and belonging for all Village members
  - Engagement, life purpose and overall happiness will contribute to each resident’s overall health and well-being, thereby reducing behaviours, need for medications, and increasing

independence	
<b>Connect Research and Innovation to Village Life</b>	
<p><i>At our Villages, we effectively communicate with all Village stakeholders (residents, families, team members and policy makers) the results and implications of research on aging through various channels including weekly communiqués to Village team members on topics affecting our residents, face-to-face presentations and electronic and digital resources. Our research communication plan engages the Villages in the research process by integrating research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.</i></p>	<p><b>Villages:</b> Sandalwood Park</p>
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Participate in ‘Residents First’ initiative</li> <li>• Decrease unnecessary transfers and admissions to the emergency department by 50% from a baseline of 6 per month to 3 per month by June 2011</li> <li>• Promote change that makes a difference to the well-being of our residents</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Rollout annual quality improvement initiatives</li> <li>• Evaluate progress of emergency utilization monthly</li> <li>• Jointly engage family members, residents and team members through education</li> <li>• Participation at workshops and webinars hosted by Central West LHINS</li> <li>• Develop month-by-month graph of progress</li> <li>• Posters of information readily available for all Village members</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Decreased resident skin break down</li> <li>• Decreased deconditioning of resident due to prolonged emergency room visits and admissions</li> <li>• Increased team member knowledge in working with families</li> <li>• Increased team member assessment skills and confidence</li> <li>• Decreased workload for Village physician, resulting in increased quality of care for residents</li> <li>• Increased family satisfaction with registered staff</li> <li>• Increased family awareness and knowledge</li> <li>• Decreased resident and family complaints</li> <li>• Decreased transfers and admissions to hospital</li> <li>• Increased quality of life for residents - able to stay in their home for care</li> <li>• Enhanced reputation in the community</li> <li>• Increased waitlist</li> </ul>	

<b>Offer Flexible Living</b>	
<p><i>At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all staff about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.</i></p>	<p><b>Villages:</b>            Coleman            Glendale Crossing            Taunton Mills            Humber Heights            Wentworth Heights</p>
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Offer residents more choices in how they live their daily lives</li> <li>• Be a support system to residents who require help in making personal choices</li> <li>• Develop individualized and personalized care plans in collaboration with the resident/family, based on the principle of empowering the resident to be in control of his/her lifestyle</li> <li>• Flexible routines and team-based strategies to support each resident’s preferences such as flexible wake-up and dining times</li> <li>• Create an individual profile for each resident to be placed in the PCA flowchart binder which will be a living document for any team member to know the resident’s wishes</li> <li>• Develop in-services to “un-train” and educate all Village members in what flexible living means and its benefits</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Utilize Town Hall meetings, Family Council, Resident Council, and the newsletter as ways to communicate our focus on flexible living and to invite input and feedback</li> <li>• Ensure initial and routine meetings occur between individual residents and the team in order to discover each resident’s preferences, desires and needs, reflect this information on the care plan, and re-evaluate quarterly</li> <li>• Begin collecting information about resident preferences, desires and needs prior to move-in</li> <li>• Team members to measure and discuss resident and family member satisfaction and resident quality-of-life at care conferences</li> <li>• Update all policies to ensure that they are resident-centred</li> <li>• Use WHAM meetings to discuss ethical situations between resident choice and risk</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Residents will feel more empowered by exercising their right to choose how they live and how they spend their days</li> <li>• Increased satisfaction from residents and family members through more individualized care and services</li> <li>• Authentic relationships and partnerships between residents, family members and team members</li> <li>• A less hectic and more calmly-paced environment which is less stressful for all Village members</li> <li>• Unique, resident-centred neighbourhoods defined by those who live and work there</li> <li>• Increased decision-making by residents and family members</li> </ul>	

<b>Foster Authentic Relationships</b>	
<i>At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.</i>	<b>Villages:</b> Aspen Lake Coleman Glendale Crossing Humber Heights Taunton Mills Winston Park
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Gain greater social knowledge of each Village member and increase opportunities for meaningful social interaction on a regular basis</li> <li>• Share stories of experience together and celebrate our individual and collective successes</li> <li>• Improve communication among team members, with residents and family members</li> <li>• Provide time within regular work routines to meaningfully engage with residents</li> <li>• Expand the ‘Life and Times’ program into all areas of the Village and find ways to incorporate more team members</li> <li>• Engage university and/or college students to help us document a video account of each resident’s life – interview each resident</li> <li>• Develop a ‘Residents for Residents’ volunteer program between neighbourhoods and foster relationships between retirement and long-term care residents</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Schedule quarterly team-building event for team members on each neighbourhood</li> <li>• Schedule quarterly combined social event for residents, family members, team members and support team (i.e., wine and cheese party)</li> <li>• Develop a “Getting to Know You” questionnaire for new team members upon hire and share information with Village members and/or on neighbourhood</li> <li>• Contact the university and/or college to see if they have students that would be interested in helping us enhance and expand our ‘Life and Times’ program</li> <li>• Make an increased effort to include residents who require encouragement and/or assistance with joining and participating in activities</li> <li>• Know at least 3 things about each resident to use as ‘conversation starters’ during care</li> <li>• Demonstrate transparency and fairness in decision-making, involve widespread participation in the process, and share rationale for decisions made</li> <li>• Cultural education and training for all team members</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Increased sense of belonging and satisfaction, resulting in increased wellness and retention</li> <li>• Fewer union grievances as we will avoid and/or resolve issues prior to conflicts</li> <li>• Increased teamwork will yield higher levels of productivity</li> <li>• Increased attendance and participation at Village social events by residents, family members, team members, and other community members</li> <li>• Increased volunteering and involvement in Village by team members beyond job descriptions</li> <li>• Improved social interactions at point of care resulting in better resident care and satisfaction</li> </ul>	

<b>Honour Diversity in Village Life</b>	
<i>Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.</i>	<b>Villages:</b> Erin Meadows Sandalwood Park
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Promote and honour the diverse backgrounds of each Village member</li> <li>• Meet the spiritual and cultural needs of each resident through a wide variety of scheduled spiritual and cultural activities and programs</li> <li>• Increase community involvement related to cultural diversity (i.e., bring in more outside groups to help us meet our residents’ diverse spiritual and cultural needs)</li> <li>• Enhance team member education with regards to cultural and spiritual diversity</li> <li>• Improve cultural and spiritual awareness and appreciation through the development of a quarterly team member newsletter</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Hold neighbourhood learning circles with residents and team members as a means for assessing the residents’ cultural and spiritual interests, perspectives and needs (i.e., food, activities, holidays, etc.)</li> <li>• Highlight and celebrate the cultural diversity of our residents in our Village newsletter</li> <li>• Identify and contact community partners to assist us in providing an array of cultural and spiritual programs and activities and to educate team members about different cultures and culturally-appropriate practices when delivering care and services</li> <li>• Develop care plans with residents and family members that are sensitive and responsive to the cultural and spiritual needs of the residents</li> <li>• Collaborate with all departments to arrange at least four diverse cultural events/celebrations per year</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Increased resident, family member and team member satisfaction</li> <li>• Enhanced sense of self-esteem, identity and belonging for all Village members</li> <li>• Increase cultural experiences and education throughout the Village, including team members, residents and family members</li> <li>• Increase community partnerships</li> <li>• Increased variety of foods and programs to reflect cultural and spiritual diversity of residents</li> </ul>	

<b>Promote Resident Empowerment</b>	
<i>Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents' right to choose. Our residents are our leaders.</i>	<b>Villages:</b> Aspen Lake Erin Meadows Glendale Crossing Tansley Woods
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Develop opportunities for residents to serve in leadership roles within their neighbourhoods, Village and community</li> <li>• Team member work activities directed by resident goals, not predetermined job routines – each day will look different</li> <li>• Increase resident participation in human resource activities such as interviews</li> <li>• Work with and support residents in discovering life purpose at the Village and beyond</li> <li>• Develop an admission lifestyle summary of resident history, background, accomplishments and interests prior to a resident move-in and share this information with team members</li> <li>• Improve the collection of information and use of the Resident Profile</li> <li>• Improve communication between residents, family members and team members</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Hold neighbourhood learning circles to gather and discuss resident and family member ideas and feedback on all aspects of daily living on the neighbourhood and in the Village</li> <li>• Utilize the “Paint a Picture” assessment tool from APO (Activity Professionals of Ontario) to capture information about residents and place findings in the flowsheet binders for all team members to access and add to as new discoveries emerge</li> <li>• Involve residents in interviews for new team members</li> <li>• Invite residents to speak at Day 1 General Orientation and at portions of WHAM meetings</li> <li>• Educate and train all Village members about resident rights and discuss and celebrate examples of resident empowerment at WHAM meetings</li> <li>• Hold quarterly Town Hall meetings with agenda, posted in advance, set by a team comprised of resident, team member and family member representatives</li> <li>• Introduce new voting system from Appreciative Inquiry Summit (red-yellow-green card system with written or verbal feedback) to gather feedback on various aspects of Village life (i.e. programs, care, services, food, etc.) and to aid in decision-making</li> <li>• Develop resident discussion groups around the topic of ‘life purpose’ to help each resident identify individual goals and aspirations and then share information with team members</li> <li>• Work on increasing residents’ functional abilities for activities of daily living that are meaningful (i.e. making bed, cooking meals, cleaning, laundry, gardening, shopping, etc.)</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Increased resident statements of fulfillment, purpose, inclusion, and feeling of value</li> <li>• Increased resident involvement in activities of daily living of interest (i.e. making bed, cooking meals, cleaning, laundry, gardening, shopping, etc.)</li> <li>• Increased use of country kitchens by residents who wish to make their own meals/snacks</li> <li>• Increased number of resident-driven/led programs and in the number of resident volunteers</li> <li>• Improvement/greater maintenance of functional abilities through active engagement</li> </ul>	

<b>Offer Flexible Dining</b>	
<p><i>Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents' abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.</i></p>	<p><b>Villages:</b>            Coleman            Riverside Glen            Tansley Woods            Wentworth Heights            Winston Park</p>
<b>Examples of Goals, Strategies and Anticipated Results</b>	
<p><b>Goals:</b></p> <ul style="list-style-type: none"> <li>• Provide opportunities for residents to schedule dining around life, not life around dining</li> <li>• Engage residents and team members in ideas regarding alternative dining services and how best to provide them</li> <li>• Provide education and training on flexible dining to all Village members</li> <li>• Offer increased choices <u>during</u> meal times and <u>of</u> meal times</li> <li>• Freedom to enjoy dining space <u>without</u> seating assigned by team members</li> <li>• Offer an extended Sunday brunch</li> <li>• Eliminate snack cart and redefine a snack process that is more engaging and effective</li> <li>• Provide pantry items in the country kitchens for residents, family members and team members to access to 24 hours a day</li> <li>• Provide continental-style breakfast items in each neighbourhood daily for residents who would like to sleep in or choose to skip a full breakfast</li> </ul> <p><b>Strategies:</b></p> <ul style="list-style-type: none"> <li>• Trial flexible dining in a specific neighbourhood and then roll out across the entire Village</li> <li>• Observe other Villages' (or organizations') dining programs and services</li> <li>• Utilize food committee and Residents' Council to solicit input and feedback</li> <li>• Provide nutritious and delicious breakfast items for not only the late risers but also the early risers and those who are on therapeutic diets</li> <li>• Take a team-based approach to dining service delivery in order to support flexible dining</li> </ul> <p><b>Anticipated Results:</b></p> <ul style="list-style-type: none"> <li>• Decreased resident agitation and other behaviours and improved functioning as a result of waking naturally and enjoying a leisurely morning, set at the resident's pace</li> <li>• Enhanced reputation and increased waiting list as news of our approach to flexible dining spreads by word-of-mouth in the positive testimonials of residents and family members</li> <li>• Improved scores on our dining satisfaction survey</li> <li>• Increased number of food and beverage choices at the same cost</li> <li>• Increased revenue generated by increased number of guest meals served</li> <li>• Smoother transition when moving from retirement or private home into long-term care</li> <li>• Enhanced life purpose and independence for residents by enabling their right to choose</li> <li>• Increased resident and family member satisfaction by offering opportunities for choice</li> <li>• Enhanced sense of home within our Village by having food and beverages freely accessible</li> </ul>	



**Appendix 6.4:**

**Destiny Retreat Participant Handout**

**Schlegel Villages Leadership Retreat**

***Working Together to Put Living First***

Continuing Our Appreciative Quest to Change the Culture of Aging

**DESTINY**

The *destiny* phase of Appreciative Inquiry emphasizes **continuous learning, adjustment, and innovation** in the service of shared ideas.

**AGENDA**

<b>Time</b>	<b>Content/Activity</b>
10:00 – 10:50	Appreciative Inquiry (AI) Review
10:50 – 12:00	Sharing Our Success Stories and New Learnings
<b>12:00 – 12:30</b>	<b>Lunch</b> <i>(Please feel free to bring your lunch to the Innovation Team Learning Circle)</i>
12:30 – 1:30	Learning and Growing through Innovation Team Learning Circles
1:30 – 2:30	Continuous Learning and Gauging Progress through World Cafés

Photos from Operational Planning 2010/Appreciative Inquiry Retreat



## Special Thanks to Our Advisory Team

### **Riverside Glen:**

Paul Brown, General Manger  
Dorothy Simpson, Resident

### **Winston Park:**

Brad Lawrence, General Manager  
Gail Tuck, Director of Food Services  
Graham Connor, Resident

### **Humber Heights:**

Kim Fitzpatrick, Care Coordinator  
Ken Pankhurst, Family Member

### **Glendale Crossing:**

Andy Kimmel, Family Member

### **Erin Meadows:**

Carl Saunders, Family Member

### **Wentworth Heights:**

Sherry Robitaille, Personal Support Worker  
Catherine Hill, Personal Support Worker

### **Sandalwood Park:**

Jessy Zevallos, Registered Practical Nurse

### **Tansley Woods:**

Mir Ishaquiddin, Recreation Therapist

### **Support Office:**

Jennifer Hartwick, Professional  
Development  
Christy Parsons, Rec/Community  
Partnerships  
Melanie Pereira, Nurse Consultant  
Rose Lamb, Director of Operations

### **RIA:**

Josie d'Avernas, VP/Associate Director  
Jennifer Carson, PhD Candidate/Researcher

## **Appreciative Inquiry (AI) Review**

(10:00 – 10:50)

By way of review, please watch this video about our AI process, read the definition below, and review the feedback on the following page from a few of our Village members. We will then take a few minutes to hear any insights or reflections about AI.

### **What is Appreciative Inquiry?**

Appreciative Inquiry (AI) is the cooperative search for the best in people, their organizations, and the world around them. It involves systematic discovery of what gives a system 'life' when it is most effective and capable in economic, ecological, and human terms. AI involves the art and practice of asking questions that strengthen a system's capacity to heighten positive potential. It mobilizes inquiry through crafting an 'unconditional positive question' often involving hundreds or sometimes thousands of people. In AI, intervention gives way to imagination and innovation; instead of negation, criticism, and spiraling diagnosis there is discovery, dream, and design. AI assumes that every living system has untapped, rich, and inspiring accounts of the positive. Link this 'positive change core' directly to any change agenda, and changes never thought possible are suddenly and democratically mobilized. (Cooperrider and Whitney, 1999, p. 10)

## Feedback about AI

**Department Head:** “The greatest strength of the AI Summit was variety of events, mixture of intensive thinking and more playful aspects. This was a wonderful and extremely informative venue to learn, collaborate, build relationships, and expand knowledge for true change.”

**Support Office Team Member:** “This was a fantastic process. The real power of the event was the cross-functional attendance and involvement of team members in all areas of the organization. This is what will allow time-limited ‘event’ to engender deep-rooted systems change over time. AI allowed us to build on the significant accomplishments of our past, and to identify strengths as growth areas for our desired future.”

**Family Member:** “I am absolutely amazed at some of the results that are coming out from the different Villages and support office, and I am completely blown away by the positive attitude emanating from everybody. In my previous working life, I was involved in a few ‘processes’ and NEVER experienced anything that comes close to this. At first, I was more than a little skeptical about the AI process. However, as time passes, I am becoming more and more convinced that we are definitely onto something because I have also never been involved with a ‘process’ where I have been able to maintain, and possibly increase, my enthusiasm and excitement.”



The following *aspiration statements* were generated through our AI process:

**Promote cross-functional teams**

In our Village, *all* team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.

**Create opportunities for meaningful and shared activities**

Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize that the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.

**Connect research and innovation to Village life**

At our Villages, we effectively communicate with all Village stakeholders (residents, families, team members and policy makers) the results and implications of research on aging through various channels including weekly communiqués to Village team members on topics affecting our residents, face-to-face presentations and electronic and digital resources. Our research communication plan engages the Villages in the research process by integrating research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.

**Offer flexible living**

At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all staff about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.

**Foster authentic relationships**

At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.

**Honour diversity in Village life**

Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.

**Promote resident empowerment**

Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents' right to choose. Our residents are our leaders.

**Offer flexible dining**

Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents' abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and

fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.

## Sharing Our Success Stories and New Learnings

(10:50 – 12:00)

The **destiny** phase of AI calls us to:

- Initiate cross-functional, cross-level and possibly even cross-Village projects and **Innovation Teams** to foster collaboration toward the realization of our shared aspirations and goals;
- Apply AI to programs, processes and systems throughout the entire organization, enhancing our capacity for ongoing positive change; and
- Recognize and celebrate what has been learned and transformed in the AI process to date, including the planned and unplanned changes that are taking place.

In this activity, we are asked to reflect on what has changed since the AI process began, to share high points in the process, and to recognize and honour those people whose efforts are making a difference. Please listen carefully to the following instructions.

**INSTRUCTIONS:** This interactive activity is designed to help us showcase, celebrate, and learn from some of our early success stories. Each Village has been asked to prepare 1 or 2 success stories to share about their AI journey, thus far. Each story will be shared by 1 team member at 1 table. Some Villages will have 2 team members sharing 2 different stories at 2 different tables. These ‘storytellers’ have been encouraged to visually support their stories with a poster. While the storytellers stay at their respective tables, everyone else will circulate in a timed and organized fashion to hear different stories. Each participant will have the opportunity to visit 2 tables (15 minutes at each table – please listen for your musical cue to rotate). Village teams are encouraged to ‘divide and conquer’ so that you may collectively hear as many stories as possible. Then, after the second table, Village teams will have 15 minutes to gather together (as a Village team) to discuss their new learnings and make a list of their favourite (‘Top 3’) ideas generated from this process (space provided on the following page). We will hear a sample of these ideas (1 minute of feedback from each Village).

### **Timing breakdown:**

15 minutes at first table

15 minutes at second table

15 minutes with your Village team (select ‘Top 3’ ideas)

15 minutes for **1-minute** Village reports (quickly report ‘Top 3’ ideas)

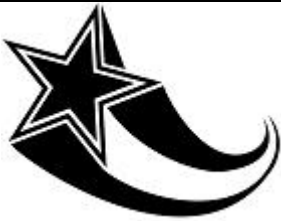
Posters will be collected following this activity for an organization-wide tour! Questions?



**Food for Thought**

- Which ideas inspire you?
- How does each success story link with your Village’s aspirations?
- What new ideas do you have that build on the successes and new learnings of others?
- How will you communicate these ideas?

**Notes/Ideas:**

***‘Top 3’ Ideas to Explore at Our Village***

1.

2.

3.

There is no one best way to carry out the *destiny* phase. Each Village has chosen a different approach to implementing and sustaining the ‘design from the dream that we discovered’. Or, in other words, each Village has taken a different approach to working toward our shared aspirations. However, AI experts often suggest forming ‘Innovation Teams’ to support this process. Innovation Teams are groups of people (usually diverse stakeholders) who meet regularly and volunteer to conduct a project or take actions to move the Village and/or the organization toward its aspiration(s). Innovation Teams are self-organized because members volunteer based on personal interests and enthusiasm. Together, Innovation Team participants work toward achieving the aspiration(s) that they have a heartfelt desire to see realized. Some of our Villages have already developed Innovation Teams to support their selected aspiration statements and operational goals. This ‘Innovation Team Learning Circle’ exercise is designed to foster inter-Village dialogue so that we can learn from one another, consider adjustments, inspire new ideas, and generate collective momentum toward our shared aspirations. Please listen carefully to the following instructions.

**INSTRUCTIONS:** Please review the table on the following page and identify the aspiration statements selected by your Village as operational goals for 2011. Of those, please select the aspiration statement of greatest interest to you. In a few minutes, we will move into Innovation Teams based upon your selection. Each Innovation Team will be guided through a 35-minute learning circle by an assigned facilitator. Please see the table on the following page for table numbers and facilitators that correspond with your selected aspiration statement. If there are already 8 people at a particular table, then please choose another table and facilitator. The idea is to keep the group sizes small in order to support quality dialogue and to give everyone the opportunity to contribute. This learning circle exercise is designed to further promote collaboration and the advancement of our aspirations within the Villages and across the organization. Following the 35-minute learning circle, each Innovation Team will be asked to identify one **“A-HA!”** learning that resulted from your discussion. Each Innovation Team will then have one minute to report their big **“A-HA!”** to the larger group.

**Timing breakdown:**

35-minute learning circle

5 minutes to select your one “A-HA!” learning

15 minutes for one-minute “A-HA!” reports

Questions?

<b>Aspiration Statements</b>	<b>Village Operational Goal for 2011</b>	<b>Learning Circle Facilitators and Table Numbers</b>
<b>Promote Cross-Functional Teams</b>	Aspen Lake Coleman Erin Meadows Humber Heights Riverside Glen	1. Kim Fitzpatrick 2. Paul Brown and Dorothy Simpson
<b>Create Opportunities for Meaningful and Shared Activities</b>	Coleman Riverside Glen Sandalwood Park Tansley Woods Taunton Mills Wentworth Heights Winston Park	3. Mir Ishaquiddin 4. Rose Lamb 5. Christy Parsons
<b>Connect Research and Innovation to Village Life</b>	Sandalwood Park	6. Jennifer Hartwick
<b>Offer Flexible Living</b>	Coleman Glendale Crossing Taunton Mills Humber Heights Wentworth Heights	7. Andy Kimmel 8. Catherine Hill
<b>Foster Authentic Relationships</b>	Aspen Lake Coleman Glendale Crossing Humber Heights Taunton Mills Winston Park	9. Ken Pankhurst 10. Shelley Edwards Dick 11. Ruth Auber
<b>Honour Diversity in Village Life</b>	Erin Meadows Sandalwood Park	12. Jessy Zevallos 13. Pam Wiebe
<b>Promote Resident Empowerment</b>	Aspen Lake Erin Meadows Glendale Crossing Tansley Woods	14. Carl Saunders 15. Melanie Pereira
<b>Offer Flexible Dining</b>	Coleman Riverside Glen Tansley Woods Wentworth Heights Winston Park	16. Sherry Robitaille 17. Brad Lawrence





## Innovation Team Learning Circles – Worksheet

### Learning circle steps:

- The facilitator poses questions to members of the circle, gives encouragement and keeps responses moving along.
- One person is chosen as the group note-taker to jot down suggestions, ideas, questions and/or action plans that emerge from the discussion. Please have the note-taker use the master sheet provided. These will be collected at the end of the exercise. Everyone, however, is encouraged to take their own notes.
- A volunteer goes first, and then a person sitting beside the first respondent goes next, followed one-by-one around the circle until everyone has an opportunity to speak on the subject without interruption.
- Cross talk is not allowed.
- One may choose to pass rather than speak when it is their turn. After everyone else in the circle has had their turn, the facilitator goes back to those who passed and offers another opportunity to respond.
- Then the floor opened for general discussion.

