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Emergence of Wellbeing in Community Participation

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Abstract: *The emergence of wellbeing in community participation explores and reflects upon the literature and mini case studies to recommend a change of focus for the linking, management and development of community participants and community organisations. This change of focus looks at complexity and patterns that arise from the multitude of social interactions. The support and development of individuals and the affect this can have on an organisation's wellbeing and the affect a community organisation can have on the individual's wellbeing. To gain insight into wellbeing people need to be aware of their mind, body and energy and how they affect others. Science suggests terminally ill people who have found new beliefs have coincided with a spontaneous remission of disease. Humanity evolves in the same way as we control our own destiny. We can learn to love, respect, trust and commit to each other and work in harmony or we can foster disharmony resulting in failure and negative feelings. As the economy changes community organisations are under threat of extinction. Just as species and humanity evolve we suggest that community organisations need to evolve to ensure wellbeing.*

Keywords: Wellbeing, Interactions, Needs, Community Participation and Organisations

Introduction

The first author has an extensive experience as a community participant and community worker with many years of service in the public and third sectors. She has participated in various community initiatives and although many of those were successful and beneficial, it is clear to her that the wellbeing of community participants in the process of delivery was not always addressed.

The third sector has developed over the years and still legislation has hit it hard causing tremendous stress for community participants. Well known third sector organisations have impressive policies and procedures in place for the management and development of staff and community participants. However there are still cultural issues within the third sector, the leadership lags behind the private sector, there is a lack of support and development of individual's¹. This can affect wellbeing and cause disharmony. This paper looks at what is meant by wellbeing in community participation and how refocusing the way we match and manage community participants/staff can positively benefit their lives and support the organisations to evolve the wellbeing of the community.

Community participants do not always recognise other community participants' needs and over burden individuals and sometimes they leave favouring their own wellbeing. A lot of stress has been brought on by extra pressures from diminishing Government funding and legislation. There needs to be a way of effectively managing this. A change of practice will help community participants to focus on their wellbeing and others to ensure harmony and progression in positive ways within the sector. This is a positive psychological way of looking at community participation. If people focus more on their successes they can monitor and respond to their needs through appropriate practice to ensure a lasting route to move positively forwards². The focus of the wellbeing in community participation research investigates how community participants and community associations could be best supported into using beneficial information communication technology for wellbeing³. The new framework will ease community association's path forward in a time when community participants are being tasked to take on board services that have been lost from main stream provision and offer the unemployed a positive route through community participation to paid employment.

Wellbeing

Wellbeing is generally termed as a satisfying state of health, fortune and happiness. It is rooted within a variety of theories within both western and eastern cultures with perfectionism, hedonism, objective list theory, positive psychology, etc. The western theories of wellbeing tend to capture the environment whilst the eastern theories captivate meditation, focusing inwards and cultivating a state of enlightenment. Science brings them together. Developments in science suggest that the holistic perception of wellbeing where physical, mental and spirituality are interconnected. It takes time and practice for it to become a natural within daily life⁴. Wellbeing for Aristotle was basically the introduction of 'the science of happiness', which he believed was the focus of life and a challenging goal which revolves around relationships, caring for others, health and fitness, mental wellbeing through learning and challenging ourselves, discovery and using our strengths and virtues⁵. Aristotle was a student of Plato and Plato of Socrates and they too had views on wellbeing and happiness which influenced Aristotle. Plato thought that wellbeing related to the establishment of a hierarchical

¹ J Pudelek Charity leadership 'lags as much as a decade behind the private sector' Third Sector, 2013

<http://www.thirdsector.co.uk/Management/article/1172643/Charity-leadership-lags-decade-behind-private-sector/>

² M Seligman Flourish: A New Understanding of Happiness and Well-being and How to Achieve Them London, Nicholas Brealey, 2011

³ K George, P Sice, S Mansi, J Elliman, and R Young 'Complexity and Design for Wellbeing in Community Participation' International Journal of Digital Society 2 (3), 2011 pp. 551-556.