### Aspiration Statement:

Facilitator:

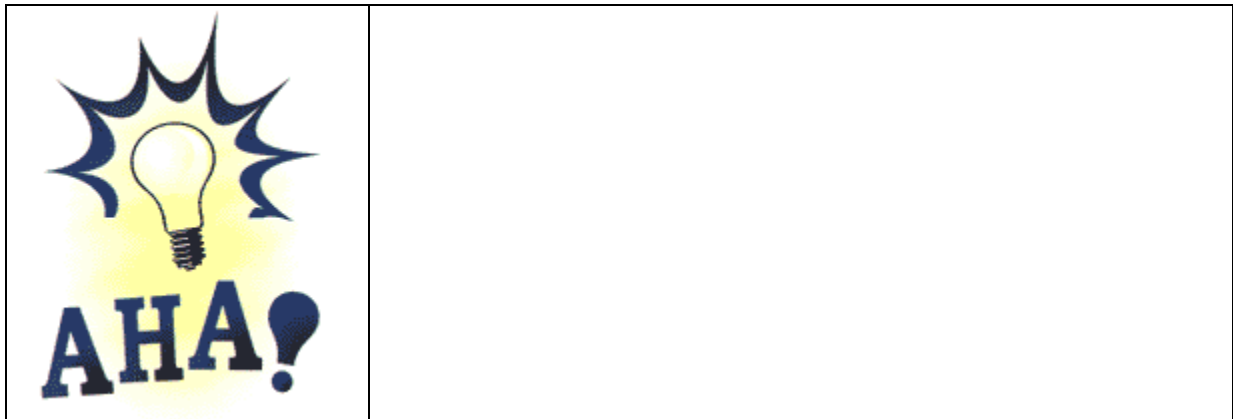
Note-taker:

Names of Participants:

### Discussion Questions

### Suggestions, Ideas, and/or Action Plans

1. What is **one** approach, process or activity that your Village has used to support the realization of this aspiration that has **worked well**?
2. What is **one** approach, process or activity that your Village has used to support the realization of this aspiration that has **not worked well**?  
What did you learn as a result?
3. What is **one** suggestion, idea or resource that would **support** the realization of this aspiration within your Village and/or across the organization?



**Continuous Learning and Gauging Progress through World Cafés**

(1:30 – 2:30)

At Operational Planning 2009, the year before our AI Summit, we engaged in a World Café exercise that assisted us in identifying some of our strengths as well as opportunities for improvement. This exercise involved reflecting on and dialoguing about our policies and practices along certain continuums (represented on table below) that help distinguish some of the differences between institutional models of care and social models of living.

<b>Institutional Model</b>	<b>Social Model</b>
Focus on care treatments and interventions	Focus on ‘living’ and provide excellent care
Residents follow facility and staff routine	Staff follow residents’ routines
Staff rotate work assignments	Staff consistently assist same residents
Staff make decisions for residents	Residents are supported to make decisions
Environment is the staff’s workplace	Environment is the residents’ home
Activities are structured	Activities are flexible and spontaneous
Hierarchical department focus	Collaborative team focus
Unidirectional relationships; “us and them”	Mutual relationships; community feel

Today, we are going to repeat that same exercise, only this time we will have the opportunity to dialogue with and learn from the perspectives of residents, family members, and frontline team members as well. All of the scores generated from today’s exercise will be collected and compared against our scores from 2009 in an effort to gauge our progress on this culture change journey. These results will be disseminated via email. However, the main objective of this exercise is to continue a process of dialogue, reflection and action; to heighten our awareness and deepen our understanding regarding these important aspects of living and working in long-term care and retirement living. Please listen carefully to the following instructions and then we will begin this year’s World Café exercise.

# WORLD CAFE



## INSTRUCTIONS:

- Plan for two rounds of conversation lasting 15 minutes at your first table and 15 minutes at a second table, followed by a 15-minute large-group discussion.
- Advisory Team members and volunteers (see list below) will act as table hosts for each table. Everyone is encouraged to write, doodle or draw key ideas on their handouts. Table hosts note key ideas and final responses on a master copy (flip chart) that will be provided. Please use pencil to indicate the first table's scores, and then use a marker to indicate the final scores during or after the second table.
- Upon completing the first round of conversation, the table host remains at the table while the others serve as travelers or 'ambassadors of meaning'. The travelers carry key ideas, themes and questions into their new conversations at the second table. 8-10 person limit per table, including the table host.
- The table host welcomes new guests and briefly shares the main ideas, questions and scores from the first table. For example, were there any controversial issues or items with a broad range of scores? Link and connect ideas from the previous table conversation – listening carefully and building on each other's contributions.
- All of the scores will be finalized by the end of the second round; *cross-pollinated* with multiple and diverse insights from prior conversations.
- After the second round of conversation, please remain at the second table. Table hosts will record final scores on the flip chart at the front of the room.
- We will then discuss our perceptions and generate an overall score.

## **Timing breakdown:**

15 minutes at the first table

15 minutes at the second table

15 minutes for a large group discussion

## **Table Hosts:**

- 1) Paul Brown
- 2) Brad Lawrence
- 3) Kim Fitzpatrick
- 4) Ken Pankhurst
- 5) Andy Kimmel
- 6) Carl Saunders

- 7) Jessy Zevallos
- 8) Sherry Robitaille
- 9) Catherine Hill
- 10) Mir Ishaquiddin
- 11) Jennifer Hartwick
- 12) Christy Parsons

- 13) Melanie Pereira
- 14) Rose Lamb
- 15) Ruth Auber
- 16) Pam Wiebe
- 17) Shelley Edwards Dick

## Individual Rating Sheet

<b>Institutional Model of Care</b>	1 2 3 4 5 6 7 8 9 10	<b>Social Model of Living</b>
Focus on care	1 2 3 4 5 6 7 8 9 10	Focus on living
Scheduled routines	1 2 3 4 5 6 7 8 9 10	Flexible routines
Staff rotate	1 2 3 4 5 6 7 8 9 10	Staff assist same residents
Decisions <i>for</i> residents	1 2 3 4 5 6 7 8 9 10	Decisions <i>with</i> residents
Environment = workplace	1 2 3 4 5 6 7 8 9 10	Environment = home
Structured activities	1 2 3 4 5 6 7 8 9 10	Planned, flexible & spontaneous activities
Hierarchical departments	1 2 3 4 5 6 7 8 9 10	Collaborative teams
Staff care <i>for</i> residents	1 2 3 4 5 6 7 8 9 10	Mutual relationships
Us and them	1 2 3 4 5 6 7 8 9 10	Community
Overall average:	_____	(total score/9)
Area of greatest strength: _____		
Area of greatest need for improvement: _____		

\*Table content adapted from Fagan, R.M. (2003). Pioneer Network: Changing the Culture of Aging in America, *Journal of Social Work in Long-Term Care*, 2(1/2), 125-140.

### **Next Steps**

- Continue working collaboratively and appreciatively to advance our shared aspirations.
- Broadly share our success stories and learnings through international forums such as the Pioneer Network Conference in St. Charles, Missouri in August and the International Association of Homes and Services for the Ageing in Washington, D.C. in October.
- Conduct a participatory evaluation of our 'Changing the Culture of Aging' initiative, thus far, through our annual Village focus groups in the late summer through early fall.
- Develop a multi-media, process-oriented guidebook, complete with an educational video and research-based guidelines and recommendations for the use of Appreciative Inquiry in long-term care and retirement living.
- Nurture and sustain the membership and work of the Advisory Team (THANK YOU!!!).

**Appendix 6.5:**

**Schlegel Villages' 2011 Destiny Retreat Participants**

<b>Position</b>	<b>Number</b>
Accountant, Controller or Bookkeeper	5
Administrative Assistant	1
Administrator (Long-Term Care)	1
Assistant Director of Food Services	3
Assistant Director of Nursing	8
Assistant Director of Retirement Living	1
Assistant General Manager	3
Assisted Living/Dementia Care Coordinator	5
Chaplain	1
Director of Environmental Services	6
Director of Food Services	11
Director of Hospitality and Food Services	4
Director of Nursing	10
Director or Supervisor of Recreation	14
Director of Retirement Living	4
Director of Sales and Marketing	1
General Manager	11
Kinesiologist in Long-Term Care	1
Neighbourhood Coordinator	6
Nurse Supervisor	2
Quality Improvement Nurse	3
RIA Team	5
Senior Leader/Owner	3
Support Advisory Team Member (non-leadership)	10
Support Office Team	22
CPAR Researcher	1
<b>Total:</b>	<b>142</b>

## Appendix 6.6:

### Support Materials for Roadshow 2011



How Schlegel Villages is  
**Working Together to Put Living First**

### INFORMATION FOR GENERAL MANAGERS AND RECREATION DEPARTMENTS

Proposed Road Show Dates						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
July 4	July 5	July 6	July 7 Road Show @ Riverside Glen	July 8	July 9	July 10 12PM p/u from Riverside Glen
July 11 Road Show @ Winston Park	July 12	July 13 Village Traditions @ Winston Park  5PM p/u from Winston Park	July 14 Road Show @ Erin Meadows	July 15	July 16	July 17 12PM p/u from Erin Meadows
July 18	July 19	July 20 Advisory Team Meeting @ Support Office (10AM-3PM)	July 21 Road Show @ Taunton Mills	July 22	July 23	July 24 12PM p/u from Taunton Mills
July 25 Road Show @ Humber Heights	July 26	July 27	July 28 9AM p/u from Humber Heights  Road Show @ Tansley Woods	July 29	July 30	July 31
August 1 Pioneer Network Conference	August 2 Pioneer Network Conference	August 3 Pioneer Network Conference	August 4 Pioneer Network Conference	August 5 5PM p/u from Tansley Woods	August 6	August 7
August 8 Road Show @ Glendale Crossing	August 9	August 10 5PM p/u from Glendale Crossing  (JC will spend night in Windsor)	August 11 Road Show @ Aspen Lake	August 12	August 13	August 14 12PM p/u from Aspen Lake

August 15 Road Show @ Wentworth Heights	August 16	August 17 5PM p/u from Wentworth Heights	August 18 Road Show @ Coleman Care Centre	August 19	August 20	August 21 12PM p/u from Coleman Care Centre
August 22 Road Show @ Sandalwood Park	August 23	August 24	August 25 12PM p/u from Sandalwood Park	August 26	August 27	August 28

Proposed Road Show Format/Schedule				
Village	Day One	Day Two	Day Three	Poster Pick-Up
Riverside Glen	July 7	July 8	July 9	July 10 @ 12PM
Winston Park	July 11	July 12	July 13	July 13 @ 5PM
Erin Meadows	July 14	July 15	July 16	July 17 @ 12PM
Taunton Mills	July 21	July 22	July 23	July 24 @ 12PM
Humber Heights	July 25	July 26	July 27	July 28 @ 9AM
Tansley Woods	July 28	July 29	July 30	August 5 @ 5PM
Glendale Crossing	August 8	August 9	August 10	August 10 @ 5PM
Aspen Lake	August 11	August 12	August 13	August 14 @ 12PM
Wentworth Heights	August 15	August 16	August 17	August 17 @ 5PM
Coleman Care Centre	August 18	August 19	August 20	August 21 @ 12PM
Sandalwood Park	August 22	August 23	August 24	August 25 @ 12PM



Hello and thank you, in advance, for your role in making our upcoming 'Road Show' an engaging and energizing success. This event is designed to:

- further educate all Village members about our appreciative quest to change the culture of aging and promote a social model of living;
- broaden Village member inclusion and engagement in planning and decision-making;

- recognize and celebrate what has been learned and transformed, thus far, in our process; and
- enhance our capacity for ongoing positive change.

Please review the format and suggested activities for each day of the ‘Road Show’ below. If you have any questions or ideas, please call or email me (Jennifer Carson, RIA consultant):

Jennifer Carson  
519-954-3130  
jdcarson@uwaterloo.ca

Please advertise the ‘Road Show’ in your upcoming newsletter and include the events on your recreation calendar. In some cases, times have been set in advance. Please let me know if these times will not work for your Village. For your convenience, I have also included a brief article about the ‘Road Show’ event for inclusion in your newsletter, should you wish to use it. Please feel free to revise/edit it to suit your needs and interests (make it your own).

### **Day One**

- **10AM: Success Stories on Main Street**
  - At 10AM, Jennifer will bring 18 ‘success story’ posters to your Village. **Please have some team members ready and available to hang the posters** on the walls of Main Street, or wherever you’d prefer to hang them for greatest visibility to all Village members. Tacky putty will be provided.
- **11AM: Video Screening: “Appreciative Inquiry: Working Together to Put Living First”**
  - Jennifer will join available members of the Advisory Team and interested members of the Village Leadership Team to host a viewing of our video about our Appreciative Inquiry process in an effort to provide background information and set the stage for the Town Hall Road Show Kick-Off Event later in the day. This video is 25-minutes long. Following the video, we will have time for an informal discussion about how and why Schlegel Villages is using an appreciative approach to change the culture of aging at Schlegel Villages and beyond. **Please provide the necessary equipment for a video screening (laptop, projector, screen).**
- **2PM-4PM: Town Hall Road Show Kick-Off Event**
  - **Please prepare some refreshments for this kick-off event.**
  - From 2-3PM, Jennifer will give an overview (powerpoint) presentation about our culture change journey, thus far, entitled: “Changing the Culture of Aging: How Schlegel Villages is Working Together to Put Living First”. **Please have a projector, screen, seating, microphone, and speakers set up for this presentation.** Jennifer will bring her netbook. Also, during this presentation, Jennifer will briefly describe the scheduled ‘Road Show’ activities:



- Success Story Storytellers
  - Passport ‘Tour of Success’ (and prize!)
  - Aspiration Learning Circles
  - Demonstrate Axiom News links
  - Upcoming Village focus groups in September
- From 2:45-4PM we will have some of our ‘success story’ storytellers (from your Village and others) share their stories, ideas, and new learnings with Village members. Please see table on next page for a list of the storytellers.
- **If you are a storyteller:** There is no need to prepare. Please arrive at 2PM, or shortly thereafter. I will bring all of the posters from the Leadership Retreat. At about 2:45, I will ask each storyteller to take about 5 minutes to tell their ‘success story’ or ‘new learning’ to the group assembled at the town hall meeting, and then from about 3PM-4PM, I will ask our storytellers to stand in front of their poster and offer more information to interested Village members. It should be very conversational and fun. The idea is to cross-pollinate each Village with new ideas and helpful insights from other Villages. Our storytellers might even hear a few new ideas and insights that they can bring back to their Village, too. Thank you again for your commitment to making this a collaborative process. I’ve never seen an organization work together like this. What an amazing team! As always, it is an honour and privilege to partner with you on this journey.

Road Show Storytellers		
Village	2-4PM	Storytellers
Riverside Glen	July 7	1. Mir Ishaquiddin, Rec, Tansley Woods 2. Susan Corless, DNC, Wentworth Heights 3. Melanie James, DRec, Winston Park
Winston Park	July 11	1. Yvonne Singleton, DRec, Riverside Glen
Erin Meadows	July 14	1. Ken Pankhurst, Family Member, Humber Heights 2. Kim Sutherland, DNC, Riverside Glen 3. Ted Mahy, DRec, Riverside Glen
Taunton Mills	July 21	1. Michelle Vermeeren, GM, Glendale Crossing 2. Yvonne Singleton, DRec, Riverside Glen 3. Jennifer Gillingham, DRec, Humber Heights
Humber Heights	July 25	1. Jennifer Gould, DRec, Sandalwood Park 2. Ted Mahy, DRec, Riverside Glen 3. Yvonne Singleton, DRec, Riverside Glen 4. Amanda Lynde, DRetire, Taunton Mills 5. Augustin James, ADOC, Erin Meadows
Tansley Woods	July 28	1. Yvonne Singleton, DRec, Riverside Glen 2. Jennifer Gillingham, DRec, Humber Heights 3. Denis Zafirovski, DNC, Erin Meadows

		4. Heather Luth, DRec, Wentworth Heights
Glendale Crossing	August 8	1. Paul Brown, GM, Riverside Glen 2. Ted Mahy, DRec, Riverside Glen 3. Melissa Cantarutti, Nbhd Crdn, Aspen Lake
Aspen Lake	August 11	1. Paul Brown, GM, Riverside Glen 2. Yvonne Singleton, DRec, Riverside Glen 3. Jennifer Hall, DRec, Glendale Crossing
Wentworth Heights	August 15	1. Bob Thibeau, DFS, Tansley Woods 2. Ted Mahy, DRec, Riverside Glen 3. Melanie James, DRec, Winston Park
Coleman Care Centre	August 18	1. Kim Sutherland, DNC, Riverside Glen 2. Jennifer Gillingham, DRec, Humber Heights 3. Denis Zafirovski, DNC, Erin Meadows
Sandalwood Park	August 22	1. Bob Thibeau, DFS, Tansley Woods 2. Ted Mahy, DRec, Riverside Glen 3. Jennifer Gillingham, DRec, Humber Heights 4. Augustin James, ADOC, Erin Meadows

### **Day Two**

- **Passport Tour of Success**

- ***At some time on the morning of Day Two, please schedule a program to describe and kick-off the ‘Passport Tour of Success’ activity.*** In general, each Village member will be encouraged to review as many success story posters as possible during the Road Show and to provide feedback about the posters on the passport form (worksheet provided). They will also be asked to identify if and how they would like to contribute to the advancement of your Village’s aspirations. Once the form has been completed, Village members can turn in their completed passport to enter their name in a ***drawing for a prize (to be determined, provided, and advertised by each Village)*** at the end of Day Three.

### **Day Three**

- **Continued Passport Tour of Success**

- In order to qualify for the prize-drawing, ***passport forms are due by 3:30PM. The prize-drawing winner will be announced at 4PM.***

- **Aspiration Learning Circles**

- ***Please schedule 3 aspiration learning circles (one for each of your Village’s aspirations) over the course of the day: one in the morning, one in the afternoon, and one in the evening.*** This is an opportunity for your Village to collaboratively advance your Village’s selected aspirations. ***Please adhere to the learning circle instructions and format*** (worksheet provided). Learning circles are not open, roundtable discussions. Instead, they are very structured, systematic, and specifically designed give everyone an

opportunity to speak and be heard. The size of a learning circle is limited to 12 participants. If you have more than 12 Village members show up to participate, you will want to hold simultaneous learning circles, all focused on the same aspiration. Therefore, **line up at least 3 or 4 possible facilitators and locations for each aspiration learning circle time slot. As a leadership team, decide how you will use the information gathered/learned and how you will report back on any decisions/actions.**

- 4PM Prize Drawing Winner Announced

#### **Poster Pick-Up**

- Please have your team members **take down all of the posters and neatly stack them in the Recreation Centre for Jennifer to pick up at the scheduled time.**

#### **Newsletter Blurb (please feel free to edit/revise/modify):**

##### **Join Us for Schlegel Villages' Changing the Culture of Aging Road Show**

Schlegel Villages thanks all of our team members, residents and family members for their important contributions to the strengths of our organization and our reputation for excellence in senior living throughout Ontario and beyond. However, as an organization, we believe that the journey toward 'the ideal' is never-ending. Please join us for a fun and informative 3-day 'Road Show' event that demonstrates our commitment to continuous improvement and will describe our growing leadership in an exciting movement that is transforming the experience of living and working in long-term care across North America.

There are nearly 18,000 long-term care homes in North America, including more than 600 in Ontario. The overwhelming majority reflect an institutional model of care. Today, there is a growing consensus that deep systems changes are needed across the continuum of aging services, but more specifically within long-term care, as we progress from institutional models of care to social models of living. This is known as the 'culture change' movement.

To support the continuous growth and development of our Villages, and with a vision toward sharing our learnings with other long-term care and retirement living organizations, Schlegel Villages, in partnership with the RIA, is working to implement and evaluate a collaborative, strengths-based approach to culture change guided by *Appreciative Inquiry* (AI). While recognizing the importance of continuous improvement, we are proud of who we are today, the journey that brought us here, and the unique skills, talents and contributions of each and every Village member. AI recognizes and celebrates these individual and collective strengths as we work together toward a more ideal future.

At this Road Show event, we will share our first-hand experience with AI and invite you to join the journey as we continue to engage widespread participation, enhancing our capacity for ongoing positive change. Come and learn how this transformative approach enabled our organization to share in collective learning and decision-making at last year's Operational Planning Retreat as we: 1) discovered our strengths and contributions; 2) shared our dreams for a more ideal future; 3) designed aspiration statements to reflect and articulate our dreams; and 4) developed goals and action steps to turn our aspirations into operational realities.

#### **Aspiration statements developed from our AI process were designed to:**

- promote cross-functional teams;

- create opportunities for meaningful and shared activities;
- connect research and innovation to Village life;
- offer flexible living;
- foster authentic relationships;
- honour diversity on Village life;
- promote resident empowerment; and
- offer flexible dining

At this event, you will have the opportunity to hear about what has been learned and transformed, thus far, throughout the organization and to share your ideas for continuous improvement as we work together to put living first. Please join us for this Road Show event (dates and events are listed on this month's calendar) and/or contact (your General Manager's name) for more information about how you can be involved as we continue this exciting and important work.



## Passport 'Tour of Success' Individual Response Worksheet



**INSTRUCTIONS:** There are nearly 18,000 long-term care homes in North America, including more than 600 in Ontario. The overwhelming majority reflect an institutional model of care. Today, there is growing consensus that deep systems changes are needed as we progress from institutional models of care to social models of living. This is known as the 'culture change' movement.

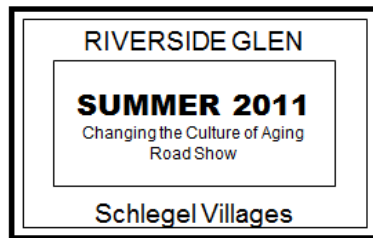
To support the continuous growth and development of our Villages, *Schlegel Villages*, in partnership with the *Research Institute for Aging*, is working to implement and evaluate a collaborative, strengths-based approach to culture change guided by *Appreciative Inquiry*.

The posters on the walls describe some of our organization's learnings, innovations, and transformations, thus far. We and our 10 sister Villages have each prepared 1 or 2 'success stories' or 'new learnings' to share about recent developments on this culture change journey, and we would like your feedback.

At your leisure, please review some or all of the posters and provide your feedback in the space provided on the back. Responses may be submitted

anonymously. However, to qualify for our **prize drawing**, please include your name and contact information in the space provided on the back and return to the Passport 'Tour of Success' Drop-Box by **3:30PM** on the date below.

**DUE DATE:**



**After reviewing some or all of the posters, please list the 'Top 3' ideas that you would like to explore at our Village, and briefly explain why.**

1.



2.



3.





***What suggestions do you have that could help us promote meaningful relationships and resident-centred care and services?***

***To qualify for our prize drawing, please provide your name and phone number:***



## ***Aspiration Learning Circle*** Facilitator & Note-taker Worksheet

**Please read these instructions before you begin and clarify any questions:**

In a learning circle, “each participant is given the opportunity to speak without being interrupted or judged. The learning circle draws out shy people and encourages those who are more talkative to listen. Everyone has a chance to examine their own views and those of other circle members, leading to broadened perspectives and a wider base from which to build relationships and discover solutions.” (Shields & Norton, 2006, p. 94-95)

Learning circle steps:

- Each learning circle will need a **facilitator** and a **note-taker**.
- 8-12 participants sit in a circle with a clear view of one another.
- The facilitator’s role is to pose each question (one per time around the circle) to members of the circle, offer encouragement and keep responses moving along in a timely fashion so that everyone has an opportunity to

Speak.

- The note-taker will write down suggestions, ideas, questions, and/or action plans that emerge from the discussion. You may use the worksheet on back.
- A volunteer goes first, and then a person sitting beside the first respondent goes next, followed one-by-one around the circle until everyone has an opportunity to speak on the subject without interruption.
- Cross talk is not allowed.
- One may choose to pass rather than speak when it is their turn. After everyone else in the circle has had their turn, the facilitator goes back to those who passed and offers another opportunity to respond.
- Then (only after you have gone all the way around the circle), the floor is opened for general discussion before moving on to the next question.

**Aspiration:**

Facilitator:

Note-taker:

Names of Participants:

**Discussion Questions**

**Suggestions, Ideas, and/or Action Plans**

1. What is **one** approach, process or activity that our Village has used to support the realization of this aspiration that has **worked well**?

2. What is **one** approach, process or activity that our Village has used to support the realization of this aspiration that has **not worked well** and **what did we learn** as a result?

3. What is **one** suggestion, idea or resource that would **support** the realization of this aspiration within our Village?

## **Appendix 6.7:**

### **Support Materials for Conversation Cafés 2011**

#### **Suggested Format and Process for the Conversation Café 2011**

Reminders for General Managers and leadership teams at the host Village:

- Please reserve your Village's Community Centre, café, or another large room off Main Street for this event.
- Please ensure that the posters and binders are available to the facilitation team at 5:30AM.
- Please provide snacks and drinks for participants throughout the day (6AM – 3:30PM) and lunch for the facilitators.
- Please encourage residents, family members and team members to visit the Conversation Café between the hours of 6AM and 3:30PM.
- Please meet with the Conversation Café facilitators at 4:00PM for a debriefing.
- Please photocopy all of the data collected and give the originals to Rose or Paul, along with the binders. They will give then give the data to Jennifer C. for an organization-level analysis. The posters stay at the Villages.

Facilitators will arrive at 5:30AM for a 6:00AM start time. This early start time affords an opportunity for the night shift to participate and have their voices heard and valued.

Set up 3 or 4 tables in the same area, but as far apart from each other as possible to help minimize noise and aid in quality communication (it can get quite loud with so many people speaking in a room at one time).

Please set up the posters in a highly visible area to attract people to the Conversation Café and give them something to review while waiting for an available facilitator.



Each facilitator should have the following:

- At least 20 blank copies of each feedback form (culture change, our aspirations, and decision-making);
- a list of the aspirations and a table depicting which Villages are working on which aspirations;
- a shortened description of each aspiration with examples; and
- a binder to store completed feedback forms.

Participants will be asked to sit at a table with one of the facilitators to explore one or all three of the topics using the feedback forms. If a participant only has 10 minutes, then consider discussing only one topic – their choice. If they have 30 or 45 minutes, then they may wish to answer questions for all three topics. At Riverside Glen, we found that it was much easier and more effective for the same facilitator to ask all three sets of questions, instead of moving people from table to table (or poster to poster). Remember, this is an opportunity to both gather and share information. Ask follow-up questions to help participants dig deeper, and focus on the quality of information provided, not the quantity. Clarify and record responses on the feedback sheet. Ask respondents if you accurately captured their thoughts.

At the conclusion of the Café (3:30PM), the facilitators should meet as a facilitation team to complete a 'Facilitation Team Summary' for each topic. Please agree on the content as a team. This will probably take about 30 minutes. Then meet with the Village leadership team at 4PM for a debriefing and provide them with a photocopy of the summaries. Also, please separate all of the feedback forms by topic, make a copy for the Village, put the originals back in the binders, and give them to Rose and Paul along with the three facilitation team summaries. Paul and Rose will give this information to Jennifer C.

If you cannot attend your scheduled facilitation day, please find a replacement and update Jennifer C. regarding the change.

Thanks again for your help with this annual event. Please call Jennifer C. if you have any questions or comments. [jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca) or 519-954-3130

### Examples of Poster Images

*Culture Change*

Schlegel Villages is fostering a new way of living and working in senior living, and especially in long-term care. This quality improvement effort is known as "culture change." Culture change involves a shift from an institutional, medical model of care to a resident-centred, social model of living distinguishable by some of the following characteristics:

INSTITUTIONAL MODEL		SOCIAL MODEL
Focus on care and interventions	→	Focus on 'living' and provide excellent care
Residents follow team member routines	→	Team members follow residents' routines
Team members rotate work assignments	→	Team members consistently assist same residents
Team members make decisions for residents	→	Residents are supported to make decisions
Environment is the team members' workplace	→	Environment is the residents' home
Activities are structured	→	Activities are planned, but also flexible and spontaneous
Hierarchical departments	→	Collaborative teams
Team members care for residents	→	All Village members enjoy mutual relationships
Sense of 'us and them'	→	Sense of community

*The Village of*  
**RIVERSIDE GLEN**  
 www.schlegelvillages.com

# Our Aspirations

Drawing on data gathered from last year's Village focus groups and our Operational Planning Retreat, the following aspirations were developed to help guide us into the future:

OFFER FLEXIBLE LIVING

CREATE OPPORTUNITIES FOR MEANINGFUL  
AND SHARED ACTIVITIES

PROMOTE CROSS-FUNCTIONAL TEAMS

HONOUR DIVERSITY IN VILLAGE LIFE

PROMOTE RESIDENT EMPOWERMENT

FOSTER AUTHENTIC RELATIONSHIPS

OFFER FLEXIBLE DINING

CONNECT RESEARCH AND INNOVATION  
TO VILLAGE LIFE



# Decision Making

LEADERSHIP-DIRECTED	STAFF-CENTRED	RESIDENT-CENTRED	RESIDENT-DIRECTED
Leaders make most decisions	Leaders consult with more team-members	Decisions made on basis of resident preferences	Residents make daily decisions about their individual routines
Residents & team members follow pre-determined routines	Routines are organized primarily for efficiency	More residents, family & team members are consulted	If a resident is unable to communicate preferences, team members consult with family members
	Residents have some limited choices	Team members have more say in how to organize their work	Team members are empowered to organize and adjust their routines to meet resident preferences



**Appendix 6.8:**

**Conversation Café 2011 Individual Response Sheets**

**Culture Change**

**Village of:** \_\_\_\_\_ **Facilitator's Initials** (if applicable): \_\_\_\_\_

Please indicate whose responses are reflected on this form:

- Resident** Number: \_\_ Retirement Assisted living Supportive care Long-term care
- Family member** Number: \_\_ Retirement Assisted living Support. care Long-term care
- Team member** Number: \_\_ Retirement Assisted living Support. care Long-term care

Department(s): \_\_\_\_\_

Please rate your Village along the following continuums. Does you Village reflect more of an 'institutional model of care' (low score) or a 'social model of living' (high score)? Then respond to the questions on the back of this page. Thank you!

Institutional Model of Care					Social Model of Living						
Focus on care	1	2	3	4	5	6	7	8	9	10	Focus on living
Scheduled routines	1	2	3	4	5	6	7	8	9	10	Flexible routines
Staff rotate	1	2	3	4	5	6	7	8	9	10	Staff assist same residents
Decisions <i>for</i> residents	1	2	3	4	5	6	7	8	9	10	Decisions <i>with</i> residents
Environment = workplace	1	2	3	4	5	6	7	8	9	10	Environment = home
Structured activities	1	2	3	4	5	6	7	8	9	10	Planned, flexible & spontaneous activities
Hierarchical departments	1	2	3	4	5	6	7	8	9	10	Collaborative teams
Staff care <i>for</i> residents	1	2	3	4	5	6	7	8	9	10	Mutual relationships
Us and them	1	2	3	4	5	6	7	8	9	10	Community
Overall average:	_____ (total score/9)										

1. Which item from the previous page is your Village's greatest strength, and what do you think fosters this strength?
2. Which item from the previous page is your Village's greatest challenge, and what do you think causes this challenge?
3. What ideas do you have for how your Village can address this challenge?

# Our Aspirations

Village of: \_\_\_\_\_

Facilitator's Initials (if applicable): \_\_\_\_\_

Please indicate whose responses are reflected on this form:

- Resident** Number: \_\_ Retirement Assisted living Supportive care Long-term care
- Family member** Number: \_\_ Retirement Assisted living Support. care Long-term care
- Team member** Number: \_\_ Retirement Assisted living Support. care Long-term care

Department(s): \_\_\_\_\_

Please place a check mark beside the 3 aspirations selected by your Village as operational goals for 2011.

- Offer **flexible living**
- Create opportunities for **meaningful and shared activities**
- Promote **cross-functional teams**
- Honour **diversity** in Village life
- Promote **resident empowerment**
- Foster **authentic relationships**
- Offer **flexible dining**
- Connect **research and innovation** to Village life

1. Were you previously aware of the aspirations selected by your Village as operational goals?

- Yes
- No
- Maybe

2. Of the 3 aspirations selected by your Village, what progress have you observed over the last year?
  
3. What ideas do you have to advance these 3 aspirations in your Village?
  
4. If you were to choose a 4<sup>th</sup> aspiration for your Village to focus on in 2012, what would it be (either from the 5 remaining, or perhaps a completely new aspiration)?

## Decision-Making

**Village of:** \_\_\_\_\_

**Facilitator's Initials** (if applicable): \_\_\_\_\_

Please indicate whose responses are reflected on this form:

- Resident** Number: \_\_ Retirement Assisted living Supportive care Long-term care
- Family member** Number: \_\_ Retirement Assisted living Support. care Long-term care
- Team member** Number: \_\_ Retirement Assisted living Support. care Long-term care

Department(s): \_\_\_\_\_

Please review the types of decision-making below and then answer the questions on the back of this page. Thank you!



Leadership-Directed	Staff-Centred	Resident-Centred	Resident-Directed
<ul style="list-style-type: none"> <li>• Leaders make most decisions</li> <li>• Residents and team members follow pre-determined routines</li> </ul>	<ul style="list-style-type: none"> <li>• Leaders consult with more team-members</li> <li>• Routines organized primarily for efficiency</li> <li>• Residents have some limited choices</li> </ul>	<ul style="list-style-type: none"> <li>• Decisions made on basis of resident preferences</li> <li>• More residents, family and team members are consulted</li> <li>• Team members have more say in how to organize their work</li> </ul>	<ul style="list-style-type: none"> <li>• Residents make daily decisions about their individual routines</li> <li>• If a resident is unable to communicate preferences, team members consult with family members</li> <li>• Team members are empowered to organize and adjust their routines to meet resident preferences</li> </ul>

1. Of these 4 types of decision-making, which best describes decision-making at your Village?
2. What type of decision-making do you prefer and why?
3. How satisfied are you with your involvement in decision-making at your Village?
4. At your Village, what opportunities exist for you to share your ideas and opinions?
5. What ideas do you have for enhancing decision-making at your Village?

**Appendix 6.9:**

**Conversation Café 2011 Facilitator Summary Forms**

**Facilitation Team Summary  
Culture Change**

(Facilitators: Please complete this form as a group, provide a copy to the Village leadership team during your debriefing, and return the original with the rest of the data. Thanks!)

**Conversation Café Location:**

---

**Facilitators:**

---

Please indicate the approximate number of respondents you interviewed regarding this topic:

Residents:

Family members:

Team members:

---

Comments or notes about this topic:

1. Based on your conversations, which 3 items from the table represent the Village's greatest **strengths**, and what did respondents think fosters these strengths?

<b>Strength</b>	<b>Factors that Foster this Strength</b>

2. Based on your conversations, which 3 items from the table represent the Village’s greatest **challenges**, and what did respondents think cause these challenges?

Challenge	Factors that Cause this Challenge

3. What were the 3 most commonly discussed **ideas** for how the Village might address these challenges? If there were not 3 ‘common’ ideas, then what were the 3 most inspiring ideas?

Ideas to Address Challenges

# Facilitation Team Summary

## Our Aspirations

(Facilitators: Please complete this form as a group, provide a copy to the Village leadership team during your debriefing, and return the original with the rest of the data. Thanks!)

### Conversation Café Location:

---

### Facilitators:

---

Please indicate the approximate number of respondents you interviewed regarding this topic:

Residents:

Family members:

Team members:

---

Comments or notes about this topic:

Please indicate the 3 aspirations selected by the Village as operational goals for 2011.

- |  |   |  |   |
|--|---|--|---|
| <input type="checkbox"/> Offer <b>flexible living</b>        | <input type="checkbox"/> Create opportunities for <b>meaningful and shared activities</b> | <input type="checkbox"/> Promote <b>cross-functional teams</b> | <input type="checkbox"/> Honour <b>diversity</b> in Village life                |
| <input type="checkbox"/> Promote <b>resident empowerment</b> | <input type="checkbox"/> Foster <b>authentic relationships</b>                            | <input type="checkbox"/> Offer <b>flexible dining</b>          | <input type="checkbox"/> Connect <b>research and innovation</b> to Village life |

1. Were most **team members** previously aware of the aspirations selected by the Village as operational goals?

2. Were most **residents** previously aware of the aspirations selected by the Village as operational goals?
3. Were most **family members** previously aware of the aspirations selected by the Village as operational goals?
4. Of the 3 aspirations selected by the Village, what **progress** did respondents mention most often?

<b>Aspiration</b>	<b>Observed Progress</b>

5. What were the 3 most commonly mentioned **ideas** respondents had for how to advance these 3 aspirations? If there were not 3 'common' ideas, then what were the 3 most inspiring ideas?

<b>Aspiration</b>	<b>Ideas to Advance Aspiration</b>

6. When asked to choose a **4<sup>th</sup> aspiration** for the Village to focus on in 2012, what was the most common response?

## Facilitation Team Summary Decision-Making

(Facilitators: Please complete this form as a group, provide a copy to the Village leadership team during your debriefing, and keep the original with the rest of the data. Thanks!)

### Conversation Café Location:

---

### Facilitators:

---

Please indicate the approximate number of respondents you interviewed regarding this topic:

Residents:	Family members:	Team members:
------------	-----------------	---------------

Comments or notes about this topic:

1. Based on your conversations, of the 4 types of decision-making, which best describes decision-making at the Village?
  
  
  
  
  
  
  
  
  
  
2. Were there general differences in the responses of residents, family members and team members? If so, please describe.
  
  
  
  
  
  
  
  
  
  
3. Based on your conversations, which type of decision-making do most respondents prefer?

4. Were there general differences in the responses of residents, family members and team members? If so, please describe.
  
5. In general, how satisfied are residents, family members and team members with their involvement in decision-making at the Village?
  
6. What opportunities for sharing ideas and opinions were mentioned most often?
  
7. What were the 3 most commonly mentioned ideas respondents had for how to enhance decision-making at the Village? If there were not 3 'common' ideas, then what were the 3 most inspiring ideas?

<b>Ideas to Enhance Decision-Making</b>

Appendix 6.10:

Village Advisory Team Terms of Reference

Terms of Reference for Village Advisory Teams



At the 2011 Operational Planning Retreat, the Villages unanimously agreed they would each benefit from the addition of a Village Advisory Team in 2012 comprised of representative residents, family members, and team members from all levels, departments, neighbourhoods, and shifts. Based on feedback from a Village breakout workgroup exercise as well as feedback from the Support Advisory Team, the Support Office developed the following set of organizational expectations and guidelines to assist Villages in forming (or continuing) effective Village Advisory Teams.

**Terms and abbreviations:**

- Village Advisory Team (VAT): Advisory team at the Village-level
- Support Advisory Team (SAT): Advisory team at the organizational-level

**Purpose of VAT**

The purpose of the VAT is to promote and advance Schlegel Villages' aspirations ***as they pertain to your Village's operational plans***. The VAT does not have formal decision-making authority. Instead, the VAT acts as an informed and wise council, offering collaborative input to help guide the Village leadership team in resident-centred decision-making. The VAT is not a social committee, nor does it work on projects that are not related to your aspirations and/or operational goals. The VAT does not work in isolation, but takes meaningful steps to thoughtfully and strategically coordinate with other Village committees. This attention to coordination will ensure the VAT is not creating additional work or competing for resources but, rather, working with other committees and work groups toward an overall strategy for quality improvement. The VAT may, at times,



	<p>support the work and interests of these other groups. However, its primary purpose is to provide input, feedback and, at times, implementation support related to the action steps and strategies associated with your Village’s operational planning goals.</p>
<p><b>Required number of VAT members</b></p>	<p><b>10-16:</b> Depending on the size of the Village, the number of VAT members will range from no fewer than 10 to no more than 16. Because it may be difficult for all VAT members to attend all meetings, having 10-16 VAT members will help ensure a reasonable group size at each meeting. Limiting the VAT to no more than 16 members ensures that all VAT members have the opportunity to meaningfully contribute during meetings. Villages are encouraged to use Town Hall meetings in order to support broader Village engagement. Each Village is one community. Therefore, Villages must have only one VAT, and not separate advisory teams for retirement and long-term care.</p>
<p><b>Personal qualities and strengths of VAT members</b></p>	<p>VAT members lead by example. Therefore, forming a powerful and effective VAT begins with identifying some of the true leaders within your Village. This includes both formal and informal leaders who “get it” – engaged individuals who seem to embody the spirit, vision, and, most importantly, values of resident-centeredness. VAT members display an understanding and enthusiasm about our aspirations and resident-centred philosophy. They are effective communicators, capable of offering critical feedback without being divisive or offensive, and can easily collaborate with others in working toward a shared goal. Furthermore, they gain feedback from those they represent; embrace quality improvement and culture change initiatives; readily offer their ideas and insights; and are willing to assist with the implementation of planned action steps as appropriate.</p>

<p><b>Composition of the VAT</b></p>	<p>Working within the range with 10-16 VAT members, please strive for balanced representation across the following areas:</p> <p>Ensure a diversity of stakeholders:</p> <ul style="list-style-type: none"> <li>- 2 leadership team members (<b><i>General Manager participation is optional</i></b>, but if the General Manager joins the VAT, this counts as one of the leadership team members)</li> <li>- 2 residents</li> <li>- 2 family members</li> <li>- 2 frontline team members</li> <li>- The remaining 2-8 positions can be team members, a chaplain, residents, family members, managers, a volunteer, and/or office/administrative assistants.</li> <li>- Please consult with Rose or Paul before inviting a community partner to join the VAT. It may be advisable to wait until the VAT is up and running smoothly before inviting community partners to join. Until then, community partners can always attend select meeting as guests.</li> </ul> <p>Ensure team member diversity across:</p> <ul style="list-style-type: none"> <li>- Levels</li> <li>- Departments</li> <li>- Neighbourhoods</li> <li>- Shifts</li> </ul> <p>If possible, invite representation from:</p> <ul style="list-style-type: none"> <li>- Residents' Council</li> <li>- Family Council</li> </ul>
<p><b>Recruitment of VAT members</b></p> <p><b>-Core group</b></p> <p><b>-Invited members</b></p>	<p>Please begin by selecting your Village's 2 leadership team representatives and list their names below:</p> <p><b><i>VAT leadership team member 1:</i></b></p> <p><b><i>VAT leadership team member 2:</i></b></p>

Now list the names of the 2 people who will represent your Village on the **Support Advisory Team (SAT)**, also known as the Schlegel Villages Advisory Team (the advisory team that meets at the organizational level). ***If you currently only have one representative serving on the SAT, please invite and confirm an additional representative. Each Village will have 2 VAT members who also serve on the SAT.*** One of these people can be one of the VAT leadership team members listed above, or it can be someone different.

***SAT member 1:***

***SAT member 2:***

***These 3-4 people represent your core group. Please gather your core group together for a meeting to identify a list of 10-16 (total) possible VAT members using the composition criteria above. Then submit your list to Paul or Rose for review. Beside this core group, please DO NOT invite anyone to serve on your VAT until receiving confirmation from Paul or Rose that your list has been reviewed. As necessary, Paul and Rose will provide additional guidance to ensure your VAT's effectiveness and success.***

Once your list has been reviewed, Paul and Rose will supply a formal invitation letter, along with detailed information about the VAT, to distribute to your prospective VAT members. This letter will need to be co-signed by your General Manager and members of your core group.

Please plan to hold your first VAT meeting in February 2010. An agenda and terms of reference will be provided by the SAT.

<b>VAT Co-Chairs</b>	<p>Your VAT will be co-chaired by 2 people using the following criteria:</p> <ul style="list-style-type: none"> <li>- One team member (may be either a leadership or frontline team member, but not the General Manager)</li> <li>- One resident or family member, if possible. If not possible, then another team member, either a leadership or frontline team member, but not the General Manager</li> <li>- One of these people must also be a SAT member</li> </ul> <p><b>It may or may not be possible to identify your VAT Co-Chairs until your first VAT meeting.</b></p> <p><b>VAT Co-Chair 1 (serves a one-year term for first year of VAT; subsequent Co-Chairs will serve two-year terms thereafter):</b></p> <p><b>VAT Co-Chair 2 (serves a two-year term):</b></p>
<b>Commitment required of VAT members</b>	<p>50% of the VAT members you recruit will serve for one year and 50% will serve for two years. After this first year, all incoming VAT members will be asked for a two-year commitment. This way, in 2013 and every year thereafter, 50% of the VAT will need to be replaced to ensure an effective membership rotation.</p> <p>Attendance is required. If a VAT member misses 2 meetings in 12 months, the Co-Chairs will meet with the member to discuss participation and ensure his or her continued commitment. If a VAT member misses 4 meetings in 12 months, they give up their membership and a new VAT member will be recruited in their place.</p>
<b>Frequency and duration of VAT meetings</b>	<p>The VAT will meet <b>monthly</b> for approximately <b>1 to 2 hours</b> per meeting. The first meeting will be a kick-off celebration/social event to get to know each other and review the terms of reference. The second meeting will</p>

	<p>begin by identifying and drafting some collaborative guidelines for how VAT members wish to communicate with each other (rules for engagement). For the first year, a portion of your VAT's agenda will be developed by the SAT along with supporting tools and resources. Your VAT will be able to add topics to this agenda. Please remember to stay focused on your Village's operational planning goals.</p> <p>Monthly VAT meetings can be held during the day or evening. Please ask VAT members about their availability. Resident and family VAT members' participation is voluntary and unpaid. Team member VAT members will be compensated at their regular hourly rate for their participation on the VAT. <b>IMPORTANT:</b> Please remember that if a meeting takes place during a VAT member's shift, that team member's resident-responsibilities must be covered by another paid team member. Any team member VAT members who attend a VAT meeting during their regular shift must be relieved of their job duties for the duration of the meeting.</p>
<p><b>Organizational VAT reporting</b></p>	<p>The VAT Co-Chairs will be responsible for reporting the VAT's activities, input and feedback to the Village's General Manager and leadership team, and for bringing information from the General Manager and leadership team back to the VAT.</p> <p>The VAT's SAT members will be responsible for reporting the VAT's activities, input and feedback to the SAT at quarterly meetings. The VAT's SAT members will also be responsible for communicating the SAT's activities, input and feedback to the VAT.</p>

## Appendix 7.1:

### Village Achievements in 2011 and Revised Operational Goals and Strategies for 2012

by Aspiration



## OUR GOALS AND ASPIRATIONS

### Promote Cross-Functional Teams

In our Village, *all* team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.

### Create Opportunities for Meaningful and Shared Activities

Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize that the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.

### Honour Diversity in Village Life

Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.

**Connect  
Research and  
Innovation to  
Village Life**

We communicate the results and implications of research on aging with all Village members through various channels including weekly communiqués, face-to-face presentations, and electronic resources. Our research communication plan integrates research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.

**Offer Flexible  
Living**

At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all team members about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.

**Foster Authentic  
Relationships**

At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.

<p><b>Promote Resident Empowerment</b></p>	<p>Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents’ right to choose. Our residents are our leaders.</p>
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<p><b>Offer Flexible Dining</b></p>	<p>Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents’ abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.</p>
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<p><b>GOALS AND ASPIRATIONS</b></p>	<p><b>VILLAGES WORKING ON THIS GOAL IN 2012</b></p>
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<p><b>Promote Cross-Functional Teams</b></p>	<p><b>Aspen Lake Coleman Humber Heights Riverside Glen</b></p>
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<p><b>Create Opportunities for Meaningful and Shared Activities</b></p>	<p><b>Aspen Lake Coleman Riverside Glen Sandalwood Park Tansley Woods Taunton Mills Wentworth Heights Winston Park</b></p>
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Honour Diversity in Village Life	Erin Meadows Sandalwood Park
Connect Research and Innovation to Village Life	Sandalwood Park
Offer Flexible Living	Glendale Crossing Taunton Mills Humber Heights Wentworth Heights
Foster Authentic Relationships	Aspen Lake Erin Meadows Glendale Crossing Humber Heights Taunton Mills Winston Park
Promote Resident Empowerment	Aspen Lake Erin Meadows Glendale Crossing Tansley Woods
Offer Flexible Dining	Coleman Riverside Glen Tansley Woods Wentworth Heights Winston Park

## Promote Cross-Functional Teams

In our Village, *all* team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.

Aspen Lake  
Coleman  
Humber Heights  
Riverside Glen

### Examples of 2011 Achievements

- ✓ AL: Cross-functional orientation day introduced in fall 2011. Now, most neighbourhood teams can articulate ways in which team members work in cross-functional roles. Housekeeping and recreation team members are strong in their contributions to this aspiration, yet RPNs and dietary team members still struggle to break free of their job routines.

- ✓ CCC: Team members are working more cross-functionally: housekeeping porters residents to dining rooms; and registered staff and recreation team assist residents who need help in the dining room.
- ✓ RG: All existing staff in both LTC and RH, and all new staff hired in April 2011, have been trained in Inter-professional Collaboration (IPC).
- ✓ RG: All potential hires complete a questionnaire related to cross-functional teams. Job routines and performance evaluations are also focused on cross-functional teams.
- ✓ HH: Leadership team leads by example and non-nursing staff are trained on lifts and transfers.

### **Examples of 2012 Goals and Strategies**

- ☆ Team members will relate with the concept of 'neighbourhood first and department second'.
- ☆ Team members will be knowledgeable about each other's roles and comfortable in sharing talents and skills to support cross-functional goal.
- ☆ Continue to support and refine neighbourhood coordinator role.
- ☆ Team members will be encouraged and recognized for their contributions to successful and innovative ways of working cross-functionally.
- ☆ We will share our goals related to cross-functional teams with residents and families.
- ☆ Continue to provide a day of cross-functional training as a part of orientation for all new team members.
- ☆ Ensure mentors, ERCC coaches and other educational opportunities include and reinforce cross-functional goals.
- ☆ Share and celebrate stories of cross-functional experiences at neighbourhood team meetings and reports, in the neighbourhood gratitude book, and in the Village newsletter and Village Voice.
- ☆ Develop a gallery of neighbourhood bulletin boards in the basement corridor to highlight upcoming events, meetings, special programs, share pictures and stories.
- ☆ Extend walk-a-mile program to team members as well as leaders, but shorten the time frame to 2-3 hours. Team members to volunteer time for success points or draw.
- ☆ Make sure that all team members are assigned to a neighbourhood. For example, laundry, maintenance, and some dietary team members do not have an affiliation with a neighbourhood as their roles support the whole Village, limiting their opportunities to contribute cross-functionally.
- ☆ Increase team-building activities and exercises on the neighbourhoods.