⁴ J Riggio The State of Perfection: Hidden Code to Unleashing Personal Mastery Marston Gate, IM Press Inc. 2012

⁵ Pursuit of Happiness Inc. Aristotle was a pioneer of the study of human happiness. We describe the core of his philosophy and theories, based on his writings. 2013 <http://www.pursuit-of-happiness.org/history-of-happiness/aristotle/>

order of elements within the soul²⁶. This philosophical way of thinking has travelled through the ages with twists and turns. To the ancient Egyptians wellbeing was based around the cyclic behaviour of the Nile, viewed “as a vital giver of life” (Bergdolt, 2008). Life was thought to be directed by gods and spirits. Prayers were seen as contributing towards wellbeing. The cyclic life drew upon the importance of physical and spiritual needs which evolved into a standard of hygiene for the Egyptians with the washing of dishes, clothes and personal bathing, including the removal of hair to prevent lice infestation (Bergdolt, 2008). Information on behaviour and how that affects health supports theoretical approaches to promote good health although individuals still choose behaviours which risk their health (Raczynski and DiClemente, 1999). In the Greek pre-classical period the link between physical and spiritual state for wellbeing was recognised. The doctors’ role evolved and was given a high status until around 500 BC when their greed for money and torturous treatments put them into disrepute (Bergdolt, 2008). A clear recognition evolved for the wellbeing of the mind with alertness and the body with food, water and fitness and supporting the development of personalities. Over the centuries there were many debates as to the link between the body and mind, e.g., if one was ill, were they both ill or vice versa? It was also recognised that over worked, torture, cold, lack of sleep, food or water affected an individual’s wellbeing. The philosopher, Democritus, suggests wellbeing was directed by a positive state “moderate in pleasures and harmony in life” and that lack of self-control caused illness thus the mind and body are interlinked as the mind including the inner mind controls the body (Bergdolt, 2008).

In contemporary Western thought, wellbeing links closely to Maslow’s hierarchy of needs, a recognised step up approach to individual’s needs, where human needs of shelter, safety and food are at the base. However, Maslow (1987) identifies the core of human nature as the need to love, to develop through a process of trust and safety net building. Scandinavia is identified as being one of the biggest successes for wellbeing in the Gallup poll and that is thought to be due to the fact that “their basic needs are taken care of to a higher degree than other countries” for which they pay highly through their earnings (Levy, 2010). High income enhances people’s evaluation of their lives but does not improve their emotional wellbeing (Kahneman and Deaton, 2010). The next step up in Maslow’s hierarchy is the need to feel safe and establish stability within the chaos of life (Maslow, 1987). The hierarchy moves on to a need of feeling loved and a sense of belonging (Maslow, 2010). Stepping up the ladder is esteem need resulting in competencies, mastery, attention and recognition from others (Maslow, 2010). This is followed by the aesthetic need for self-actualisation so one can maximise their potential through knowledge and fulfilment (Raczynski and DiClemente, 1999). Later Maslow added another step to the ladder with transcendence, connection with others to support their potential through knowledge and fulfilment (Maslow, 2010). Maslow’s theory has been developed further with recent research taking the understanding of wellbeing a step further into the complexity of the interplay between the subjective and objective factors of wellbeing (Knight and McNaught, 2011).

The UK Government has taken this understanding of subjective and objective factors of wellbeing and has promoted an awareness system of wellbeing through the NHS website (DH, 2010). The NHS has developed a new wellbeing approach from research collated with the Beth Johnson Foundation (2012) and a Likert scale approach to promote positive mental health (Tennant, et al., 2007). The drawback is that the system only gives a rating in comparison to what others have input into the system and tells the participant that they are average or that they need some help. The wellbeing theme focuses on the following five areas: connect with people, be active, take notice of what is happening, keep learning and give time, support or give money to others. These five areas link into what makes people feel happy, meaningful, empower, motivated, respected and engaged (The Beth Johnson Foundation, 2012). These subject areas are strongly appreciated within positive psychology (Seligman, 2011). These subject headings could be related back to Aristotle and his philosophical thoughts on what makes a person happy, what interactions must one participate in, how reflection, contemplation and virtue hold the light to wellbeing and positivity (Aristotle, 2009).

Psychological prosperity and positive daily feelings can also stem from societal networks that support the development of quality relationships (New Economics Foundation, 2009). Seligman & Diener (2002) completed research with students at the University of Illinois showing that the happiest students had strong quality relationships and those suffering from depression did not. Research on

⁶ R Kraut ‘Aristotle’s Ethics Stanford Encyclopedia of Philosophy: 2001 <http://plato.stanford.edu/entries/aristotle-ethics/>

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attachment disorder (Bowlby, 2005 and Siegel & Hartzell, 2004, Siegel 2011) shows how using ‘Mindsight’(a deep awareness of our thoughts, feelings and actions) can cure attachment disorder even in adults and evidences a case of a 92 year old man who through a heightened awareness practice was able to change and open to positive experiences. To recognise and understand ones wellbeing you need to be aware of the state and needs of your mind, body and energy. Individuals need to learn how to adapt to societal constraints and as such each person’s wellbeing is unique within this recognition (George et al, 2011).