## Create Opportunities for Meaningful and Shared Activities

Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize that the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.

Aspen Lake  
Coleman  
Riverside Glen  
Sandalwood Park  
Tansley Woods  
Taunton Mills  
Wentworth Heights  
Winston Park

### Examples of 2011 Achievements

- ✓ RG: Growth in the number of resident-facilitated programs.
- ✓ TW: Building engagement opportunities into routines has been very well received by the staff.
- ✓ TW: Many opportunities for residents to make contributions to the broader community.
- ✓ CCC: Increased involvement in community programs and outings and implementation of several new programming opportunities.
- ✓ WH: Increased opportunities for self-directed leisure pursuits by making a variety of activity supplies freely accessible throughout the Village.
- ✓ TM and WP: Increased engagement of team members (other than recreation team members) in organizing and facilitating programs and events.

### Examples of 2012 Goals and Strategies

- ☆ Create an education session about how *all* team members can share in meaningful activities.
- ☆ Develop a talent profile for residents, team members or family members that would highlight skills, hobbies or gifts that an individual would be comfortable sharing with others. Schedule opportunities for team members to use their talents during their regular work routine.
- ☆ Encourage family participation in social opportunities in the neighbourhoods and Village through formal and personal invitations, newsletter, and the inclusion of families in talent profile.
- ☆ Increase resident involvement in planning and facilitating programs.
- ☆ Develop a welcome wagon committee to greet new all new Village members.
- ☆ Encourage neighbourhood teams to plan a few special neighbourhood events throughout the year.

- ☆ Research and increase external partnerships with an aim to augment and enhance opportunities for meaningful and shared activities.
- ☆ Advertise volunteer points in team members' pay stubs, communication centres, and by the hand scanner for assisting with upcoming events that require additional support for residents.
- ☆ Develop activity or reminisce boxes and make them freely accessible to all Village members.
- ☆ Develop a pen-pal program within our Village to help residents and team members get to know each other better.
- ☆ Develop recreation programs to better support younger residents and male residents.
- ☆ Implement 'Aspiration Friday' once a month and have team members wear t-shirts with aspiration statements on them to create better awareness.

## Diversity in Village Life

Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.

Erin Meadows  
Sandalwood Park

### Examples of 2011 Achievements

- ✓ EM: Many cultural events were celebrated at the Village, recognizing the different cultures of Village members
- ✓ EM: Developed a list of commonly used phrases in different languages and their English-equivalent or translation to assist team members in providing resident-centered care and services.
- ✓ EM: Created a list of team members and their respective spoken languages on each shift. Team members can consult this list when looking for assistance with a non-English speaking resident.
- ✓ EM: Created menus and meals to better meet the different cultural needs and preferences of residents
- ✓ SP: Diversity of recreation programs are reflective of the cultural diversity of the Village.
- ✓ SP: Chaplain has created a 'Spiritual Rites' reference guide to help team members with end-of-life care, and palliative care conferences are culturally sensitive.
- ✓ SP: Volunteers recruited from diverse cultural backgrounds.
- ✓ SP: Menus printed in Punjabi with choices provided to meet resident needs (i.e., vegetarian, Halal)
- ✓ SP: Cultural and spiritual backgrounds of team members, residents, and families taken into consideration when planning special events (i.e., dietary and religious restrictions/preferences).

## Examples of 2012 Goals and Strategies

- ☆ Promote and honour the diverse backgrounds of each Village member.
- ☆ Meet the spiritual and cultural needs of each resident through a wide variety of scheduled spiritual and cultural activities and programs.
- ☆ Increase community involvement related to cultural diversity (i.e., bring in more outside groups to help us meet our residents' diverse spiritual and cultural needs).
- ☆ Enhance team member education with regards to cultural and spiritual diversity.
- ☆ Hold annual neighbourhood learning circles with residents, families and team members as a means for assessing and learning about the residents' cultural and spiritual interests, perspectives and needs.
- ☆ Highlight and celebrate the cultural diversity of our residents and team members in our Village newsletter.
- ☆ Identify and contact community partners to assist us in providing an array of cultural and spiritual programs and activities and to educate team members about different cultures and culturally-appropriate practices when delivering care and services.
- ☆ Develop care plans with residents and family members that are sensitive and responsive to the cultural and spiritual needs of the residents.
- ☆ Collaborate with all departments to arrange at least four diverse cultural events/celebrations per year.
- ☆ Link into larger community cultural events.

## Connect Research and Innovation to Village Life

At our Villages, we effectively communicate with all Village stakeholders (residents, families, team members and policy makers) the results and implications of research on aging through various channels including weekly communiqués to Village team members on topics affecting our residents, face-to-face presentations and electronic and digital resources. Our research communication plan engages the Villages in the research process by integrating research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.

Sandalwood Park

## Examples of 2011 Achievements

- ✓ SP: Worked with RAI on a number of research initiatives, including: testing of commercial pureed foods (completed); the experience of non-senior adults living in LTC (completed); psychotropic medication and falls (continue in 2012); 'Residents First' provincial initiative; and decrease transfers/admissions to hospital (continue in 2012).

## Examples of 2012 Goals and Strategies

- ☆ Improve quality outcomes through analysis, trending and implementation of quality improvement programs.
- ☆ Continue participation in 'Residents First' initiative.
- ☆ Decrease unnecessary transfers and admissions to the emergency department.
- ☆ Promote research and program development that makes a difference to the well-being of our residents.
- ☆ Rollout annual quality improvement initiatives.
- ☆ Evaluate progress of emergency utilization monthly.
- ☆ Administer QOL surveys and use data to help guide quality improvement efforts.
- ☆ Jointly engage family members, residents and team members in research and innovation through education.
- ☆ Participation at workshops and webinars hosted by Central West LHINs.
- ☆ Develop month-by-month graph of progress.
- ☆ Posters of information readily available for all Village members.

## Offer Flexible Living

At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all team members about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.

Glendale Crossing  
Taunton Mills  
Humber Heights  
Wentworth Heights

## Examples of 2011 Achievements

- ✓ GC and HH: Residents are able to wake and sleep at times of their choosing.
- ✓ GC: Food items are readily available for residents in café as well as serveries.
- ✓ GC and HH: Increased flexibility and choice of leisure times and opportunities.
- ✓ WH and GC: Team members learn about each resident's needs, preferences, and

routines; communicate it on the care plan; and follow-up at the initial care conference and annual care conference to ensure we are working flexibly to support their needs and desires.

- ✓ GC: Residents able to drink alcohol, self-medicate, have personal items in their rooms, and form relationships with whomever they choose.
- ✓ TM: Seeing more LTC residents make full use of Main Street and some IL residents coming to ACF for activities.
- ✓ TM: Residents are able to eat in lounge area (versus dining room), if they prefer.
- ✓ WH: Made common areas more welcoming and useful spaces so residents have more options for where they spend their leisure time.
- ✓ WH: Renovated laundry rooms in our dementia neighbourhoods to serve as life-skill stations for our residents and are now happy to see many residents and families spending time together folding laundry.

### Examples of 2012 Goals and Strategies

- ☆ Work with each resident (and his or her family members) to identify and document 'personal goals' in his or her individual care plan. This will further enhance the importance of caring for the whole person.
- ☆ Offer residents their choice of bathing options.
- ☆ Schedule more front line team members to alleviate some workload pressures on neighbourhoods that require more assistance.
- ☆ Provide opportunities for spontaneous, self-directed activities in the physical environment.
- ☆ Offer residents more choices in how they live their daily lives.
- ☆ Involve residents in decision-making – they are the primary authorities of their own lives – and support residents who require help in making personal choices.
- ☆ Use flexible routines and team-based strategies to support each resident's preferences such as flexible wake-up, sleeping, leisure, bathing, and dining times.
- ☆ Further education of team members regarding what residents determine that flexible living is to them.
- ☆ Team members to build on positive relationships with residents in order to meet their daily needs.

## Foster Authentic Relationships

At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.

Aspen Lake  
Erin Meadows  
Glendale Crossing  
Humber Heights  
Taunton Mills  
Winston Park

## Examples of 2011 Achievements

- ✓ AL and HH: All neighbourhoods have shared examples of special events (block parties, Christmas events) that have assisted in promoting good relationships between team members, residents and family members.
- ✓ AL: Team members have, on occasion, reported near misses, self-reported medication errors, raised ethical concerns, identified areas of learning needs and shared personal challenges.
- ✓ GC: Neighbourhoods came together to raise funds for charities, support family members in need at Christmas.
- ✓ GC: Implemented the “Getting to Know Me” program where a team member interviews a resident and the resident interviews the team member, with the resulting biographies posted on the neighbourhoods for a month at a time.
- ✓ GC: Team members using the central outlook calendars to stay informed of resident and team member birthdays, appointments, and special events within the neighbourhood and Village.
- ✓ TM: Leadership team members have all done Strengths-Based Leadership.
- ✓ WP: Numerous residents ‘look after’ one another, such as spouses and siblings in different neighbourhoods; and residents who volunteer (visiting, assisting to programs, dining together, etc.) with other residents.

## Examples of 2012 Goals and Strategies

- ☆ Continue to provide team members a safe environment to share concerns openly (i.e., near misses, errors, requests for education or in-services, raising ethical concerns, personal challenges).
- ☆ With Labour and Management Committee, leadership and scheduling team, continue to explore ways to increase consistency of assignment for part-time team members to a neighbourhood team.
- ☆ Implementation of the neighbourhood coordinator role to support the neighbourhoods in their quest to serve the residents the best way they can.
- ☆ Ensure consistent assignment of team members for the building of positive relationships and for improved efficiency of care and team cohesiveness.
- ☆ Team-building exercises for the leadership team to ensure this group is secure and focused together.
- ☆ Gain greater social knowledge of each Village member and increase opportunities for meaningful social interaction on a regular basis.
- ☆ Share our stories of experience together and celebrate our individual and collective successes.
- ☆ Improve communication among team members as well as residents and family members.
- ☆ Provide time within regular work routines to meaningfully engage with residents.
- ☆ Demonstrate transparency and fairness in decision-making, involve widespread



participation in the process, and share rationale for decisions made.

## Promote Resident Empowerment

Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents' right to choose. Our residents are our leaders.

Aspen Lake  
Erin Meadows  
Glendale Crossing  
Tansley Woods

### Examples of 2011 Achievements

- ✓ AL: Residents are invited at admission, at care conferences, and informally on a daily basis to share their personal goals and establish what is important to them as individuals. Resident-identified goals are known and documented, but could be better shared with all team members. Recreation team working to establish goal statements and assessment outcomes in resident care plan in first person (example: "I feel lonely"). Families are invited to participate in these care plan discussions.
- ✓ AL: Residents develop individual routines and plan neighbourhood events (i.e., holiday decorating and block parties). Resident involvement in Village-wide and community leadership roles could be enhanced. The Village Advisory Team will also help us achieve this goal.
- ✓ EM: Held learning circles with residents and families to discuss 'resident empowerment'. Findings were discussed with team members at WHAM meetings.
- ✓ GC: High resident leadership and involvement in all aspects of Village life: Resident's Council; volunteering; decorating; program development and facilitation; and care conferences.
- ✓ TW: Restorative Care Training was completed for all team members.

### Examples of 2012 Goals and Strategies

- ☆ Develop opportunities for residents to serve in leadership roles within their neighbourhoods, Village and community.
- ☆ Team member work activities directed by resident goals, not predetermined job routines – each day will look different. Leadership must encourage and support team members in flexing their routines to better met resident needs.
- ☆ Increase resident participation in human resource activities such as team member interviews and orientation.
- ☆ Work with and support residents in discovering life purpose at the Village and beyond.
- ☆ Develop an admission lifestyle summary of resident history, background, accomplishments and interests prior to a resident move-in and share this information with team members.

- ☆ Improve the collection of information and use of the Resident Profile.
- ☆ Review of process for care conferences to ensure that the resident takes the lead.
- ☆ Hold neighbourhood learning circles to gather and discuss resident and family member ideas and feedback on all aspects of daily living on the neighbourhood and in the Village.
- ☆ Develop the promotion of resident empowerment across all disciplines allowing team members to look at the whole picture and not automatically place our residents in the same category or box.
- ☆ Develop a more accommodating process to support resources needed to meet resident empowerment goals (i.e., tools to facilitate the goal development).

## Offer Flexible Dining

Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents' abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.

Coleman  
Riverside Glen  
Tansley Woods  
Wentworth  
Heights  
Winston Park

### Examples of 2011 Achievements

- ✓ TW: New flooring renovations allowed more opportunities for more family-style dining with residents and staff. Recreation implemented regular 'make your own lunch' to create a flexible dining experience. Residents use the dining rooms throughout the day and are utilizing country kitchens to make meals for themselves and their families. Additional food service hours allows for more in-house baked goods.
- ✓ WP: Offering continental breakfast in our Eby Neighbourhood in LTC to help address the needs of those residents who are early or late risers. Also, meals available 'to go' for those with appointments.
- ✓ WH: Residents decide whether they'd like a meal in the dining room or a suitable alternative. Healthy foods are always available on the nutrition cart. Also, residents may choose where to eat and with whom. For example, some residents on the dementia neighbourhoods prefer to eat off TV tables in the living room as the noise in the dining is sometimes distracting.
- ✓ WH: Residents and family members are now asked through care conferences and other discussions what the resident's dining routine was before moving into LTC and we attempt to replicate this.
- ✓ CCC and TW: Residents who want to sleep in are given an opportunity to do so and a small meal is made available when they wake up.

## Examples of 2012 Goals and Strategies

- ☆ Provide opportunities for residents to schedule dining around life, not life around dining.
- ☆ Engage residents and team members in ideas regarding how to provide alternative dining services.
- ☆ Develop a four-week cycle of continental breakfast menus to ensure proper nutrition and hydration is met by our resident opting to flexible dining.
- ☆ Provide education and training on flexible dining to all Village members.
- ☆ Offer increased choices during meal times and of meal times.
- ☆ Freedom to enjoy dining space without seating assigned by team members.
- ☆ Offer an extended Sunday brunch.
- ☆ Eliminate snack cart and redefine a snack process that is more engaging and effective.
- ☆ Provide pantry items and fresh bread in the country kitchens for residents, family members and team members to access to 24 hours a day.
- ☆ Provide continental-style breakfast items in each neighbourhood daily for residents who would like to sleep in or choose to skip a full breakfast.
- ☆ Take a team-based approach to dining service delivery in order to support flexible dining.
- ☆ Visit other organizations to see how they are supporting their dining rooms and flexible dining.

## Appendix 7.2:

### Village Advisory Team Recruitment Letter

***What is the purpose of the Village Advisory Team?***

The purpose of the Village Advisory Team is to collaboratively promote and advance Schlegel Villages' aspirations as they pertain to our annual operational goals. The Village Advisory Team does not have formal decision-making authority, but, instead, offers informed and wise council to help guide the Village leadership team in resident-centred decision-making. The Village Advisory Team is not a social committee, nor does it work on projects that are not related to our operational goals. Taking meaningful steps to thoughtfully and strategically coordinate with other Village committees, such as our Resident and Family Councils, the Village Advisory Team considers all views and perspectives as we work together to achieve our goals.

***What will be expected of me?***

The Village Advisory Team, comprised of 10-16 invited members, will meet monthly for no more than 2 hours per meeting. As a member of the Village Advisory Team, you will be asked to provide input, feedback and, at times, support related to the action steps and strategies associated with our operational goals. We are asking 50% of our charter members to serve a 1-year commitment and the other 50% to serve a 2-year commitment. Please consider which you would prefer should you accept this invitation. Attendance at monthly meetings is required.

***When is the first meeting?***

Our first Village Advisory Team meeting will be on (date) at (time) in (location). This meeting will be a social event designed to help members get acquainted with each other and the purpose of the Village Advisory Team, and to establish a monthly meeting schedule for the year.

***What qualities should a member have?***

Forming an effective Village Advisory Team begins with identifying some of the natural leaders within our Village, people who embody the spirit, vision and values of resident-centeredness. Village Advisory Team members are effective communicators. They gain feedback from those they represent; embrace quality improvement; readily offer their ideas and insights; and are willing to assist with planned action steps as appropriate. Our leadership team put your name forward as an ideal candidate.

## Appendix 7.3:

### Village Advisory Team Draft Agendas

#### AGENDA 1

1. Village Advisory Team Introductions
  - a. See Activity I: Introduce Your Partner
2. Purpose of Village Advisory Team
  - a. See Handout I: Invitation to Join Our Village Advisory Team
  - b. See Handout II: Village Advisory Team Terms of Reference
3. Overview of ‘Working Together to Put Living First’
  - a. See Handout III: Working Together to Put Living First
  - b. See Handout IV: Traditional versus Appreciative Illustrations
  - c. See Handout V: Our Aspirations
  - d. Our 2012 operational planning goals and agenda for next meeting

#### AGENDA 2

1. Re-introduce returning VAT members and introduce of any new members
  - a. To warm-up, consider going around the table asking each person to introduce him- or herself and share a brief (1-2 minute) high-point story related to Village life that took place over the last month.
2. Review the purpose of the VAT (materials from Meeting 1 agenda) and your Village’s selected aspirations.
  - a. Note: The VAT will be asked to provide feedback and ideas related to your Village’s selected aspirations and operational planning goals at the next meeting.
3. ***The primary purpose of this meeting is to collaboratively develop some guiding principles or guidelines for how the VAT will interact and relate.*** Please review the following materials and then discuss, agree upon, and record your VAT’s guiding principles or guidelines. Consider how you will ensure that all voices are heard and valued. How will you conduct meetings and communicate in between meetings? How will you resolve differences? How does each member want to be treated and what supports are needed?
  - a. Review ***Authentic Partnerships*** and ***Live Oak Regenerative Communities*** handouts.
  - b. Following a review and discussion, please record your agreed upon guiding principles or guidelines on flip chart paper. Have this list visible at all future VAT meetings and refer back to it often to ensure your team is interacting and relating as desired.
4. Collaboratively name your VAT. For example, the Village of Glendale Crossing’s VAT is called ‘The Dream Team’.
5. Review of Schlegel Villages Culture Change Glossary ***DRAFT***.
  - a. What other words would be helpful to define?
  - b. Other than looking for ways to simplify these rather lengthy definitions, what other feedback or suggestions do you have?

- c. Please send your feedback and suggestions to Jennifer Carson at jennifer.carson@schlegelvillages.com. This glossary will be widely distributed after revisions have been made based on your feedback and suggestions. Thank you!
- 6. Schedule your next meeting. ☺
- 7. Other business:

### AGENDA 3

1. Reintroduce returning VAT members and introduce of any new members
  - a. To warm-up, please introduce yourself and share a brief (1-2 minute) high-point story related to one of our Village's aspirations that took place over the last month.
2. Review the purpose of the VAT.
3. Review our VAT's new name (unless we've decided to call it the 'VAT' or 'Village Advisory Team').
4. Review and post our VAT's 'guiding principles' (guidelines about how our VAT will interact and relate) which were developed at our last meeting.
  - a. Any further suggestions or feedback regarding our guiding principles?
5. Review our Village's selected aspirations.
6. ***The primary purpose of this meeting is to have a good discussion regarding one of our Village's selected aspirations. We will offer our feedback and ideas to our Village's leadership team.***
  - a. Select an aspiration to discuss. We will discuss the other aspirations at our next two (or three) meetings. Provide a general overview of our Village's operational planning goals for 2012 that are directly related to this one aspiration. Then see 'Aspiration Learning Circle' handout.
7. Announce Pioneer Network scholarship opportunity.
  - a. ***How do we want to select our two nominees? What process will we use?***
8. Schedule our next meeting. ☺

### AGENDA 4

1. Reintroduce returning VAT members and introduce of any new members
  - a. To warm-up, please introduce yourself and share a brief (1-2 minute) highpoint story related to one of our Village's aspirations that took place over the last month.
2. Review the purpose of the VAT.
3. Review our VAT's new name (unless we've decided to call it the 'VAT' or 'Village Advisory Team').
4. Review and post our VAT's 'guiding principles' (guidelines about how our VAT will interact and relate) which were developed at our last meeting.
  - a. Any further suggestions or feedback regarding our guiding principles?
5. Review our Village's selected aspirations.
6. ***The primary purpose of this meeting is to have a good discussion regarding one of our Village's selected aspirations. We will offer our feedback and ideas to our Village's leadership team.***

- a. Select an aspiration to discuss. We will discuss the other aspirations at subsequent meetings. Provide a general overview of our Village's operational planning goals for 2012 that are directly related to this one aspiration. Then see 'Aspiration Learning Circle' handout.
7. Announce Pioneer Network scholarship winners.
8. Schedule our next meeting. ☺

Appendix 7.4:

Conversation Café 2012 Individual Response Sheet

Conversation Café Response Sheet

Village of: \_\_\_\_\_

Facilitator's Name: \_\_\_\_\_

Please indicate whose responses are reflected on this form:

- Resident** Number: \_\_ Retirement Assisted living Supportive care Long-term care
- Family member** Number: \_ Retirement Assisted living Supportive care Long-term care
- Team member** Number: \_ Retirement Assisted living Supportive care Long-term care

Department(s): \_\_\_\_\_

***“In 2012, each Village worked to achieve certain goals, or what we call ‘aspirations’. Your Village worked on...”***

Please tell them which aspirations were selected by their Village, placing a check mark beside each one. Then show them the corresponding flyers for each aspiration, setting them out on the table.

- |   |  |   |  |
|---|--|---|--|
| <input type="checkbox"/> Offer <b><i>flexible living</i></b>        | <input type="checkbox"/> Create opportunities for <b><i>meaningful and shared activities</i></b> | <input type="checkbox"/> Promote <b><i>cross-functional teams</i></b> | <input type="checkbox"/> Honour <b><i>diversity</i></b> in Village life                |
| <input type="checkbox"/> Promote <b><i>resident empowerment</i></b> | <input type="checkbox"/> Foster <b><i>authentic relationships</i></b>                            | <input type="checkbox"/> Offer <b><i>flexible dining</i></b>          | <input type="checkbox"/> Connect <b><i>research and innovation</i></b> to Village life |

***“I’d love to hear your feedback about one of your Village’s aspirations. For instance, what progress you’ve observed in 2012, or ideas you might have for the promotion of this aspiration in 2013. Which one would you like to discuss?”***



Please place a check mark beside the one aspiration the respondent(s) would like to discuss.

- |  |   |  |   |
|--|---|--|---|
| <input type="checkbox"/> Offer <b>flexible living</b>        | <input type="checkbox"/> Create opportunities for <b>meaningful and shared activities</b> | <input type="checkbox"/> Promote <b>cross-functional teams</b> | <input type="checkbox"/> Honour <b>diversity</b> in Village life                |
| <input type="checkbox"/> Promote <b>resident empowerment</b> | <input type="checkbox"/> Foster <b>authentic relationships</b>                            | <input type="checkbox"/> Offer <b>flexible dining</b>          | <input type="checkbox"/> Connect <b>research and innovation</b> to Village life |

***“Let’s read a description of this aspiration together.”***

Review description of selected aspiration.

- 1. “In your own words, what does this aspiration mean to you? What does \_\_\_\_\_ look like to you?”***
- 2. “What are some of the ways in which this aspiration is currently reflected at your Village?”***
- 3. “What is one idea that could potentially advance this aspiration in your Village over the course of the next year?”***
- 4. “Of all the aspirations, which do you feel would be the most important for your Village to focus on in 2013, and why?”***
- 5. “Do you have any other feedback regarding your experience in the Village that you’d like to share?”***

## Appendix 7.5:

### *Village Voice Story, “A Bazaar of Innovation and Creativity*

#### **A Bazaar of Innovation and Creativity**

*Operational Planning Retreat unfolds at Blue Mountain*

By: Kristian Partington

Posted on September 27, 2012 - 6:42am

COLLINGWOOD, Ont. - Toward the end of Day 1 at the Schlegel Villages Operational Planning Retreat, which draws leadership team members together from across the organization to the Blue Mountain Inn outside Collingwood for three days of collaboration, discovery and visioning, chief operating officer Bob Kallonen shared a thought with the group. “The essence of leadership is a profound dissatisfaction with what is,” he said.

There is much for the organization to be proud of, he explained, but in order to continually evolve as individuals, teams and an organization, innovation must never cease.

“The best approach to senior living has yet to be invented,” Bob said, and as team members mingled in the ballroom on the morning of Day 2, during a mock Middle Eastern bazaar, with each Village acting as merchants selling their ideas to the highest bidder, a better understanding of what it means to be innovative came forth. The Agarwal Marketplace was a living example of what collaboration and idea-sharing looks like when done in a new and fun way.



*Team members shared a host of innovative ideas during an event at Schlegel Villages’ Operational Planning Retreat.*

At other operational planning retreats in previous years, each Village stood before a podium and microphone to share a success story with the group. It was interesting to many, but it wasn’t interactive and not everyone sitting in an audience absorbed all the information. The marketplace event was alive and full of creative energy as people buzzed about at will offering fists full of fake money to their favourite ideas. There was laughter and shouting and amid the chaos, there were several ideas that were immediately absorbed by the team. “We wanted to create an environment which will be fun and interactive, where people will shop, buy and sell their ideas to the highest bidder,” says Ash Agarwal, one of the key organizers of the Operational Planning Retreat. He makes note of the creativity and passion he sees within the team as it commits to the ongoing journey to change the culture of aging in our communities, and how that creativity shone during the marketplace.

The concept was introduced to team members a week before they presented, Ash notes, and he was thrilled with how well it went. “It was just phenomenal, the energy in there and the excitement in there. I couldn’t ask for anything better.” He says the next step upon returning from the retreat will be to share all the ideas in the online Schlegel Marketplace, the new platform recently launched that connects team members across the organization.

## Appendix 8.1:

### Schlegel Villages' *Neighborhood Team Development* Program Modules for 2013

#### Neighbourhood Team Development

4-Hour, Quarterly, Team-Building Sessions for Neighbourhood Teams

##### **Session 1: Setting the Stage** (Q1 2014)

Module 1 = Sharing Schlegel Villages' Mission, Vision, Values, and Aspirations

Module 2 = Institution vs. Community and the Failure of Traditional Institutional Organizational Design

Module 3 = Introduction to Self-Directed Work Teams

##### **Session 2: Creating a Team Identity** (Q2 2014)

Module 4 = Becoming Well-Known: Identifying Individual Personalities on the Team

Module 5 = Developing a Neighbourhood Team Aspiration and Motto

Module 6 = Creating a Team Code of Ethics

##### **Session 3: Building Team Skills** (Q3 2014)

Module 7 = Empowerment and Group Decision-Making

Module 8 = Communication: Learning Circles and Huddles

Module 9 = Conflict Resolution

##### **Session 4: Achieving Effective Team Practices** (Q4 2014)

Module 10 = Team Leadership Model and Team Roles and Responsibilities

Module 11 = Running an Effective Meeting

Module 12 = Time Management on a Neighbourhood Team

##### **Session 5: Supporting Quality Improvement** (Q1 2015)

Module 13 = Setting Team Goals

Module 14 = Critical Thinking/Problem Solving/RCA

Module 15 = Performance Improvement

##### **Session 6: Becoming Customer-Focused** (Q2 2015)

Module 16 = Well-Being/Social Capital

Module 17 = Customer Service: Getting to Yes

Module 18 = Handling Complaints

## **Session 7: Growing as Leaders (Q3 2015)**

Module 19 = Seeing With New Eyes

Module 20 = Create Your Own World

Module 21 = Growing and Becoming a Leader

## **Session 8: Growing as a Team (Q4 2015)**

Module 22 = Growing Trust

Module 23 = Care Partners: The Art and the Science – The Budgeting Process

Module 24 = Team Assessment

## **Session 9: Striving Toward Team Self-Management (Q1 2016)**

Module 25 = Team Scheduling

Module 26 = Interviewing/Hiring

Module 27 = Disciplining/Terminating

Module 28 = Team Peer Evaluation

## **Session 10: Accomplishing Team Self-Management (Q2 2016)**

Module 29 = Planning Next Steps

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## Appendix 8.2:

### Support Advisory Team Meeting Minutes for December 3, 2013

Schlegel-UW Research Institute for Aging

#### SUPPORT ADVISORY TEAM MEETING | NOTES

Modified: January 14, 2014 (sgbrown)



MEETING INFORMATION			
<b>TOPIC:</b>	Schlegel Villages Support Advisory Team Meeting <span style="float: right;"><i>Please see REFERENCE DOCUMENT</i></span>		
<b>DATE:</b>	<b>DECEMBER 3, 2013</b>		
<b>TIME:</b>	10:30AM – 3:00PM		
<b>LOCATION:</b>	The Village of Tansley Woods (Emma’s Restaurant)		
<b>PRESENT:</b>	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><u>The Village of Arbour Trails</u> Kim Cusimano (Director of Recreation)</p> <p><u>The Village of Aspen Lake</u> Melissa Cantarutti (Neighbourhood Coordinator) Sally Cartier (Environmental Services)</p> <p><u>Coleman Care Centre</u> <i>No representation from Coleman Care Centre</i></p> <p><u>The Village of Erin Meadows</u> Anneliese Krueger (General Manager) Annie Sandig (Resident)</p> <p><u>The Village of Glendale Crossing</u> Christy Cook (Neighbourhood Coordinator)</p> <p><u>The Village of Humber Heights</u> Chantal Morrison (Neighbourhood Coordinator)</p> <p><u>The Village of Riverside Glen</u> Hank Jaspers-Fayer (Resident) Caroline Kenny (Recreation Therapist) <b>Yvonne Singleton (Director of Recreation) * CO-CHAIR</b> Evlyn Sorbara (Resident)</p> <p><u>The Village of Sandalwood Park</u> Nancy Carter (Horticulturalist and volunteer) Jennifer Gould (Director of Recreation)</p> </td> <td style="width: 50%; vertical-align: top;"> <p><u>The Village of Tansley Woods</u> Mir Ishaquddin (Administrative Coordinator) Cyril (Cy) Ridout (Resident)</p> <p><u>The Village of Taunton Mills</u> Jennifer Greer (Dining Services) Marianne teBoekhorst (Neighbourhood Coordinator)</p> <p><u>The Village of Wentworth Heights</u> Marie Van Louwe (Recreation Therapist) <b>Kristie Wiedenfeld (Director of Food Services) * CO-CHAIR</b></p> <p><u>The Village of Winston Park</u> Melanie Jamies (Director of Recreation and Volunteer Services) Brad Lawrence (General Manager)</p> <p><u>Support Office</u> Ruth Auber (Senior Nurse Consultant) Rose Lamb (Director of Operations – East) Christy Parsons (Recreation/Community Integration Consultant)</p> <p><u>Schlegel-UW Research Institute for Aging</u> <b>Susan Brown (Associate Director, Schlegel CLRI) * NOTES</b></p> <p><u>University of Waterloo</u> Jennifer Carson (Researcher, Doctoral Student)</p> </td> </tr> </table>	<p><u>The Village of Arbour Trails</u> Kim Cusimano (Director of Recreation)</p> <p><u>The Village of Aspen Lake</u> Melissa Cantarutti (Neighbourhood Coordinator) Sally Cartier (Environmental Services)</p> <p><u>Coleman Care Centre</u> <i>No representation from Coleman Care Centre</i></p> <p><u>The Village of Erin Meadows</u> Anneliese Krueger (General Manager) Annie Sandig (Resident)</p> <p><u>The Village of Glendale Crossing</u> Christy Cook (Neighbourhood Coordinator)</p> <p><u>The Village of Humber Heights</u> Chantal Morrison (Neighbourhood Coordinator)</p> <p><u>The Village of Riverside Glen</u> Hank Jaspers-Fayer (Resident) Caroline Kenny (Recreation Therapist) <b>Yvonne Singleton (Director of Recreation) * CO-CHAIR</b> Evlyn Sorbara (Resident)</p> <p><u>The Village of Sandalwood Park</u> Nancy Carter (Horticulturalist and volunteer) Jennifer Gould (Director of Recreation)</p>	<p><u>The Village of Tansley Woods</u> Mir Ishaquddin (Administrative Coordinator) Cyril (Cy) Ridout (Resident)</p> <p><u>The Village of Taunton Mills</u> Jennifer Greer (Dining Services) Marianne teBoekhorst (Neighbourhood Coordinator)</p> <p><u>The Village of Wentworth Heights</u> Marie Van Louwe (Recreation Therapist) <b>Kristie Wiedenfeld (Director of Food Services) * CO-CHAIR</b></p> <p><u>The Village of Winston Park</u> Melanie Jamies (Director of Recreation and Volunteer Services) Brad Lawrence (General Manager)</p> <p><u>Support Office</u> Ruth Auber (Senior Nurse Consultant) Rose Lamb (Director of Operations – East) Christy Parsons (Recreation/Community Integration Consultant)</p> <p><u>Schlegel-UW Research Institute for Aging</u> <b>Susan Brown (Associate Director, Schlegel CLRI) * NOTES</b></p> <p><u>University of Waterloo</u> Jennifer Carson (Researcher, Doctoral Student)</p>
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<b>REGRETS:</b>	Sherry Adair Jenny Brown Paul Brown Lora Bruyn Martin Institute for Aging) Marg Cressman Laura Dymock Melanie Pereira	(Personal Support Worker, Coleman Care Centre) (Director of Recreation, The Village of Aspen Lake) (Director of Operations – West, Support Office) (Research Application Specialist, Schlegel-UW Research (Resident, The Village of Winston Park) (Personal Support Worker, Coleman Care Centre) (Nurse Consultant, Support Office)
<b>REFERENCE DOCUMENTS:</b>	A: B: C:	Meeting agenda Carson research update Conversation café data summary

**AGENDA ITEMS**

ITEM	TOPIC	SUMMARY AND OUTCOMES
1.0	<b>WELCOME MEMBERS AND GUESTS!</b>	Yvonne and Kristie welcomed everyone to the meeting.
2.0	<b>VOLUNTEER NOTE-TAKER FOR MEETING MINUTES</b>	Susan Brown and Yvonne Singleton volunteered to take notes for the meeting.
3.0	<b>BRIEF INTRODUCTIONS</b>	The following items are described in the sections that follow:  3.1      Introductions
3.1	Introductions	<p><b>A. PLEASE TELL US YOUR NAME, VILLAGE, ROLE, AND ONE THING ABOUT CULTURE CHANGE THAT EXCITES YOU AND HOW YOU CAN INCORPORATE IT INTO YOUR VILLAGE IN 2014</b></p> <p><b>RUTH AUBER</b> Senior Nurse Consultant   Support Office</p> <ul style="list-style-type: none"> <li>Ruth spoke about one of the highlights from the Pioneer Network conference this year – the importance of language in creating a strengths-based social environment instead of a more deficits-based institutional model</li> <li>She described how this changing language affects the way that we think about policy and practice, and that it is starting to change the way that we relate to each other as well</li> </ul> <p><b>MELISSA CANTARUTTI</b> <u>Neighbourhood Coordinator   The Village of Aspen Lake (Windsor)</u></p> <ul style="list-style-type: none"> <li>Melissa spoke about the desire to identify ways that Village life can be improved that exists at Aspen Lake</li> <li>She mentioned that Aspen Lake will be adding another aspiration</li> </ul>

statement to their operational plans/goals for 2014

**JENNIFER CARSON**

Doctoral Student | University of Waterloo (Waterloo)

- Jennifer is “officially unemployed” and is now living in Reno (Nevada), but will continue to be involved in the culture change journey as she ties up some loose ends from her employment with Schlegel Villages and continues with her Doctoral studies
- She spoke about the excitement that she feels as she realizes the power and importance of continuous learning, and how much she is able to learn through the Villages’ reflections and sharing
- Jennifer emphasized the increased effect that a social movement like this will have if it is allowed to grow organically and respond to the needs of the community

**NANCY CARTER**

Volunteer | The Village of Sandalwood Park (Brampton)

- Nancy spoke about looking forward to the culture change initiative

**SALLY CARTIER**

Environmental Services | The Village of Aspen Lake (Windsor)

- Sally expressed her enthusiasm for the collaborative work that has been going on in the Village
- She spoke about her appreciation of the positive changes that have been taking place since she began her work at the Village 3 years ago

**CHRISTY COOK**

Neighbourhood Coordinator | The Village of Glendale Crossing (London)

- Christy described the progress that has been made at Glendale Crossing and how their VAT provides a stable base that facilitates decisions being made by residents and team members on each neighbourhood
- She spoke about the residents feeling comfortable to start the “difficult discussions” because they see the team members and other residents as family

**KIM CUSIMANO**

Director of Recreation | The Village of Arbour Trails (Guelph)

- Kim is most excited about keeping the momentum going in the Village
- She is here to learn about some possible ways of making that happen in the Village

**JENNIFER GOULD**

Director of Recreation | The Village of Sandalwood Park (Brampton)

- Jennifer spoke about the importance of getting all team members on board with the process in order for the journey to be successful

**JENNIFER GREER**

Dining Services | The Village of Taunton Mills (Whitby)

- Jennifer described that in order for Taunton Mills to really effect change, they are going to “start over” with the Village Advisory Team and set small, achievable goals to move the culture change movement forward

**MIR ISHAQUDDIN**

Administrative Coordinator | The Village of Tansley Woods (Burlington)

- Mir spoke about the importance of resident empowerment and involving residents in the culture change journey

**MELANIE JAMES**

Director of Recreation | The Village of Winston Park

- Melanie spoke about the importance of reflecting on our actions and truly understanding the motivation behind those actions – are we truly doing what we are doing for the resident, or are we doing it because “we” think the resident would want it done that way (e.g., breakfast at a set time, specific seating in the dining room, etc.)

**HANK JASPERS-FAYER**

Resident | The Village of Riverside Glen (Guelph)

- This was Hank’s first meeting with the Support Advisory Team
- He introduced himself as having moved to Riverside Glen 2 years ago when his wife moved into long-term care
- Hank enjoys visiting the fitness centre every day – he logs 1000 steps on the Nustep machine every day before breakfast!
- Although his wife died a year ago, he is still very close to his family and enjoys spending time with them

**CAROLINE KENNY**

Recreation Therapist | The Village of Riverside Glen (Guelph)

- Caroline is really excited about how successful the aspiration t-shirt program has been at the Village – team members are very excited when they receive their t-shirts
- She also spoke about a bulletin board that has been started at the Village that describes the activities of the VAT

**ANNELIESE KRUEGER**

General Manager | The Village of Erin Meadows

- Anneliese spoke about the importance of developing a supportive community in which everyone can thrive, regardless of their age or abilities
- She described the work that has been happening at Erin Meadows to recognize the unique leisure needs of diverse residents living in a single neighbourhood

**ROSE LAMB**

Director of Operations (East Villages) | Support Office

- Rose spoke about the importance for continuous, visible changes in the Villages
- She also emphasized the importance of making sure that everything we do “in the name of culture change” is reflective of joint decision-making between residents and team members – the resident’s voice must be part of this process

**BRAD LAWRENCE**

General Manager | The Village of Winston Park (Kitchener)

- Brad reflected on the importance of empowering team members to dream and to facilitate the actions that are required to make those



dreams come true

**MELISSA MILLEN**

Dining Services | The Village of Glendale Crossing

- Melissa welcomed the new members to the Support Advisory Team, and shared her excitement about seeing how the Support Advisory Team is growing
- She spoke about some possible strategies that Glendale Crossing is considering to identify team members who might attend the “Walk With Me” conference in March (i.e., must have been on the VAT for at least 1 year)

**CHANTAL MORRISON**

Neighbourhood Coordinator | The Village of Humber Heights (Etobicoke)

- Chantal is most excited about embarking on a journey in the Village that will allow her to see the “light bulbs go off” as team members and residents join the movement

**CHRISTY PARSONS**

Recreation and Community Integration Consultant | Support Office

- Christy expressed how proud she is when she visits other organizations and is able to talk about the progress that Schlegel Villages has made along its culture change journey
- She emphasized how impressed she has been with the work that the Villages have been doing to move away from “rigid” schedules toward more “flexible” and “spontaneous” activities

**CY RIDOUT**

Resident | The Village of Tansley Woods (Burlington)

- Cy has enjoyed becoming very actively involved in the Tansley Woods community, and is a member of the Village Advisory Team
- He feels that it is important for everyone to be on board in order for the journey to be successful

**ANNIE SANDIG**

Resident | The Village of Erin Meadows (Mississauga)

- Annie is excited about the culture change week being planned at Erin Meadows

**EVLYN SORBARA**

Resident | The Village of Riverside Glen (Guelph)

- Evlyn expressed her continued enthusiasm for being involved in Village activities
- She has attended conferences in the past and is looking forward to beginning work on a new aspiration at Riverside Glen

**MARYANN teBOEKHORST**

Neighbourhood Coordinator | The Village of Taunton Mills (Whitby)

- Marianne expressed her enthusiasm about attending her first Support Advisory Team meeting
- She spoke about how much she appreciates the home-like atmosphere of the Schlegel Villages

	<p><b>MARIE VAN LOUWE</b>  <u>Recreation Therapist   The Village of Wentworth Heights</u></p> <ul style="list-style-type: none"> <li>• Marie has pushed herself to go beyond her comfort zone and has tried to really “demonstrate” the aspiration of Cross-Functional Teams</li> <li>• She explained that other team members are seeing her helping them with their roles and in return, they are starting to become more involved in resident leisure – they have been moving beyond putting on movies/music for residents and are really starting to recognize the residents in the moment and are responding to those needs</li> </ul> <p><b>KRISTIE WIEDENFELD</b>  <u>Director of Food Services   The Village of Wentworth Heights</u></p> <ul style="list-style-type: none"> <li>• Kristie shared her enthusiasm for sharing her passion for culture change with members of the Village but also with those outside of Wentworth Heights</li> <li>• She commented that she is enthusiastic about the way that long-term care is changing</li> </ul>
<p><b>4.0 REVIEW OF OUR GUIDING PRINCIPLES</b></p>	<p>The guiding principles of the Schlegel Villages Support Advisory Team are:</p> <ol style="list-style-type: none"> <li>1. Welcome each person as the most important person in the world</li> <li>2. Take the time to build authentic relationships</li> <li>3. Actively listen</li> <li>4. Be present in the moment, go with the flow, and stay attuned to what is meaningful</li> <li>5. Focus on the future instead of dwelling on the past</li> <li>6. Accentuate the positive</li> <li>7. Agree it is alright to respectfully disagree</li> <li>8. Value and honour differences as we hold to a common mission and values</li> <li>9. Be aware and encouraging of participation from all members</li> <li>10. Be courageous and come out of your comfort zone</li> <li>11. Believe in the power of collective wisdom</li> <li>12. Focus on the process of working together and remember that culture change is a journey, not a destination</li> <li>13. Have a good time</li> </ol>
<p><b>5.0 FLEXIBLE DINING PRESENTATIONS</b></p>	<p>The following items are described in the sections that follow:</p> <ol style="list-style-type: none"> <li>5.1 Flexible dining highlights from Tansley Woods (Mike Killop)</li> <li>5.2 Flexible dining highlights from the Pioneer Network Meeting (Yvonne Singleton)</li> <li>5.3 Flexible dining highlights from Taunton Mills (Maryann teBoekhorst)</li> </ol>
<p>5.1 Flexible dining highlights from Tansley Woods</p>	<p><b>A. EMPOWERING RESIDENTS TO MAKE DECISIONS</b></p> <ul style="list-style-type: none"> <li>• There is no doubt that dining rooms are a challenge <ul style="list-style-type: none"> <li>○ The dining room is too small to accommodate all residents</li> </ul> </li> </ul>

<p>(Mike Killop)</p>	<p>arriving at once</p> <ul style="list-style-type: none"> <li>• In order to address this challenge, Mike and his team empowered residents to be part of the problem-solving process by asking them when they would like to have dinner <ul style="list-style-type: none"> <li>○ Residents decided that the two windows for dining are: (1) 5:00PM – 5:45PM; (2) 5:45PM – 6:30PM</li> </ul> </li> <li>• Mike encourages residents to approach him with challenges, and asks them to engage in finding a solution to the problem – there is an understanding that he will advocate for their dining concerns, but expects them to be part of creating the solution</li> </ul> <p><b>B. CREATING A COMFORTABLE “FLOW”</b></p> <ul style="list-style-type: none"> <li>• Once residents decided when they would like to have dinner, additional challenges arose since residents often arrive early to the dining room, and then quite often linger after their meal to visit with their tablemates <ul style="list-style-type: none"> <li>○ It is important that the residents are able to enjoy their meal, and it is the responsibility of the team to accommodate these shifting schedules – this is sometimes easier said than done when lingering diners affect the team’s ability to set up for the next group of residents who need to use that table</li> <li>○ Mike explained that this is an ongoing challenge, and one that will likely persist for quite a while until the residents and team members find their “rhythm”</li> </ul> </li> <li>• At first, the team tried to institute a seating limit of 55 people for the first seating, but they found that more and more residents would come to the dining room wanting to eat at the earlier time <ul style="list-style-type: none"> <li>○ There are now 98 residents who eat during the first seating</li> </ul> </li> </ul> <p><b>C. ASSIGNED SEATING VS. ASSUMED SEATING</b></p> <ul style="list-style-type: none"> <li>• Mike indicated that although residents prefer unassigned seating, they still want to sit at the same table, and will save seats for their friends <ul style="list-style-type: none"> <li>○ Technically seating is not assigned, but it is very much “assumed” and the team needs to forecast who will likely arrive at what time and where they will want to sit</li> </ul> </li> <li>• The challenge with “assumed” seating is that it is difficult to plan where individuals in wheelchairs will end up sitting and therefore it can get hectic as people first arrive when dining room chairs are moved out of the way <ul style="list-style-type: none"> <li>○ The same kind of challenge exists with walkers – how do you get the walkers from the dining room tables to where they can be “parked” safely?</li> </ul> </li> </ul> <p><b>D. CREATING A CLIMATE OF MUTUAL RESPECT</b></p> <ul style="list-style-type: none"> <li>• Mike described some communication challenges that have been happening between residents and team members</li> <li>• He explained that in order to create a climate of mutual respect in the dining room, both team members and residents need to treat each other with respect</li> </ul> <p><b>E. ALL DAY CAFÉ</b></p> <ul style="list-style-type: none"> <li>• The 24-hour café is a big success at Tansley Woods <ul style="list-style-type: none"> <li>○ The café offers residents fresh coffee and sweets (i.e., not full</li> </ul> </li> </ul>
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	<p>meals) throughout the day (until 800PM)</p> <ul style="list-style-type: none"> <li>○ The coffee/juice machine is operational at all times</li> <li>● One of the challenges with the café is that although there are 300 mugs in circulation, they often go missing <ul style="list-style-type: none"> <li>○ Perhaps a solution would be to have branded Schlegel Villages paper cups (with lids) available in the café for people who want to take their beverage elsewhere in the Village</li> </ul> </li> </ul> <p style="text-align: right;"><b>ACTION: CO-CHAIRS</b> to discuss the possibility of having branded Schlegel Villages paper cups with the support office team and report back to the next SAT meeting</p> <p><b>** TIP **</b></p> <ul style="list-style-type: none"> <li>● Sometimes residents become impatient when the dining room team is not able to get them coffee fast enough in the morning <ul style="list-style-type: none"> <li>○ Winston Park (Retirement Home) has had good luck putting all of the coffee supplies out on a table in the dining room and encouraging residents to prepare their own coffee as they come into the dining room</li> </ul> </li> </ul>
<p>5.2 Flexible dining highlights from the Pioneer Network Meeting (Yvonne Singleton)</p>	<p><b>A. PROVIDENCE MOUNT ST. VINCENT (“THE MOUNT”)</b></p> <ul style="list-style-type: none"> <li>● Yvonne went on a site visit of Providence Mount St. Vincent (“The Mount”) during the Pioneer Network meeting</li> <li>● The Mount is community that is home to 400 older adults and is made up of assisted living, skilled nursing and short stay rehabilitation living options</li> <li>● The community makes the following promise to its residents:</li> </ul> <p style="text-align: center;"><i>“As a resident, you will be treated with dignity and respect and will be empowered to work hand in hand with our staff to develop a plan of care that supports you, fits your lifestyle and honours your individual preferences”</i></p> <p><b>B. SNACKTIVITIES</b></p> <ul style="list-style-type: none"> <li>● <i>Snacktivities</i> is a program that focuses on the opportunities that flexible dining presents <ul style="list-style-type: none"> <li>○ Country kitchens are set up with the tools that are necessary to support flexible dining (e.g., blender, juicer, etc) and to promote a warm, inviting environment (e.g., dining services team members are called “hosts”)</li> </ul> </li> <li>● The Mount is moving away from using canned supplements for its residents – they are expensive and are often difficult to digest</li> <li>● Instead, they are encouraging residents to assist in creating their own “smoothies” <ul style="list-style-type: none"> <li>○ There are many options for what ingredients can be incorporated into the smoothies (e.g., Carnation Instant Breakfast, fresh/frozen fruit, spinach, yogurt, left-over pie for residents with high-calorie needs)</li> <li>○ There are also menu cards available if residents want to select a “standard” blender drink</li> <li>○ Team members receive their food handlers certificates (part of</li> </ul> </li> </ul>