How to monitor ones wellbeing is still an uncertainty for the UK Government (DH, 2010). Previous research conducted by the first author has tried and tested an approach which measures individual unique wellbeing and monitors the distance travelled based on the Rickter Scale Process® (The Rickter Company, 2012). This is an alternative to the current NHS and the approach grounded in the Pursuit of Happiness systems as it also gives individuals a positive plan of action they can motivate through showing the distance travelled in each area related to their wellbeing (George et al, 2012). The Rickter Scale Process® involves a semi-structured interview which needs to be uniquely developed with the right questions so as to support individuals to move forwards. The success of the process is very much dependent on the adequacy of the questions asked. The questions asked need to truly reflect wellbeing in an effective way for the benefit of the individual and their relationships. The questions need to promote self-evaluation and recognition of wellbeing within the community. The New Economics Foundation (2009) states that people evaluate their own wellbeing in two ways by summarising reflectively over time or looking at how their daily psyche or emotional wellbeing is affecting them, roughly over the last 24 hours. The more distance there is between feelings and reflection the better we are at putting that information into context for overall reflection. Hawkins (2002) states each question needs careful calibration to reflect motivation, goals and awareness level. So as to understand what questions to communicate, we need to further understand wellbeing and step further into the realms of complexity, biology, beliefs and behaviour.

Lipton and Bhaerman (2011) relate evolutionary development to society with its political battles and economic changes. Just as cells work together for the functioning of the body, beliefs can make spontaneous changes to the wellbeing of the body, you can be aware of how to care for your body, mind and energy to fight disease and manage your wellbeing (Lipton and Bhaerman, 2011). Everyone is part of the overall field of consciousness and we are all part of evolution as human and environmental chaos emerges to find attractor patterns (Hawkins, 2002). This drive for survival is evolution creating a unique path of local interactions between humanity and the environment (Lipton and Bhaerman, 2011). If humanity cannot learn to use bygone wisdom and challenge the community struggles of today by learning to love all, humanity could well become extinct just as other species before us. What we believe affects the plans we make and the routes we take. If we always work in the negative creating dysfunctional behaviour so do our communities become dysfunctional and as such humanity follows suit. If we believe in a loving society we sow the seeds of love and create a loving functional community. ‘The science of happiness’ has broadened its horizon to include spiritual or religious practice, positive thinking and mindfulness to encapsulate these more modern terms within wellbeing (Seligman 2011). Community/social spirit should also be added into the term just as the Confucians thought that social virtues were an essence for wellbeing. People could become aware of societal needs which can be gained through spiritual practice or volunteering or by playing a participative societal role in the local community.

Funding is being cut back from community groups, many have given up and closed, some are positively seeking new look for alternative routes that do not rely on that funding. They need local community participation to find unique positive partnerships and new ways of working to survive and grow. These positive interactions are shared, repeated and reflect globally as community organisations evolve into a new species. Knight and McNaught (2011) suggest a wellbeing focus be taken to support people through this time of economic and environmental change.

Community

“Whatever the problem, community is the answer” (The Berkana Institute, 2013) Communities have been researched from the perspectives of business innovation, knowledge creation and social innovation (Chesbrough, 2006; Fuller, Bartl, Ernst, & Muhlbacher, 2006; Chu & Chan, 2009; Cruickshank, 2010). Most research studies, however, come with descriptive definitions of what a

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community is, based on purpose (Chu & Chan, 2009). However, very few studies adopt more generic definitions of communities, focusing on what community is in terms of how it emerges and develops (Wheatley & Kellner-Rogers, 1998 and Wheatley & Frieze, 2006).

Complexity science looks at communities as the ‘emergent property’ of complex social networks, not equivalent to a social network but rather the outcome of interactions within networks (Gilchrist, 2004). Communities are different from networks as the people in communities make a commitment to be there for each other and they participate not only for their own needs but for the need of others (Wheatley & Frieze, 2006).