	<p>their mandatory training) which allows them to provide cross-functional support – residents can have a blender drink whenever they would like one</p> <ul style="list-style-type: none"> <li>○ The blenders are located in the country kitchen and also on the nutrition cart</li> <li>● Team members at The Mount described how their dining services team members are able to engage residents in other activities (e.g., karaoke) since there is so much emphasis on providing cross-functional support – since everyone helps with all activities related to mealtimes (i.e., preparation, clean-up, etc.), dining services team members are free to help with other activities</li> </ul> <p><b>C. FACILITATING FLEXIBLE DINING</b></p> <ul style="list-style-type: none"> <li>● The Mount has personalized coffee mugs for each resident – these mugs are hung near the café and this system ensures that the mugs don’t get lost</li> <li>● Public health may be able to come to the Schlegel Villages to train team members to receive their food handler certificate</li> </ul> <p style="text-align: right;"><b>ACTION: CO-CHAIRS</b> to look into the process for public health to provide the food handlers training for Schlegel Villages team members</p>
<p>5.3 Flexible dining highlights from Taunton Mills (Maryann teBoekhorst)</p>	<p><b>A. CUSTOMIZING THE MEALTIME EXPERIENCE</b></p> <ul style="list-style-type: none"> <li>● The residents living in the Assisted Care neighbourhood at Taunton Mills are very diverse – some are very independent whereas others require 2-person transfers or assistance with eating</li> <li>● This diversity in the resident profile translates to the need to customize the mealtime experience to be meaningful for all residents <ul style="list-style-type: none"> <li>○ Some residents sit in front of the TV with TV tables</li> <li>○ Some residents have 2 plates in different places so they can move around throughout the meal</li> </ul> </li> <li>● Dining rooms don’t need to provide the “fine dining” atmosphere at all times <ul style="list-style-type: none"> <li>○ Marianne described the second floor dining room as being more “home-like” than “fine dining” – there is lots of laughter, singing (happy birthday), a long table at Thanksgiving, etc.</li> </ul> </li> </ul> <p><b>B. FOOD IS ALWAYS AVAILABLE</b></p> <ul style="list-style-type: none"> <li>● Some residents prefer to eat at “non-traditional” times</li> <li>● In order to ensure that they have enough to eat, the fridge in the Assisted Care Neighbourhood is always stocked with cold cuts, yogurts, cottage cheese, fruits, waffles, etc. <ul style="list-style-type: none"> <li>○ There are now approximately 20 residents who prefer a more “flexible” mealtime</li> </ul> </li> </ul> <p><b>** TIP **</b></p> <ul style="list-style-type: none"> <li>● Breakfast is served at 8:30AM in the main dining room, but there are some residents who want to eat earlier than that <ul style="list-style-type: none"> <li>○ To accommodate these residents, Dean put a crock pot in the café so that there is porridge available to residents who want</li> </ul> </li> </ul>

	<p>to have something to eat prior to the scheduled breakfast meal</p> <ul style="list-style-type: none"> <li>○ At other Villages, early-risers have a continental breakfast available</li> </ul> <p style="text-align: right;"><b>ACTION: VILLAGES</b> to consider asking residents “what time would you like to have breakfast” during the admission process instead of telling residents what time breakfast is served</p> <p><b>** TIP **</b></p> <ul style="list-style-type: none"> <li>• Marianne has had good success making fried eggs for residents right in the dining room – the residents enjoy watching their breakfast being prepared</li> </ul>
<p><b>6.0 LUNCH</b></p>	<p>Thank you very much to Emma’s for a delicious lunch!</p>
<p><b>7.0 PRESENTATION OF CONVERSATION CAFÉ FINDINGS</b></p>	<p>The following items are described in the sections that follow:</p> <ul style="list-style-type: none"> <li>7.1 Research project overview</li> <li>7.2 Conversation Café results</li> </ul>
<p>7.1 Research project overview</p> <hr/> <p style="text-align: right;"><i>Reference documents:</i></p> <p style="text-align: right;"><i>B. Carson Research Update</i></p>	<p>Jennifer described her doctoral research program to provide some additional context for the work that we have been doing together in the Villages.</p> <p style="text-align: right;"><i>Please refer to REFERENCE DOCUMENT B: CARSON RESEARCH UPDATE</i></p> <p>The primary purpose of Jennifer’s work is to facilitate, document and critique a culture change process in a long-term care and retirement living organization guided by Critical Participatory Action Research.</p> <p>Additional details about her research project can be found in REFERENCE DOCUMENT B: CARSON RESEARCH UPDATE</p>
<p>7.2 Conversation Café results</p> <hr/> <p style="text-align: right;"><i>Reference documents:</i></p> <p style="text-align: right;"><i>C. Conversation Café Data Summary</i></p>	<p>Jennifer Carson summarized the conversation café data. This summary is presented in REFERENCE DOCUMENT C: CONVERSATION CAFÉ DATA SUMMARY.</p> <p style="text-align: right;"><i>Please refer to REFERENCE DOCUMENT C: CONVERSATION CAFÉ DATA SUMMARY</i></p> <p>Some specific notes related to each question are listed in the sections that follow:</p> <p><b>A. QUESTION 1: PLEASE TELL ME ABOUT YOUR FAVOURITE TIME OF DAY AND YOUR LEAST FAVOURITE TIME OF DAY AT THE VILLAGE</b></p> <p><u>Additional notes:</u></p> <ul style="list-style-type: none"> <li>• We have a perception that residents want to be engaged all the time, but residents have told us that they also like to be alone – it is important</li> </ul>

that we distinguish between what the residents *actually* want as opposed to what we *think* they want

**\*\* TIP \*\***

- “Waking up too early” and “going to bed too early” would be good items for a fishbone (root cause analysis) exercise

**B. QUESTION 2: WHAT ADVICE WOULD YOU GIVE TO A NEW RESIDENT, FAMILY, TEAM MEMBER ON THEIR FIRST DAY**

Additional notes:

- There were no additional concepts discussed during the review of these results

**C. QUESTION 3: TAKE A MOMENT TO DREAM ABOUT THE NEIGHBOURHOOD YOU REALLY WANT. WHAT DOES THIS IDEAL NEIGHBOURHOOD LOOK LIKE? WHAT IS HAPPENING? WHAT 3 THINGS WOULD HELP US CREATE THIS IDEAL NEIGHBOURHOOD?**

Additional notes:

- There were no additional concepts discussed during the review of these results

**D. QUESTION 4: WHAT MAKES YOU HAPPY AT THE VILLAGE?**

Additional notes:

- There were no additional concepts discussed during the review of these results

**E. QUESTION TO FACILITATORS: DID ANYTHING SURPRISE YOU ABOUT HOW PEOPLE RESPONDED?**

Additional notes:

- There were no additional concepts discussed during the review of these results

**F. WHAT DO THESE FINDINGS TELL US ABOUT OUR CULTURE CHANGE JOURNEY?**

What we are doing well:

- We are making good progress towards empowering residents – residents provided a lot of good feedback during this process, which demonstrates that they feel empowered to share their ideas and feel that their feedback will actually make a difference
- The feedback that came out of the conversation cafés this year seems pretty consistent with the data that is coming out of the Quality of Life tool – we are hearing the same messages from multiple sources

Opportunities for improvement:

- How to honour residents’ choices (i.e., when to wake up, what/when to eat, etc.)

- How to engage in meaningful conversation that will help to balance everyone’s wishes (residents, families, team members)
- How to get to know the residents at a deeper level
  - Everyone has a hobby – find out what it is!
  - Wentworth Heights has been using the “paint a picture” tool to create profiles of each resident that are updated regularly and are kept in the PCA flow sheet book

**ACTION: KRISTIE** to share the “paint a picture” tool with the SAT

#### G. NEXT YEAR’S CONVERSATION CAFÉS

- Here are some points to remember when planning next year’s conversation cafés:
  - The neighbourhood approach was very effective given the number of people who participated in the process
  - Some Villages enjoy facilitating their own conversation cafés whereas others prefer to invite another Village to facilitate the exercise
- When designing questions:
  - it is important that participants feel comfortable – try to avoid questions that “force” participants to identify challenges since they may feel reluctant to talk about something “bad”
  - It is important to create questions that aren’t too “conceptual” (i.e., a lot of team members and residents had trouble answering the “dream” question this year)

#### H. NEXT STEPS

- Jennifer will send the final summary document once she has an opportunity to add in the data from Sandalwood park

**ACTION: JENNIFER (CARSON)** to send final summary document of conversation café data

NOTE: REFERENCE DOCUMENT C IS THE FINAL VERSION OF THE RESULTS SUMMARY

- VATs will share the information to their Villages
  - Much of the feedback was about food services and recreation – it is important to present the information in a way that these groups won’t feel “singled out”
    - Focus on the team approach
    - Illustrates how important it is to support those two departments
    - 3<sup>rd</sup> year in a row that family has emphasized having a “really good time” and the importance of a really good social dining experience
- Take these issues to huddles in order to reinforce the idea of the using the team to find solutions (i.e., cross-functional teams)



<p><b>8.0 2013 VAT HIGHLIGHTS</b></p>	<p>The following items are described in the sections that follow: 8.1 Update from Village Advisory Teams</p>
<p>8.1 Update from Village Advisory Teams</p>	<p>The following descriptions outline some of the updates that the SAT members provided about the activity in their Villages.</p> <p><b>A. THE VILLAGE OF ERIN MEADOWS</b></p> <p><u>Conversation Cafés were a success!</u></p> <ul style="list-style-type: none"> <li>• The team at Erin Meadows reported that the conversation cafés were a highlight of the year for them <ul style="list-style-type: none"> <li>○ The format allowed them to increase participation, and family members joined team members in facilitating the discussions</li> <li>○ Team members were given the option of going to a different neighbourhood if they felt more comfortable speaking with someone who knew more (or less) about the situation on their home neighbourhood</li> </ul> </li> </ul> <p><u>Residents and team members are becoming involved in the interview process</u></p> <ul style="list-style-type: none"> <li>• Residents and team members have been involved in the hiring process for a new physician at the Village <ul style="list-style-type: none"> <li>○ One of the physicians commented that she liked the approach that EM was taking</li> <li>○ The emphasis of the interview became more about the non-clinical elements of the job</li> <li>○ The team felt that this was an effective way of sharing the EM “culture” with potential members of the Village team</li> </ul> </li> </ul> <p><u>Culture change week</u></p> <ul style="list-style-type: none"> <li>• Erin Meadows is held a culture change week that included some educational events, some contests/prizes as well as learning circles focused on the aspirations</li> <li>• The event was marketed to everyone in the Village, and there was participation from a large number of people representing different parts of the Village</li> <li>• As a result of the learning circle exercises, the President of the Residents’ Council got some feedback to incorporate learning circles into Residents’ Council meetings</li> </ul> <p><b>B. THE VILLAGE OF HUMBER HEIGHTS</b></p> <p><u>Developing the VAT</u></p> <ul style="list-style-type: none"> <li>• Over the course of 2013, the VAT at Humber Heights was “re-vamped” and the resultant committee incorporates perspectives from both LTC and RH</li> <li>• The VAT decided that meeting every month was too frequently, and so they decided to meet every second month instead</li> <li>• The Neighbourhood Coordinators are all members of the VAT, and they were each asked to invite a family member or resident from their neighbourhood</li> </ul>

- Each Neighbourhood Coordinator has also committed to implementing ideas that emerge from the meetings in their neighbourhoods

**\*\* TIP \*\***

- The VAT at Humber Heights asked each of the Neighbourhood Coordinators to invite a family member and/or resident from their neighbourhood to attend the VAT meetings, and they found that attendance rates improved

VAT Success!

- Grace is a resident at Humber Heights who helped with the conversation cafés this year
- She said that the experience of being involved in these conversations has helped her to “come to life” and begin to build relationships with other residents on the floor
- At the last VAT meeting, Grace acknowledged that being pushed out of her comfort zone has made her want to stay part of the committee, and she has also started volunteering around the Village
- Chantal is going to invite Grace to come to an upcoming SAT meeting to share her story and to build on this momentum

**C. THE VILLAGE OF SANDALWOOD PARK**

Building a sustainable VAT

- Sandalwood Park struggled over 2013 to maintain appropriate numbers as their VAT meetings, in spite of encouraging members to “bring a buddy” to the meetings
  - They have spoken about incorporating their neighbourhood coordinators and may roll this out in 2014

Aspiration t-shirts

- The VAT will be charging \$10 to residents, family members, and team members who would like to purchase a t-shirts promoting 2 of the Village’s aspiration statements
  - In addition to naming the aspiration, the t-shirts use the metaphor of a train and ask “readers” to “join our journey”

**D. THE VILLAGE OF TANSLEY WOODS**

VAT development

- The Tansley Woods VAT has experienced some losses over the year – some resident members have passed away, and a family member resigned from the team
  - The VAT continues to look for ways to integrate members from their new RH into the team

Plans for 2014

- Some plans for 2014 include:
  - Developing the woodworking shop more fully under the leadership of Cy Ridout
  - Developing t-shirts to promote the culture change journey
    - Team members are being asked to come up with

ideas about how to promote the culture change journey with the hopes of developing a “repository” of good ideas about how to promote the aspiration statements in the Village

## E. THE VILLAGE OF TAUNTON MILLS

### Challenges with sustaining a Village Advisory Team

- The VAT at Taunton Mills is “starting over” after losing both co-chairs
- The Village hasn’t had a lot of response from team members – they are seeing more family members expressing interest in being involved
  - Team members tend to leave the VAT because many feel guilty about leaving the neighbourhood for an hour – they don’t always feel supported by their team members who sometimes ask who is going to “do their job” while they leave the neighbourhood
  - Neighbourhood teams need to find ways that VAT members can leave the floor so that the committee can do meaningful work that will impact the quality of life for residents living in the neighbourhood
- The new VAT membership seems to be engaging in meaningful conversations

### **\*\* TIP \*\***

- Some Villages have found it easier to sustain VAT membership if they schedule meetings at a regular, predictable time (e.g., the first Wednesday of the month at 200PM) so that the neighbourhood teams aren’t surprised when someone leaves for a meeting

### Creative initiatives at the Village

- Some of the creative initiatives at the Village that have come out of the work of the VAT include:
  - Fundraising (i.e., 50/50 draw, BBQ)
  - Christmas sing-a-long where residents from both LTC and RH are asked to bring another resident and team members are encouraged to bring their children in order to build a sense of community in the Village
  - Carnival
  - Intergenerational activities (e.g., mother goose, brownies, etc.)
  - The Village is currently planning a scavenger hunt to take place in 2014 that will bring together residents from both LTC and RH

### Walk With Me

- Memos have gone out about the Walk With Me conference
  - Individuals who are interested in attending the conference are being asked to write a “blurb” about why they want to go to the conference
  - Those individuals selected to attend will be asked to join the VAT when they return

## F. THE VILLAGE OF WENTWORTH HEIGHTS

### Membership

- The membership of the Wentworth Heights VAT has remained relatively steady, and recently, 2 PSWs and 1 REC person have joined the team along with some new residents
- This VAT responds well to food incentives – “if you feed them, they will come”!

### **\*\* TIP \*\***

- Kristie commented that it is important to treat the members of the VAT well and that bringing food will encourage members to attend meetings!

### Aspirations

- Wentworth Heights has been looking at the following aspirations to date:
  - Flexible dining
  - Shared and meaningful activities
  - Flexible living
- In 2014, they will remove flexible dining from their list of aspirations to focus on and will add “resident empowerment” in its place

## G. THE VILLAGE OF WINSTON PARK

### Re-structuring the team

- Like some other VATs, the VAT at Winston Park went through re-structuring during 2013
  - Some residents passed away
  - Team members didn't stay for more than 1 meeting
- The Village finds it difficult to attract new members to the VAT, possibly because there is a perception that the VAT may not be as influential as originally thought
  - Both team members and residents often bring up the fact that the name of the “Memory Care Floor” has yet to be changed, in spite of repeated requests to the support office for feedback about potential names – there may be the sense that “nothing is going to change anyway”
  - Brad and Melanie are bringing the VAT to Tansley Woods to have lunch at Emma's and take a tour of the new retirement home, and during this visit, Laura Stokes-Crain has been invited to speak about the name change
- In 2014, all Neighbourhood Coordinators and the Hospitality Coordinator will be expected to attend VAT meetings in order to get perspectives from across the Village

### Aspirations

- One of Winston Park's aspirations for 2013 was “shared and meaningful activities”
  - Residents and team members created the 2014 fundraising “calendar girls” calendar where residents acted as models
  - The VAT decided that 50% of the profits from the calendars

	<p>will go to the Alzheimer’s Society, and the other 50% will go to Cancer research</p> <ul style="list-style-type: none"> <li>○ Melanie and Brad spoke about the close relationships that were built between residents and team members, and how residents felt empowered not only to model for the calendar, but also to select the charities that benefit from the proceeds</li> <li>● The team has been promoting the aspiration statements by conducting learning circles about the aspirations, and also by continuing with the “aspiration t-shirts” <ul style="list-style-type: none"> <li>○ In fact, team members will be supported in wearing their t-shirts this summer as long as they indicate how they will promote the aspiration</li> </ul> </li> </ul>
<b>9.0 ANNOUNCEMENTS AND OTHER UPDATES</b>	<p>The following items are described in the sections that follow:</p> <p>9.1 Research Reflection Retreat update</p> <p>9.2 Walk With Me conference and ambassadors update</p>
9.1 Research reflection retreat update	<p><u>Timing of the retreat</u></p> <ul style="list-style-type: none"> <li>● Jennifer has not received clearance through the Office of Research Ethics at UW to complete the formal interviews</li> <li>● She is hoping to receive approval in January, and the interviews are likely to take place in late February</li> </ul>
9.2 Walk With Me conference and ambassadors update	<p><u>Requirements</u></p> <ul style="list-style-type: none"> <li>● Villages are encouraged to send 2 ambassadors to the conference</li> <li>● If there are team members who are speaking as part of the conference, that Village may send 2 ambassadors <u>in addition to</u> the team members who are speaking</li> <li>● Villages need to send the names of the team members who will be attending the conference to Sherri Goldstone by January 10<sup>th</sup>, 2014  <b>ACTION: ALL</b> to send the names of their Walk With Me ambassadors to Sherri Goldstone (sherri.goldstone@schlegelvillages.com) by January 10<sup>th</sup>, 2014</li> </ul>
<b>10.0 OTHER ANNOUNCEMENTS AND UPDATES</b>	<p>The following items are described in the sections that follow:</p> <p>10.1 SAT meeting dates in 2014</p>
10.1 SAT meeting dates in 2014	<ul style="list-style-type: none"> <li>● Kristie is going to select dates for SAT meetings in 2014 and will send these dates to Sherri Goldstone to include in the 2014 operational calendar and to ensure that there are no conflicts with other meetings taking place at the same time  <b>ACTION: KRISTIE</b> to set SAT meeting dates for 2014 and send these dates to Sherri Goldstone</li> <li>● Once these meeting dates have been set, Kristie will send the meeting dates to the SAT members  <b>ACTION: KRISTIE</b> to send the meeting dates to the SAT members once they have been confirmed and are on the operational calendar</li> </ul>

### Appendix 8.3:

#### Schlegel Villages' Team Member Engagement Survey 2013 – Organization-Level Findings

This data is from 1,827 team members at 11 Villages (excludes AT data) = 69.94% response rate						
Question	Never/ Very Poor/ Strongly Disagree 1	Rarely/ Poor/ Disagree 2	Sometimes /Fair/ Neutral 3	Most of the time/ Good/ Agree 4	Always/ Strongly Agree/ Very Good 5	SV Mean Average Score
1. I would gladly refer a good friend or family member to Schlegel Villages as a great place to be a team member.	1.38%	2.81%	11.15%	29.36%	55.30%	4.34
2. I can achieve my career goals at Schlegel Villages.	3.03%	5.24%	19.11%	36.89%	35.72%	3.97
3. My contributions are valued at Schlegel Villages.	2.17%	6.85%	19.93%	37.14%	33.91%	3.94
4. I trust the leadership of Schlegel Villages.	1.66%	4.99%	20.42%	38.35%	34.57%	3.99
5. Team members are encouraged to participate in making decisions that affect their work.	2.11%	5.90%	21.65%	36.23%	34.11%	3.94
6. In my Village there is open, honest, two-way communication.	2.60%	7.47%	27.01%	39.46%	23.46%	3.74

7. I get the information, materials and equipment I need to do my job.	0.93%	4.72%	19.26%	45.12%	29.97%	3.98
8. My Village does a good job of contributing to the communities in which we live and work.	0.84%	2.04%	12.18%	43.55%	41.39%	4.23
9. At my Village we care about quality.	0.39%	2.09%	10.41%	31.40%	55.70%	4.40
10. I would be happy for my friends and family to live at Schlegel Villages.	3.08%	3.30%	17.08%	40.87%	35.67%	4.03
11. I have a best friend in the Village.	3.92%	8.76%	34.50%	32.11%	20.71%	3.57
12. I find that my values and Schlegel Villages' values are very similar.	1.61%	2.62%	17.65%	46.88%	31.24%	4.04
13. People on my team cooperate to get the job done.	0.99%	4.07%	14.53%	44.19%	36.21%	4.11
14. I feel appreciated within my team for the work I do.	2.05%	4.98%	16.75%	46.93%	29.30%	3.96
15. My supervisor models our organizational values.	2.02%	4.31%	16.63%	45.58%	31.47%	4.00
16. I understand Schlegel Villages' overall mission and aspirational goals.	0.39%	0.11%	5.34%	46.92%	47.25%	4.41

17. I trust my leader. My leader trusts me. (Trust is confidence in the honesty and integrity of another person.)	1.70%	3.29%	11.74%	29.95%	53.32%	4.30
18. My leader shows compassion. (Compassion means caring about someone else; showing concern and empathy.)	0.99%	3.13%	11.90%	30.39%	53.59%	4.32
19. My leader contributes to an environment of stability. (Stability is a feeling of values being firmly established, sensible, not easily upset or disturbed.)	1.43%	3.24%	13.88%	35.87%	45.58%	4.21
20. My leader creates a sense of hope. (Hope is the belief that tomorrow will be better than today.)	1.76%	4.99%	15.91%	31.76%	45.58%	4.14
21. I trust my leader. My leader trusts me. (Trust is confidence in the honesty and integrity of another person.)	1.70%	3.18%	12.10%	32.20%	50.82%	4.27
22. My leader shows compassion. (Compassion means caring about someone else; showing concern and empathy.)	1.10%	2.63%	11.39%	29.90%	54.98%	4.35



<p>23. My leader contributes to an environment of stability. (Stability is a feeling of values being firmly established, sensible, not easily upset or disturbed.)</p>	1.15%	3.01%	11.72%	35.49%	48.63%	4.27
<p>24. My leader creates a sense of hope. (Hope is the belief that tomorrow will be better than today.)</p>	1.15%	4.55%	12.87%	33.24%	48.19%	4.23

## Appendix 9.1:

### Possible Questions for Reflection Interviews

#### Preparation for Your Interview (Possible Reflection Questions)

##### Current and Former Support Advisory Team Members

Thank you for your interest and willingness to participate in the interview component of my study, *Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research*. The purpose of these telephone interviews is to gain a better understanding of Schlegel Villages' culture change journey from the perspectives of Village members, including those with direct and indirect involvement. A summary of findings resulting from these interviews will be shared at an upcoming research reflection retreat with members of Schlegel Villages' Support Advisory Team, Support Office Team, and other invited participants.

Your interview is scheduled on: \_\_\_\_\_ at: \_\_\_\_\_ AM / PM

You asked me to call you at the following telephone number: \_\_\_\_\_

Your interview will not involve a predetermined list of questions. Instead, it is my hope that you and I will engage in a **shared conversation** about your experiences and perceptions regarding culture change and Village life. However, to help us warm up and set the stage for a good conversation, I will ask you to **select 3 questions from Table 1 and 3 questions from Table 2** to respond to during your interview.

Concepts, ideas and other experiences that emerge from these initial questions will then be used to prompt further discussion, so your interview becomes more focused and tailored to your experiences.

Lastly, I have included a list of Schlegel Villages' aspiration statements for reference (Table 3), in case any come up during our conversation.

I look forward to talking to you and learning from your experiences. Please let me know if you have any questions. Thank you for participating.