Putman et al (2005) state that people in communities relate to each other, share these strong feelings and acknowledge each other’s contribution. The common interest increases the wellbeing within the community or neighbourhood and is proven to reduce crime. “It is harder for people to commit a crime against someone they know in their community and as such participating within the community increases the stability” as successful co-creation causes a reluctance to attack individuals you have shared achievement with and instead supports the development of community ownership (Putman et al, 2005). A community provides benefits to those within it, giving them a greater voice and offering them to be part of improving their own wellbeing. The roles can effectively complement each other to build a valuable bond created with trust, commitment and respect which can bridge differences with reasoning to reach shared agreements (Alexiou & Zamenopoulos, 2007). Creative dialogues take place to cope with complex community problems. Communities share stories and assumptions, they understand their community needs, they reflect and learn to build the appropriate community structure and benefits, harmonising and creating a common sense of purpose (Bohm, 2000). The young participate in dialogue and learn from the old as they become the leaders of tomorrow. It is a mass of complex connections that encourage people to trust, commit and respect their community to ensure its wellbeing (Putman, 2004). Participants are involved in deciding their own futures, the successes are theirs, the challenges are shared with people they know and understand. They are responsible for each other, a partnership and they possess the efficacy to succeed. If the focus for involvement is individual wellbeing the community needs are formed from each individual’s wellbeing needs.

Why do we then ask communities questions in audits that individuals often do not even understand? Burns and Taylor (2000) suggest fourteen different audits with different questions all of which only include a morsel of what is important to each community member. How can we benchmark community need, success and measure, the distance travelled? Knight and McNaught (2011) recommend that individuals should be able to access ways of developing their wellbeing but it is complex and subjective to individual’s feelings. However, individuals form the communities so this complex uniqueness needs to be captured. Each individual identifies themselves with different communities, including virtual communities. Community wellbeing usually reflects the commonality of its member’s wellbeing which is what pulls them together, that shared understanding. A community participation wellbeing audit gives individuals and the community organisation an understanding of its participant’s greatest needs and the participant an understanding of the community organisations greatest needs.

A participants experience within a large voluntary sector organisation is captured in Figure 1. The organisational changes have not been discussed or promoted in a way that made this worker feel party to the cause. Her wellbeing was not important enough for management to take the time to understand and respect her needs. Supporting people to be more aware of others needs highlights commonality and promotes creative dialogue to find successful routes forward. What is required is fostering an environment where awareness of our-self and of our surroundings is actively developed. This, however, is not enough; in addition, we need to observe the conditions under which quality of conversations is maintained, to encourage new linguistic distinctions based on new experiences and awareness to emerge. Improving quality of conversations means improving our understanding of others, of others views and assumptions (Sice and French, 2004). Dialogue is important where we pursue a generative space encouraging opening up and engaging ourselves in listening with no other purpose than to hear what it is that is being said, whilst trying consciously to suspend our assumptions and judgements (Bohm, 2000).

When community groups were asked what they needed from community participants they were very clear that they needed to have a strong interest and make a commitment to their community group, they needed to respect the existing members and to both give and show trust (George et al, 2012). be shared with the whole community so as to start up dialogue and overcome issues.

Figure 1: Mini Case – Organisational Change

(Based on a wellbeing interview with a worker from a major Voluntary Sector Organisation)

In a wellbeing interview a voluntary sector worker described her working life as knocking the passion out of her and getting in the way of her feeling a useful person. She felt that due to funding reductions the organisation was moving away from its core support role, which is what she signed up for. Her first suggestion was to look for a new job. This was discussed and reflected upon. She identified other options of moving forwards. The worker decided to draw up proposals that would satisfy all needs to a certain level and discuss it with her line manager. She also decided to start up a project dear to her locally to satisfy that burning need to still have some face to face hands on interaction where she lived.

In Figure 2, these are classic examples of respect, disrespect and broken trust. Trust needs to be evident in any research or audit held with a community. The results and suggestions given need to be more effective for government, the public and private sectors to link into collaboratively overcoming issues. Funding could be focused dependent upon the wellbeing audit outcomes and suggestions of remedy. The wellbeing audits will be individual to each person so only the high concerns will become a focus and common suggestions for remedy. Trust, interest, commitment and respect suggest a fit with Maslow's hierarchy of needs and identification with a paradigm of oneness, rather than division (Hawkins, 2002). A community can pull together and enhance its environment or a community can fight against each other and destroy their environment. We can clearly see this throughout history. Society holds the key to totally wipe out humanity just as it holds the key to enhance and develop it into a world of sharing, supporting, caring and positive living. People and communities who are not aware of the greater needs of humanity will only focus on their own selfish actions to satisfy an immediate need of greed without caring about the long term damage to humanity, the hatred developed and never ending cycle of destruction.