Jennifer Carson, PhD Candidate, Aging, Health and Well-Being, University of Waterloo  
Email: [jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)

**Please select 3 questions from Table 1 to respond to during your interview.**

Table 1. Possible Process-Oriented Reflection Questions (adapted from Dupuis, et al., 2012)

<p><b><i>Connecting and Committing</i></b></p> <ul style="list-style-type: none"> <li>• What stakeholder groups (e.g., residents, family members, frontline team members, leadership team members, etc.) were represented on the Support Advisory Team (SAT) and what impact do you think that had on our culture change journey?</li> <li>• What stakeholder groups, if any, were missing? If any were missing, why do you think they were missing and what impact do you think that had on our culture change journey?</li> <li>• Please tell me about your experience as a member of the SAT and describe the extent to which you were meaningfully engaged. What could we have done to better support your participation?</li> <li>• How committed were SAT members to our culture change journey? How did you know if they were committed or not? What role, if any, does commitment play in the culture change process?</li> </ul>
<p><b><i>Creating a Safe Space</i></b></p> <ul style="list-style-type: none"> <li>• How would you describe your level of comfort at SAT meetings? What specific things were done to make you feel comfortable/safe/included? What further efforts, if any, would have been helpful?</li> <li>• Did you develop any relationships with other members of the SAT? If so, please describe how those relationships developed and the role they played in your overall experience.</li> <li>• What further efforts, if any, would have helped us develop and nurture supportive relationships on the SAT?</li> </ul>
<p><b><i>Valuing Diverse Perspectives</i></b></p> <ul style="list-style-type: none"> <li>• In what ways were you supported in sharing your perspectives and ideas at SAT meetings and throughout our culture change process?</li> <li>• What further efforts, if any, would have helped you feel that your ideas, perspectives and contributions were valued?</li> <li>• How did we work to resolve differences of opinion at SAT meetings? What further efforts, if any, would have been helpful?</li> <li>• How did hearing diverse perspectives at SAT meetings influence our culture change process?</li> </ul>
<p><b><i>Establishing and Maintaining Open Communication</i></b></p> <ul style="list-style-type: none"> <li>• Do you feel that you were given the opportunity and time to contribute at SAT meetings? What further efforts, if any, would have been helpful?</li> <li>• How would you describe our communication on the SAT?</li> <li>• How was information shared with SAT members throughout our culture change process?</li> <li>• What further communication strategies, if any, would have been helpful either at or between SAT meetings?</li> </ul>
<p><b><i>Conduct Regular Reflection and Dialogue</i></b></p> <ul style="list-style-type: none"> <li>• At SAT meetings, how did we critically reflect on our culture change process in terms of what was working well and what was not working well and what new actions to take?</li> <li>• What opportunities were you given to provide your reflections on our culture change process? What role do you think these reflections played in our culture change journey?</li> </ul>

- Did we build regular reflection and dialogue into each SAT meeting? If so, how effective were our efforts? What further efforts would have been helpful?

**Please select 3 questions from Table 2 to respond to during your interview.**

Table 2: Possible Impact-Oriented Reflection Questions (adapted from Kemmis & McTaggart, 1988)

- What would you say if someone asked to you tell them the story of Schlegel Villages' culture change journey since the Fall of 2009?
- What are a few of your favourite stories from our culture change journey and what lessons can we take from those stories?
- What, if anything, has changed as a result of our culture change efforts? What do you think helped influence or support these changes?
- What do you think is the most significant change that has resulted from our culture change journey?
- Tell me about one of the aspirations your Village has worked actively to promote. What success has been achieved? What further changes do you think are necessary to promote this aspiration and what would help enable those changes?
- What were some of challenges we encountered on our culture change journey? Why do you think those challenges exist?
- What should our next steps be on our culture change journey?
- What advice or 'lessons learned' would you share with another organization wishing to embark on a culture change journey?
- What are three words you would use to describe our culture change journey?
- Which aspiration do you feel we've made the most/least progress on as an organization? What do you think has influenced that outcome?
- What practices, if any, improved as a result of our culture change process? How did they improve? What, if anything, are we 'doing' in a new or different way?
- What disagreements currently exist in the use of certain practices among people in your Village, or among people in the organization? (For example, perhaps some team members support residents in waking up when they want to wake up, while others believe all residents should wake-up in time for breakfast at 8 AM.)
- Has your work/living environment changed as a result of our culture change process? If so, how has it changed?
- What changes, if any, have you noticed in relation to language, words or phrases as a result of our culture change process? What are we 'saying' that is new or different?
- What disagreements currently exist in the use of words and language among people in your Village, or among people in the organization? (For example, perhaps some people say 'unit' or 'home area' while others say 'neighbourhood')
- What changes, if any, have been made in Schlegel Villages' organizational structure, at either an organizational- or Village-level, to help us achieve our culture change goals and aspirations? How are we 'relating' to each other differently, if at all? (For example, have there been any changes to our organization chart; any new positions created, eliminated, or changed; any new reporting lines; or any new leadership philosophies?)

- Have you worked to personally change any of your language, practices or social relationships as a result of our culture change journey? If so, could you please offer a description? Are there any areas in which you would like to continue making improvements?
- What contradictions currently exist, if any, between the things we say and the things we do? In other words, are we talking the talk *and* walking the walk?

Table 3. Schlegel Villages' Aspiration Statements

**Promote cross-functional teams**

In our Village, *all* team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.

**Create opportunities for meaningful and shared activities**

Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize that the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.

**Connect research and innovation to Village life**

At our Villages, we effectively communicate with all Village stakeholders (residents, families, team members and policy makers) the results and implications of research on aging through various channels including weekly communiqués to Village team members on topics affecting our residents, face-to-face presentations and electronic and digital resources. Our research communication plan engages the Villages in the research process by integrating research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.

**Offer flexible living**

At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all staff about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.

**Foster authentic relationships**

At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.

**Honour diversity in Village life**

Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.

**Promote resident empowerment**

Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents' right to choose. Our residents are our leaders.

**Offer flexible dining**

Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents' abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.

## Preparation for Your Interview (Possible Reflection Questions)

### Organization Members with Direct Involvement

Thank you for your interest and willingness to participate in the interview component of my study, *Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research*. The purpose of these telephone interviews is to gain a better understanding of Schlegel Villages' culture change journey from the perspectives of Village members, including those with direct and indirect involvement. A summary of findings resulting from these interviews will be shared at an upcoming research reflection retreat with members of Schlegel Villages' Support Advisory Team, Support Office Team, and other invited participants.

Your interview is scheduled on: \_\_\_\_\_ at: \_\_\_\_\_ AM / PM

You asked me to call you at the following telephone number: \_\_\_\_\_

Your interview will not involve a predetermined list of questions. Instead, it is my hope that you and I will engage in a **shared conversation** about your experiences and perceptions regarding culture change and Village life. However, to help us warm up and set the stage for a good conversation, I will ask you to **select 6 questions from Table 1** to respond to during your interview. Concepts, ideas and other experiences that emerge from these initial questions will then be used to prompt further discussion, so your interview becomes more focused and tailored to your experiences.

Lastly, I have included a list of Schlegel Villages' aspiration statements for reference (Table 2), in case any come up during our conversation.

I look forward to talking to you and learning from your experiences. Please let me know if you have any questions. Thank you for participating.

Jennifer Carson, PhD Candidate, Aging, Health and Well-Being, University of Waterloo, Email: [jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)

**Please select 6 questions from Table 1 to respond to during your interview.**

Table 1: Possible Impact-Oriented Reflection Questions (adapted from Kemmis & McTaggart, 1988)

- What would you say if someone asked to you tell them the story of Schlegel Villages' culture change journey since the Fall of 2009?
- What are a few of your favourite stories from our culture change journey and what lessons can we take from those stories?
- What, if anything, has changed as a result of our culture change efforts? What do you think helped influence or support these changes?
- What do you think is the most significant change that has resulted from our culture change journey?
- Tell me about one of the aspirations your Village has worked actively to promote. What success has been achieved? What further changes do you think are necessary to promote this aspiration and what would help enable those changes?
- What were some of challenges we encountered on our culture change journey? Why do you think those challenges exist?
- What should our next steps be on our culture change journey?
- What advice or 'lessons learned' would you share with another organization wishing to embark on a culture change journey?
- What are three words you would use to describe our culture change journey?
- Which aspiration do you feel we've made the most/least progress on as an organization? What do you think has influenced that outcome?
- What practices, if any, improved as a result of our culture change process? How did they improve? What, if anything, are we 'doing' in a new or different way?
- What disagreements currently exist in the use of certain practices among people in your Village, or among people in the organization? (For example, perhaps some team members support residents in waking up when they want to wake up, while others believe all residents should wake-up in time for breakfast at 8 AM.)
- Has your work/living environment changed as a result of our culture change process? If so, how has it changed?
- What changes, if any, have you noticed in relation to language, words or phrases as a result of our culture change process? What are we 'saying' that is new or different?
- What disagreements currently exist in the use of words and language among people in your Village, or among people in the organization? (For example, perhaps some people say 'unit' or 'home area' while others say 'neighbourhood')
- What changes, if any, have been made in Schlegel Villages' organizational structure, at either an organizational- or Village-level, to help us achieve our culture change goals and aspirations? How are we 'relating' to each other differently, if at all? (For example, have there been any changes to our organization chart; any new positions created, eliminated, or changed; any new reporting lines; or any new leadership philosophies?)
- Have you worked to personally change any of your language, practices or social relationships as a result of our culture change journey? If so, could you please offer a description? Are there any areas in which you would like to continue making improvements?
- What contradictions currently exist, if any, between the things we say and the things we do? In other words, are we talking the talk *and* walking the walk?



Table 2. Schlegel Villages' Aspiration Statements

**Promote cross-functional teams**

In our Village, *all* team members are engaged with every aspect of resident life by fostering collaboration through leadership, coaching, mentoring, education and critical reflection within each neighbourhood.

**Create opportunities for meaningful and shared activities**

Life purpose is achieved in each of our Villages through daily life filled with meaningful and shared activities. Our residents, family members, team members, volunteers and community partners engage in a vibrant Village life through mutual experiences and learning. We recognize that the most natural activity can provide fulfillment and growth. We create opportunities for meaningful and shared activities by giving permission to each other to explore new activities with our residents. We also educate everyone on the importance of community living and support residents in defining what activities are meaningful to them.

**Connect research and innovation to Village life**

At our Villages, we effectively communicate with all Village stakeholders (residents, families, team members and policy makers) the results and implications of research on aging through various channels including weekly communiqués to Village team members on topics affecting our residents, face-to-face presentations and electronic and digital resources. Our research communication plan engages the Villages in the research process by integrating research results into Village policies and practices. At the same time, it integrates research results into professional development programs for staff and into College and University curricula. This research communication plan increases the profile of the Villages to government, LHINs, prospective residents, the research community and the general public. As a result, residents, families and team members are informed, involved in, and excited about the culture of innovation within the Villages.

**Offer flexible living**

At our Villages we offer flexible living for each resident. Flexible living means the freedom for residents to choose what they want, when they want it, and how they want it, whether it is a bath, a recreational program or any other aspect of daily life. Our commitment to flexible living is made possible through educating all staff about the importance of promoting and respecting individuality. Residents are supported to make self-directed decisions regarding all aspects of daily life. As such, our systems and practices literally flex to support residents in achieving their individual preferences.

**Foster authentic relationships**

At our Villages, authentic relationships begin by knowing each other personally and are fostered through mutual respect. Authentic relationships occur when Village members are present with each other, and they flourish when we honour the unique personalities, contributions and life stories of every Village member.

**Honour diversity in Village life**

Our Village is a recognized community of acceptance. Everyone is consulted, included and respected in their spiritual, cultural and lifestyle choices. We offer a full range of programs and services for achieving individual life purpose within our diverse community.

**Promote resident empowerment**

Our Villages understand that empowerment is a fundamental human right. Our empowered residents are supported by team members and families in fulfilling their life purpose. This is supported by education, knowing each resident as an individual, listening, learning and unconditionally supporting our residents' right to choose. Our residents are our leaders.

**Offer flexible dining**

Our Villages are celebrated as industry leaders for our flexible dining program. Our flexible dining honours the residents' abilities to make choices regarding all aspects of dining including mealtimes and food choices. Our flexible dining invites the broader community to the table, ensuring plenty of room for families, friends, visitors and team members to share in the ritual of eating together. Our homemade and fresh baked meals are tailored to honour individual preferences, and our dining services are offered with care and dignity, ensuring a comfortable and enjoyable experience for each person.

## Appendix 9.2:

### Reflection Interview Information Letter

#### **Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research**

#### **INFORMATION LETTER FOR INVITED INTERVIEW PARTICIPANTS**

**University of Waterloo**

**Doctoral Candidate and Student Investigator: Jennifer Carson**

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You are invited to participate in the interview component of a participatory research study that has taken place at Schlegel Villages since September of 2009. I am conducting this study as a part of my PhD degree in Aging, Health and Well-Being at the University of Waterloo under the supervision of Dr. Sherry Dupuis. I would like to provide you with more background information about my study and what your involvement would entail if you decide to participate in the interview component, designed to help my research partners and I reflect on and critique our process and its impacts.

**Please read the following information carefully and take your time to make the right decision for you.**

If you have any questions about the consent process or my study, in general, please contact me:

**Jennifer Carson**

Doctoral Candidate, Aging, Health and Well-Being

University of Waterloo

775-657-8857 (home)

775-412-1581 (mobile)

[jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)

## PURPOSE OF THE STUDY

There are nearly 18,000 long-term care (LTC) homes in North America, including more than 600 in Ontario. The overwhelming majority reflect a model of care that often limits the freedom, rights, relationships, and quality of life of all those involved, especially the residents. Today, there is agreement that deep changes are needed across the continuum of aging services, but more specifically within LTC homes, as we progress towards social models of living that promote resident-centered care and services, meaningful engagement in decision making, strong relationships, and dignified and flexible workplace practices. This shift is commonly known as ‘culture change’ and its aim is to support the highest quality of life for all those involved (Chapin, 2010).

The primary purpose of my research is to facilitate, document and critique an organization-wide culture change process within Schlegel Villages which actively involves key stakeholders, including residents, family members and team members, as my research partners. My primary research partners are also known as Schlegel Villages’ Support Advisory Team. The aim of my research is to explore how and the extent to which a culture change process enables residents, family members and team members of Schlegel Villages to make desired changes. In 2010, these ‘desired changes’ were collaboratively identified and developed into a set of 8 aspiration statements by 180 Village members at an Appreciative Inquiry Summit. These aspirations focus on:

- resident empowerment
- flexible living
- meaningful and shared activities
- cross-functional teams
- authentic relationships
- honouring diversity
- flexible dining, and
- connecting research and innovation to Village life.

The aim of my research is to understand how and the extent to which Schlegel Villages’ culture change process enabled Village members to achieve these aspirations. The **primary research question** of my study is:

- In what ways has our culture change process changed the practice patterns of: language and discourses (the things we say), activities and practices (the things we do), social relationships and forms of

organization (how we relate to one another and as an organization as a whole)?

Then, if things have changed as a result of our process, it is important to understand what, in fact, about our process supported those changes. Or, by contrast, if things have not changed as a result of our process, then it is important to understand what, in fact, may have prevented us from making desired changes. Therefore, in addition to critiquing the impacts of our process, my research partners and I will reflect on the process itself.

### **PURPOSE OF THE INTERVIEW COMPONENT OF THIS STUDY**

At this point, our culture change journey has been facilitated and documented. Now it is time for my research partners and I to engage in a collaborative reflection and critique of our work to date – to see what worked, and what did not work, and consider reasons why – as we chart a course for the future and share the story of our work and recommendations with other organizations through the development of a culture change guidebook. Our critique involves two methods: 1) individual interviews with my research partners and other key stakeholders, and 2) an interactive, one-day, research reflection retreat. **This information letter is an invitation to participate in the interview component of our research reflection and critique.**

### **SIGNIFICANCE AND THE NEED FOR THE STUDY**

While several thousand LTC homes have experimented with culture change, to date, few have truly transformed. The Canadian Healthcare Association (CHA) (2009) reports:

Unfortunately, the institutional model is still evident today though few homes admit it. Mission, vision and values statements speak about individualized approaches to care and empowering stakeholders, but when you strip away the language and move past the colourful drapes, pets, and carefully-placed personal belongings, little has changed... (p. 24)

As such, the CHA identifies culture change as a “national priority” (p. 27).

In addition to its direct impact on Schlegel Villages, my study holds potential implications for the wider field of LTC and retirement living as we demonstrate the use of a participatory approach as a useful culture change strategy. Upon completion of this study, my research partners and I will share the story of our culture change journey with the wider field, including our reflections and recommendations, through a culture change guidebook produced in partnership with the Schlegel-University of Waterloo Research Institute for Aging (RIA).

*In summary*, “culture change [in LTC] is an ongoing, holistic journey that includes re-examining values, beliefs, attitudes, language, practices and policies and exploring a range of efforts needed to transform the culture into a community where everyone thrives” (Dupuis, Carson, & George, 2013). But little is known about how to facilitate and sustain culture change in LTC settings. My research aims to shed light on questions surrounding culture change by conducting and critiquing a culture change journey within one LTC organization and identifying specific strategies and processes that could be used to support similar culture change initiatives.

### **WHO IS ELIGIBLE TO PARTICIPATE IN THIS STUDY?**

Potential participants in the interview component of this study include residents, family members and team members affiliated with Schlegel Villages. These interviews will directly involve my research partners, members of Schlegel Villages’ Support Advisory Team (past and present). These interviews will also directly involve other key stakeholders from Schlegel Villages, including consenting residents, family members, team members, and senior leaders/owners. All participants must be individually competent to legally consent to directly participate in this study.

### **WHAT WILL I BE ASKED TO DO?**

Participation in this study is voluntary. If you do not want to participate in this study, then simply do not return a signed consent form. There will be no consequences resulting from your decision to not participate. If you would like to participate, then please return a signed consent form with your contact information. You will then be contacted to schedule a **telephone interview**

lasting up to one hour, conducted by myself, Jennifer Carson (PhD Candidate/Researcher). During your interview, you will be asked about your perspectives and experiences related to the culture change process currently underway at Schlegel Villages, and/or about Village life, in general. You do not need to know anything specific about Schlegel Villages' culture change journey in order to participate. Any information you choose to share about your experience as a resident, family member, team member, or senior leader/owner is highly valued, appreciated, and helpful in fulfilling the aims of this study.

Upon your consent, I will ask you to review a list of possible interview questions (please see list of possible interview questions). You will be asked to select 6 questions from the list of possibilities for us to explore during your interview. This will help us get the conversation started and perhaps identify some interesting discussion topics that are relevant to your experiences at Schlegel Villages.

With your permission, your individual telephone interview will be audio recorded and transcribed to ensure the accuracy of your comments and responses. Your name will not appear in any report resulting from this study without your expressed, written permission.

### **HOW MUCH TIME WILL THIS PROJECT TAKE?**

It is expected that your participation in an interview for this study will take approximately one hour.

### **WHAT ARE THE POTENTIAL BENEFITS ASSOCIATED WITH MY PARTICIPATION?**

This study, with its participant-centred priorities, has many demonstrated and anticipated benefits to participants at all levels of participation. Due to the participatory nature of this project, those with **direct involvement in Schlegel Villages' culture change process, including this interview component**, have the opportunity to take an active role in improving the experience of living and/or working at Schlegel Villages. It is well documented that participatory research empowers and enables groups of people to generate effective and sustainable solutions to their practical, everyday problems. Also, because the story of our culture change journey will be documented and shared, those who

participate in this study have an opportunity to potentially affect changes in the wider field. Furthermore, engaging in such a participatory process may also foster several inter- and intra-personal benefits, including:

- improved communication, listening, trust, understanding, and relationships;
- increased sense of personal and collective empowerment;
- increased feelings of being supported and validated;
- increased comfort and confidence to take risks, experiment with new ideas and make changes;
- increased team-building and teamwork;
- improved capacity to work as inquirers both individually and collectively;
- increased opportunities and capacity for continuous learning;
- increased opportunities for disclosure and self-expression; and
- increased opportunities to expose and denounce social injustice.

The second level of participation involves **participation in the interview component of this study, but with indirect or no involvement in Schlegel Villages' culture change process**. There are also anticipated benefits to participants at this level of participation. First, each participant will have the opportunity to contribute to future improvements at Schlegel Villages, and to know their contributions are greatly valued, as my research partners and I draw on what we learn from each interview to help us continue our work to improve the experience of living and/or working at Schlegel Villages and beyond. Secondly, each interview will be facilitated in an informal, conversational style in which you will have the opportunity to ask questions and learn more about Schlegel Villages' culture change journey or the culture change movement, in general. My hope is that we will enjoy learning from and with each other during the interview process.

### **ARE THERE ANY RISKS ASSOCIATED WITH MY PARTICIPATION?**

There are no known risks associated with participating in this study.

## **WHAT HAPPENS IF I WANT TO WITHDRAW FROM THE STUDY?**

Any participant is able to withdraw from this study at any time, as participation is voluntary. If at any time, including after the interview and during the data analysis phase, you would like to withdraw from this study, you may contact me, Jennifer Carson, and request that your responses be omitted. Similarly, during the interview process, if there are any questions that you choose not to answer, you may simply decline and request to skip to a different question. There will be no consequences resulting from your decision to not participate. This means that your decision to participate in this study, as well as your decision to withdraw at any time, will not affect your or your family member's current or future care or your current or future employment at Schlegel Villages.

## **HOW WILL YOU ENSURE CONFIDENTIALITY?**

Due to the collaborative and participatory nature of this project, my research partners at Schlegel Villages and I share ownership of all knowledge produced as a part of our process. In essence, this is *our* study and all participants have made and/or will make significant contributions. As such, all participants will have the opportunity to be identified and credited for their contributions throughout the process, including the interview component. However, if you would prefer your contributions to remain confidential, you may select a pseudonym (a made-up name) and your contributions will remain anonymous.

All study and interview participants will have the option to be identified either by:

- 1) name, Village, role, and specific position, or by
- 2) pseudonym (a name chosen by you) and role only (i.e., resident, family member, or team member) but not by specific position or Village affiliation.

Please understand that if you choose to be identified by name, this means any of your responses could potentially be made public with attribution to you.



Upon obtaining consent, all interviews will be digitally recorded and maintained on a password-protected computer in a restricted office in my home. I will then transfer password-protected and encrypted files to a transcriptionist and ask that all names and other identifiers be either maintained or removed as per each interviewee's signed consent form.

All data gathered during this study, including interview transcripts, will be retained in a locked cabinet in a restricted office in my home for five years and then destroyed. I will also follow the University of Waterloo's IST data security policies. I will provide copies of files, identifiable or unidentifiable as per the informed consent anonymity and confidentiality designation selected by each participant, upon request, to my primary research partners, Schlegel Villages' Chief Operating Officer, Bob Kallonen, and/or to the RIA's Vice-President, Josie d'Avernas. I will take great care to ensure that the identity of anyone who wishes to remain anonymous is protected and that any possible identifiers are removed before any files are turned over to Schlegel Villages/RIA.

All consent forms will be collected, maintained and stored in a locked file cabinet in a restricted office in my home.

### **WILL I BE PAID FOR PARTICIPATING IN THIS STUDY?**

All participation in this study is voluntary. If you are a Schlegel Villages' team member, Schlegel Villages will pay for any costs associated with your participation in this study as per your regular hourly wage or salary. If you are a resident and family member of Schlegel Villages, you will not be financially compensated for your involvement.

### **HOW WILL I LEARN ABOUT THE RESULTS OF THE STUDY?**

This ongoing collaboration will result in the development of a comprehensive, multi-media guidebook that will detail the story of our culture change journey and provide recommendations for other organizations based upon our reflections. This guidebook will acknowledge Schlegel Villages and the RIA as my research partners, identifying any individuals who wish to be identified by name as per the informed consent anonymity and confidentiality designation selected by you. Each Village will be provided with a complimentary copy of

the guidebook. In addition, I will provide summary report for possible inclusion in each Village's monthly newsletter, to be determined by each Village.

**WHO CAN I CONTACT IF I HAVE QUESTIONS?**

Jennifer Carson  
Doctoral Candidate  
Aging, Health and Well Being  
University of Waterloo  
775-657-8857 (home)  
775-412-1581 (mobile)  
jdcarson@uwaterloo.ca

**HAS THE PROJECT RECEIVED CLEARANCE FROM A RESEARCH ETHICS BOARD?**

This project has been reviewed by, and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#: 19691). Any comments or concerns can be addressed to the Director, Maureen Nummelin, at 519-888-4567, Ext. 36005 or by e-mail at maureen.nummelin@uwaterloo.ca.

## Appendix 9.3:

### Reflection Interview Consent Form

#### **Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research**

#### **CONSENT FORM FOR INTERVIEW PARTICIPANTS**

#### **University of Waterloo**

**Please read the following statement, designate your preferences as indicated, and sign below, if you agree that you fully understand the project and are willing to serve as an interview participant.**

I have read the information presented in the information letter about the culture change participatory research study being conducted by Jennifer Carson, a doctoral candidate in Aging, Health and Well-Being at the University of Waterloo, including the interview component. I was offered the opportunity to ask any and all questions that I had regarding my participation in this study and feel I have received detailed answers sufficient to fully inform me of the process, content, risks, and benefits of participation. I understand that my participation is voluntary and that I may withdraw from this study at any time without penalty.

I understand that this project was reviewed by and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#: 19691). Any comments or concerns can be addressed to the Director, Maureen Nummelin, at 519-888-4567, Ext. 36005 or by e-mail at [maureen.nummelin@uwaterloo.ca](mailto:maureen.nummelin@uwaterloo.ca).

**Please review and indicate your preference in each of the areas on the following page.**

**Preference One: Interview Recording:** I am aware that I have the option of allowing my telephone interview to be recorded and transcribed to ensure an accurate representation of my responses.

*I agree to have my telephone interview recorded and transcribed:*

- YES       NO

**Preference Two: Confidentiality:** I understand that because this is a highly collaborative research project in which participants are considered not only participants, but also research partners, participants are being given the option to be 1) acknowledged for their contributions, being identified by name, Village, role and specific position, or 2) to remain anonymous, being identified by pseudonym (i.e., a made up name) and role only (e.g. resident, family member, team member).

*If any comments of mine are included in reports and/or publications resulting from this study, I prefer to be identified:*

- By name, Village, role and specific position: Please provide this information below:*

Name: \_\_\_\_\_

Village: \_\_\_\_\_

Role (please circle): team member resident family member  
other

Position (for team members): \_\_\_\_\_

**OR**

- By pseudonym (i.e., a made up name) and role only. Please write your preferred pseudonym and role below:*

\_\_\_\_\_

**Preference Three: Research Publication:** I am aware that excerpts from this interview may be included (either with me identified or confidentially, per my stated preference above) in reports and/or publications that result from this study, including: Jennifer Carson’s dissertation, academic (peer-review) publications, and practice guides/toolkit publications.

*I agree to have my responses included in publications resulting from this study, according to my stated confidentiality preference:*

YES       NO

**Study Consent:**

By signing this consent form, I do not agree to waive any legal rights or release the researcher or institution from their legal and professional duties.

*With full, informed knowledge of all content outlined in the informational letter accompanying this statement, I agree, of my own free will, to participate in this study.*

YES       NO

---

*Participant Name (please print):*

\_\_\_\_\_

*Participant Signature:*

\_\_\_\_\_

*Date Signed:*

\_\_\_\_\_

*Participant Email:*

\_\_\_\_\_

*Participant Telephone Number:*

\_\_\_\_\_

---

Please return your signed informed consent form to me, Jennifer Carson, PhD Candidate, one of the following ways:

1) You can sign, scan and **email** it to me at:

[jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)

*or*

2) You can sign and return it to me via the RIA in the **inter-office envelop** provided by taking your sealed envelop to your Village's administrative office and asking the Administrative Assistant to place it in inter-office mail.

Upon receiving your signed informed consent form, I will contact you to schedule a date and time for your **telephone interview** which will last no longer than one hour.

If you have any questions, please do not hesitate to contact me by phone (775-657-8857) or email ([jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)) at any time.

## Appendix 9.4:

### Research Reflection Retreat Information Letter

#### **Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research**

#### **INFORMATION LETTER FOR RESEARCH REFLECTION RETREAT PARTICIPANTS**

**University of Waterloo**

**Doctoral Candidate and Student Investigator: Jennifer Carson**

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You are invited to participate in the final component of a participatory research study that has taken place at Schlegel Villages since September of 2009. This final component is a **research reflection retreat**. I am conducting this study as a part of my PhD degree in Aging, Health and Well-Being at the University of Waterloo under the supervision of Dr. Sherry Dupuis. I would like to provide you with more background information about this study and what your involvement would entail if you decide to participate in this research reflection retreat, which has been designed to help my research partners and I reflect on and critique our culture change process and its impacts, and set a course for future culture change work at Schlegel Villages.

**Please read the following information carefully and take your time to make the right decision for you.**

If you have any questions about the consent process or my study, in general, please contact me:

**Jennifer Carson**

Doctoral Candidate, Aging, Health and Well-Being

University of Waterloo

[jdcarson@uwaterloo.ca](mailto:jdcarson@uwaterloo.ca)

## PURPOSE OF THE STUDY

There are nearly 18,000 long-term care (LTC) homes in North America, including more than 600 in Ontario. The overwhelming majority reflect a model of care that often limits the freedom, rights, relationships, and quality of life of all those involved, especially the residents. Today, there is agreement that deep changes are needed across the continuum of aging services, but more specifically within LTC homes, as we progress towards social models of living that promote resident-centered care and services, meaningful engagement in decision making, strong relationships, and dignified and flexible workplace practices. This shift is commonly known as ‘culture change’ and its aim is to support the highest quality of life for all those involved (Chapin, 2010).

The primary purpose of my research is to facilitate, document and critique an organization-wide culture change process within Schlegel Villages which actively involves key stakeholders, including residents, family members and team members, as my research partners. My primary research partners are also known as Schlegel Villages’ Support Advisory Team. The aim of my research is to explore how and the extent to which a culture change process enables residents, family members and team members of Schlegel Villages to make desired changes. In 2010, these ‘desired changes’ were collaboratively identified and developed into a set of 8 aspiration statements by 180 Village members at an Appreciative Inquiry Summit. These aspirations focus on:

- resident empowerment
- flexible living
- meaningful and shared activities
- cross-functional teams
- authentic relationships
- honouring diversity
- flexible dining, and
- connecting research and innovation to Village life.

The aim of my research is to understand how and the extent to which Schlegel Villages’ culture change process enabled Village members to achieve these aspirations. The **primary research question** of my study is:

- In what ways has our culture change process changed the practice patterns of: language and discourses (the things we say), activities and practices (the things we do), social relationships and forms of



organization (how we relate to one another and as an organization as a whole)?

Then, if things have changed as a result of our process, it is important to understand what, in fact, about our process supported those changes. Or, by contrast, if things have not changed as a result of our process, then it is important to understand what, in fact, may have prevented us from making desired changes. Therefore, in addition to critiquing the impacts of our process, my research partners and I will reflect on the process itself.

### **PURPOSE OF THE RESEARCH REFLECTION RETREAT**

At this point, our culture change journey has been facilitated and documented. Now it is time for my research partners and I to engage in a collaborative reflection and critique of our work to date – to see what worked, and what did not work, and consider reasons why – as we chart a course for the future and share the story of our work and recommendations with other organizations through the development of a culture change guidebook. Our critique involves two methods: 1) individual interviews with my research partners and other key stakeholders, and 2) an interactive, one-day, research reflection retreat. **This information letter is an invitation to participate in the research reflection retreat component of this study.**

### **SIGNIFICANCE AND THE NEED FOR THE STUDY**

While several thousand LTC homes have experimented with culture change, to date, few have truly transformed. The Canadian Healthcare Association (CHA) (2009) reports:

Unfortunately, the institutional model is still evident today though few homes admit it. Mission, vision and values statements speak about individualized approaches to care and empowering stakeholders, but when you strip away the language and move past the colourful drapes, pets, and carefully-placed personal belongings, little has changed... (p. 24)

As such, the CHA identifies culture change as a “national priority” (p. 27).

In addition to its direct impact on Schlegel Villages, my study holds potential implications for the wider field of LTC and retirement living as we demonstrate the use of a participatory approach as a useful culture change strategy. Upon completion of this study, my research partners and I will share the story of our culture change journey with the wider field, including our reflections and recommendations, through a culture change guidebook produced in partnership with the Schlegel-University of Waterloo Research Institute for Aging (RIA).

*In summary*, “culture change [in LTC] is an ongoing, holistic journey that includes re-examining values, beliefs, attitudes, language, practices and policies and exploring a range of efforts needed to transform the culture into a community where everyone thrives” (Dupuis, Carson, & George, 2013). But little is known about how to facilitate and sustain culture change in LTC settings. My research aims to shed light on questions surrounding culture change by conducting and critiquing a culture change journey within one LTC organization and identifying specific strategies and processes that could be used to support similar culture change initiatives.

### **WHO IS ELIGIBLE TO PARTICIPATE IN THIS STUDY?**

Potential participants in the research reflection retreat include residents, family members and team members affiliated with Schlegel Villages with direct involvement in our culture change work to date. This includes current and former members of Schlegel Villages’ Support Advisory Team and Support Office Team, as well as Village members with direct involvement (e.g., leadership team members, Village Advisory Team members, and other individuals interested in the promotion of culture change). All participation is voluntary. Because this is a **research** reflection retreat, anyone who accepts this invitation to participate will be asked to sign an informed consent form at the beginning of the retreat. As such, all participants must be individually competent to legally consent to directly participate in this study.

### **WHAT WILL I BE ASKED TO DO?**

The research reflection retreat will be a one-day retreat held at the Pearson Convention Centre in Brampton, Ontario. The purpose of the research reflection

retreat is to provide a time and space for organization members to collaboratively reflect on our culture change journey to date – critiquing our process and impacts – and to plan ‘next steps’ for our continued journey. While this retreat will serve important operational purposes, it will be considered a primary source of data for this study.

At the retreat, I (Jennifer Carson) will present a summary report of the interview component of this study, and representatives from Schlegel Villages will present summary reports of the organization’s past and recent quality of life (QOL) survey scores. Participants will also have copies of the summary report from the 2013 Conversation Cafés that took place at every Village. Then, drawing on their interpretations and understandings of the three summaries presented, participants will engage in a number of discussions and group reflection exercises that will be documented by a professional graphic recorder (using art to represent participants’ group reflections).

The first set of group exercises will engage participants in a reflection regarding our process. Specifically, participants will break into small groups. Each group will be asked to draw out a map of our culture change process in terms of participation. Participants will then be invited to walk around and observe all the graphic depictions. Drawing on the three summary reports, graphic depictions and their own personal experiences, participants (including me) will then work as a large group with the graphic recorder to create a master summary of our process. Then, as a group, we will create a list of ‘lessons-learned’.

A similar process will be followed as participants reflect on the impacts of our culture change journey as well. These ‘impacts’ will be explored in terms of the organization’s progress toward our 8 aspirations statements. Specifically, participants will form groups around the aspiration of greatest interest of them (8 aspirations = 8 groups) and then critically reflect on our progress as an organization in achieving that particular aspiration and graphically depict their reflections. Then, a graphic recorder will collect each group’s reflections and illustrations and create a synthesized image. Reflecting on their artistic representation, each group will also create a list of ‘lessons-learned’.

After reflecting on our process and impacts, all participants will work collaboratively to develop a set of goals to guide Schlegel Villages' future culture change endeavors. As is the usual process for meetings and gatherings at Schlegel Villages such as this, we will create a record of our retreat by taking photographs of participants in action and collect all data from the group exercises, including the artistic representations, lessons-learned, and goals. While this data will be helpful for operational purposes, it will also be considered primary data for this study.

### **HOW MUCH TIME WILL THIS PROJECT TAKE?**

It is expected that your participation the research reflection retreat will take one full, 8-hour day.

### **WHAT ARE THE POTENTIAL BENEFITS ASSOCIATED WITH MY PARTICIPATION?**

Due to the participatory nature of CPAR, those with **direct involvement in Schlegel Villages' culture change process, including this research reflection retreat**, have the opportunity to take an active role in improving the experience of living and/or working at Schlegel Villages. It is well documented that participatory action research empowers and enables groups of people to generate effective and sustainable solutions to their practical, everyday problems. Also, because the story of our culture change journey will be documented and shared, those who participate in this study have an opportunity to potentially affect changes in the wider field. Furthermore, engaging in such a powerful and positive process as CPAR may also foster several inter- and intra-personal benefits, including:

- improved communication, listening, trust, understanding, and relationships;
- increased sense of personal and collective empowerment;
- increased feelings of being supported and validated;
- increased comfort and confidence to take risks, experiment with new ideas and make changes;
- increased team-building and teamwork;
- improved capacity to work as inquirers both individually and collectively;

- increased opportunities and capacity for continuous learning;
- increased opportunities for disclosure and self-expression; and
- increased opportunities to expose and denounce social injustice.

### **ARE THERE ANY RISKS ASSOCIATED WITH MY PARTICIPATION?**

There are no known risks associated with participating in this study.

### **WHAT HAPPENS IF I WANT TO WITHDRAW FROM THE STUDY?**

Any participant is able to withdraw from this study at any time, as participation is voluntary. If at any time you would like to withdraw from the research reflection retreat, you may simply leave. There will be no consequences resulting from your decision to not participate. Similarly, during the group exercises at the retreat, if there are any questions that you choose not to answer or discussions in which you would prefer to just listen, you may simply withhold your response.

### **HOW WILL YOU ENSURE CONFIDENTIALITY?**

All of the exercises at the research reflection retreat are group exercises, resulting in group-level data. As such, while other participants at the retreat, particularly those within in your group, will know how you responded to questions, all data gathered will be anonymous. Individual responses will not be recorded or attributed to any particular person. While photographs will be taken at the retreat in an effort to document our process, you will have the option to allow me to include photographs of you in related publications or not. Should you consent to allow me to include photographs of you in related reports and publications, no individuals will be identified by name, but by position/role only (e.g., PSW, resident, family member, etc.).

All consent forms and data gathered during this study, including the research reflection retreat, will be retained in a locked cabinet in a restricted office in my home for five years and then destroyed.

## **WILL I BE PAID FOR PARTICIPATING IN THIS STUDY?**

All participation in this study is voluntary. All costs associated with participation will be covered in-full by Schlegel Villages including: 1) paid time for team member involvement as per their regular hourly wage or salary; and 2) meals, travel and lodging accommodations for team members, residents and family members attending the research reflection retreat. Resident and family member participants will not be financially compensated for their time investment.

## **HOW WILL I LEARN ABOUT THE RESULTS OF THE STUDY?**

This ongoing collaboration will result in the development of a comprehensive, multi-media guidebook that will detail the story of our culture change journey and provide recommendations for other organizations based upon our reflections. This guidebook will acknowledge Schlegel Villages and the RIA as my research partners, identifying any individuals who wish to be identified by name as per the informed consent anonymity and confidentiality designation selected by you. Each Village will be provided with a complimentary copy of the guidebook. In addition, I will provide summary report for possible inclusion in each Village's monthly newsletter, to be determined by each Village.

## **WHO CAN I CONTACT IF I HAVE QUESTIONS?**

Jennifer Carson, Doctoral Candidate, Aging, Health and Well Being  
University of Waterloo  
775-657-8857 (home)  
775-412-1581 (mobile)  
jdcarson@uwaterloo.ca

## **HAS THE PROJECT RECEIVED CLEARANCE FROM A RESEARCH ETHICS BOARD?**

This project has been reviewed by, and received ethics clearance (ORE# 19691) through a University of Waterloo Research Ethics Committee. Any comments or concerns can be addressed to the Director, Maureen Nummelin, at 519-888-4567, Ext. 36005 or by e-mail at maureen.nummelin@uwaterloo.ca.

## Appendix 9.5:

### Research Reflection Retreat Consent Form

#### **Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research**

#### **CONSENT FORM FOR RESEARCH REFLECTION RETREAT PARTICIPANTS**

#### **University of Waterloo**

**Please read the following statement, designate your preferences as indicated, and sign below, if you agree that you fully understand the project and are willing to serve as an interview participant.**

I have read the information presented in the information letter about the culture change research study being conducted by **Jennifer Carson**, a doctoral candidate in Aging, Health and Well-Being at the University of Waterloo, including the research reflection retreat component. I was offered the opportunity to ask any and all questions that I had regarding my participation in this study and feel I have received detailed answers sufficient to fully inform me of the process, content, risks, and benefits of participation. I understand that my participation is voluntary and that I may withdraw from this study at any time without penalty.

I understand that this project was reviewed by and received ethics clearance through a University of Waterloo Research Ethics Committee. Any comments or concerns can be addressed to the Director, Maureen Nummelin, at 519-888-4567, Ext. 36005 or by e-mail at [maureen.nummelin@uwaterloo.ca](mailto:maureen.nummelin@uwaterloo.ca).

## Consent

By signing this consent form, I agree to participate in the Research Reflection Retreat component of the study, *Working Together to Put Living First: A Culture Change Process in a Long-Term Care and Retirement Living Organization Guided by Critical Participatory Action Research*.

Name (please print): \_\_\_\_\_

Village: \_\_\_\_\_

Role (please circle): Team Member   Resident   Family Member   Other: \_\_\_\_\_

Position (team members only): \_\_\_\_\_

Signature: \_\_\_\_\_

**Photography:** I understand that photographs will be taken during the retreat in an effort to document and record our process. I understand that should I consent to allow photographs of me to be included in related reports and publications, I will be not be identified by name, but by position/role only.

*I agree to have my photograph included in any reports and/or publications resulting from this study:*

YES       NO

### **Study Consent:**

By signing this consent form, I do not agree to waive any legal rights or release the researcher or institution from their legal and professional duties.

*With full, informed knowledge of all content outlined in the informational letter accompanying this statement, I agree, of my own free will, to participate in this study.*

YES       NO



## Appendix 9.6:

### Research Reflection Retreat Agenda

#### Schlegel Villages' Culture Change Research Reflection Retreat

Friday, April 25, 2014, 8:00 AM – 3:30 PM

Pearson Convention Centre, Brampton, Ontario



*A time to collaboratively reflect on our roots, our process, our participation, our aspirations, our challenges, our progress, our questions, and our learnings, with a view to future growth and flourishing*

Facilitator: Jennifer Carson Graphic recorder: Liisa Sorsa Note-taker: Kim Lopez

7:30	Continental breakfast available	
<b>Reflecting on Our Culture Change Process</b>		
8:00	<p>Welcome, introductions, overview of the day, and consent forms</p> <p>Description and instructions for morning World Cafés designed to help us reflect on our culture change process</p>	<p>Review wall question and post-it note activity:</p> <ul style="list-style-type: none"> <li>• What are 3 words you'd use to describe our culture change journey?</li> </ul> <p>Review and describe 5 World Café topics, each focusing on a different aspect of our culture change process:</p> <ol style="list-style-type: none"> <li>1. Appreciating and deepening <b>our roots</b> (key aspects of the organizational culture that make our culture change journey possible, effective and sustainable)</li> <li>2. Strengthening our process (<b>our trunk</b>) by strengthening the Support Advisory Team</li> <li>3. Strengthening our process (<b>our trunk</b>) by strengthening Village Advisory Teams</li> <li>4. Reflecting on and growing opportunities for authentic participation of all Village members in the culture change process (<b>our growth rings</b>)</li> <li>5. <b>Advice</b> we'd give to another organization wishing to embark on a culture change journey</li> </ol>

8:35	Research summary report review	Please select the 2 World Café topics (1-5) of greatest interest to you and quietly review the research summary report for each. These are the 2 World Café tables you will soon visit.
8:45	Shift	<ol style="list-style-type: none"> <li>1. Our roots: key aspects of the organizational culture</li> <li>2. Our trunk: Support Advisory Team</li> <li>3. Our trunk: Village Advisory Teams</li> <li>4. Our growth rings: participation in the culture change process</li> <li>5. Advice we'd give to another organization</li> </ol>
8:50	Share #1	
9:20	Shift	
9:25	Share #2	
9:55	Morning break (15 minutes)	
10:10	Report out	Each table host will have 5 minutes to report out, followed by 5 minutes of additional large-group discussion on each topic
11:00	Description and instructions for afternoon work groups about our impacts	<p>Review and describe 8 aspiration work groups (<b>our branches</b>):</p> <ol style="list-style-type: none"> <li>1. Promote cross-functional teams</li> <li>2. Create opportunities for meaningful and shared activities</li> <li>3. Connect research and innovation to Village life</li> <li>4. Offer flexible living</li> <li>5. Foster authentic relationships</li> <li>6. Honour diversity in Village life</li> <li>7. Promote resident empowerment</li> <li>8. Offer flexible dining</li> </ol>
11:30	Hot buffet lunch (50 minutes)	
<b>Reflecting on Our Culture Change Impacts</b>		
12:20	Reconvene and reminders	
12:25	Research summary report review	Select the aspiration (1-8) of greatest interest to you and review the research summary report for that particular aspiration. This is the aspiration work group you will soon join. But, first, let's see a show of hands for who wants to join each aspiration work group and ensure we have an even distribution.

12:40	Shift	<ol style="list-style-type: none"> <li>1. Promote cross-functional teams</li> <li>2. Create opportunities for meaningful and shared activities</li> <li>3. Connect research and innovation to Village life</li> <li>4. Offer flexible living</li> <li>5. Foster authentic relationships</li> <li>6. Honour diversity in Village life</li> <li>7. Promote resident empowerment</li> <li>8. Offer flexible dining</li> </ol>
12:45	Group Exercise 1	
1:15	Group Exercise 2	
1:45	Afternoon break (15 minutes)	
2:00	Report out	Each table host and artist will have 5 minutes to report out, followed by 5 minutes of additional large-group discussion on each aspiration
3:20	Large group discussion about next steps	
3:30	Meeting adjourned – Thanks to all!	

## Appendix 11.1:

### Schlegel Villages' Resident-Centred Philosophy Statement

<b>MANUAL:</b>	<b>Administration</b>
<b>SECTION:</b>	<b>Mission and Philosophy</b>
<b>SUBJECT:</b>	<b>Philosophy of Care</b>
<b>APPROVED BY:</b>	_____ <b>DATE:</b> _____

#### PHILOSOPHY OF CARE

Eloquent and compelling philosophy of care statements can be easily written (and equally easily forgotten or filed away). The critical consideration in developing a philosophy of care statement is not the eloquence of the words and phrases, but rather the efficacy with which the concepts reflected in the philosophy are translated into material acts; those day-to-day actions and approaches developed through rigorous Team Member selection, training, education, support, specific care / recreation programs, and deliberately-nurtured culture of caring and service that make the words of the philosophy come to life and have meaning. It is our hope that we can achieve the operationalization of our philosophy in meaningful and tangible ways rather than concentrate on ornate language.

Our philosophy of Resident Care is anchored in the beliefs that:

1. The dignity and self-worth of each individual resident must be valued above all, and upheld, especially for those persons who are most vulnerable and alone;
2. The physical and emotional environment is comfortable and supportive, a setting in which independence is maximized, choices are offered, decisions are honoured, and opinion / preferences are valued. Residents are encouraged to bring in personal possessions (including furniture) to their rooms to make the space their home and;
3. Caring for the whole person includes not only medical / nursing care, but also addressing social, psychological, emotional, and spiritual care needs.

Furthermore, we believe that:

4. The Resident is recognized and respected for his / her unique life experience as an individual.

**REVIEW**


5. The Resident has a right to self-determination in addressing all of his / her care needs, knowledge of medical conditions, and environmental and programming issues, including the right to examine their health records and be informed of who is providing their care.
6. Each Resident is supported in maintaining as much independence as possible through the nursing process.
7. In addressing physical care needs, the Nursing Department and Medical Advisor have a key role to play and that nursing encompasses a broad knowledge in both the physical and psychosocial sciences which is applied through the nursing process.
8. In addressing social and psychological care needs, recreational events that promote leisure and a sense of ongoing purpose are offered with input from Residents into the content, format and time of such events.
9. In addressing spiritual care needs, pastoral care services are sensitive to and respectful of various faith traditions and customs.
10. All members of the multi-disciplinary team, including support services staff, nursing staff, recreation staff, physicians, therapists, and outside services, are essential to the accomplishment of whole-person care;
11. The physical Village is designed to differentiate between public and private spaces, and allow the Resident a range of social experiences and intensities. The Village provides private space for Resident use. The physical building is maintained in a clean, sanitary, and safe condition.
12. Because knowledge is continually evolving, ongoing learning and skills development are essential to the provision of top quality care.
13. Innovation in health care is a continuous process and new initiatives are introduced and evaluated to ensure efficacy in meeting Resident needs.

Strong and competent leadership is required within the Village, and input from all Team Members is important to ensure these beliefs are translated into actions that benefit each Resident to their optimal level of health, and life fulfillment functioning.

The Mission and Philosophy of Care is highlighted during the orientation process with new Team Members and on an ongoing basis with Team Members at the start of each departmental meeting. This effort will ensure that Team Members fully embrace and understand our philosophy. In addition, the philosophy is included in the "Welcome Package" for new Residents, as well as posted prominently in the Village for all residents, families, and visitors to see.