Figure 2: Mini Case – Respect and Trust

(Based on an interview with a CEO from a Voluntary Sector Organisation and interviews with two community participants from another)

The CEO talked about how they expect respect from their community participants and try to give respect to community participants which relies on gut feelings that do not always work well. However they offered for the first time all their community participants to come out with the staff for the Christmas meal. It showed great respect and the community participants valued this invite. He knew another CEO who was upset because the staff team would not invite the community participants and it caused friction in the organisation.

Similar to this a manager in a Voluntary Organisation was passing jobs that were in her paid role to unpaid community participants and then complained when they had not completed the jobs they were supposed to do. The community participants had joined the organisation to help pull their lives back together after major trauma in their lives. Due to this trauma they had lost the confidence to raise the issue and got more stressed. This showed a major disrespect for community participant wellbeing. She also broke the trust given to her in that role.

Participation

A participant is a protagonist who contributes towards achieving a common goal. Participants within a community setting are termed as social capital. In this paper a participant is any of the following: a volunteer, work experience, work team challenges, an employee on a government employment schemes, committee or board members, someone doing reparation or community service, etc. In all of these there is a commonality and centrality of local social interactions for a positive community cause. 'These relationships and interactions can evolve into wellbeing in communities' (Putman *et al*, 2005). Through participation relationships develop pulling together individuals who were previously isolated into a community identity. The connection of local social interaction supports the development of wellbeing in the individuals. If individuals are brought together dependent upon their characteristics so as to create effective participation and co-create making the connections more powerful and sustainable. When participation evolves into wellbeing, it

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is via achievable goal setting in the community.

If we look at the Out of School Club example (Figure 3), before the club was set up there was no out of school childcare for the pupils at that school. The committee firstly applied for and set up an after school club. When that was proven successful they applied for funding and set up a breakfast club. When that was proven successful they applied for funding and set up a holiday club. Goals were set in a stepped approach and as each was achieved they built on that success and set another goal. Co-creation was paramount along with improved wellbeing through effective childcare and a great sense of achievement. What communities collectively agree to achieve is improved quality of life, freedom, human rights and emotional wellbeing (The World Bank, 2005). Individuals need to feel their participation is contributing to either their needs or community need. People can participate to satisfy their own or family needs such as needing activities for the children or day care for a relative to allow them some free time. Peoples needs do change dependent upon how life interacts with them personally. Some people participate because someone they loved has either left them or died and they need to feel connected or loved by others. They need to gain love, trust, respect and commitment from other people. These are the same needs communities request from participants. Reasons for participating link to Maslow's hierarchy of needs right up to the top where people participate to support their potential through knowledge and fulfilment (Maslow, 2010). People's needs change and so their wellbeing goals change.

Figure 3: Mini Case - Wellbeing

(Based on the experience of the first author at an Out of School Club)

Personal wellbeing has been of questionable interest to some of the organisations participated for. Organisational need is regularly prioritised over individual wellbeing. However, just as community organisations need to have participants that are good for the organisation it is important for the organisation to be good for the individual. For example as part of a committee member for a new Out of School Club there was great difficulty in recruiting onto the committee. The realisation was that other parents just needed the out of school club service for their children but were not as desperate as the existing committee who volunteered to set it up. The funding came in phases as the committee successfully managed to set up each new provision. The committee thrived upon their achievement and it kept them going planning for the next phase. It took three years to get the club up and running as a full service with breakfast, after school and holiday provision but after three years it was a successful profit making charity. However, the committee was not looking after their wellbeing working fulltime and managing the out of school club on top. They initially participated in this community role due to a high need for childcare, at an affordable price, so they could work. They could understand why the other working parents did not want to participate as they were stressed but they thrived on the achievement. Once they had completed the set up and expansion of the club to full provision they desperately needed some relief as their wellbeing was being pushed further and further to the back. The initial tipping point to participate relates to Maslow's needs, e.g. the need for affordable childcare to work. The tipping point to continue was the successful achievement of each phase. The tipping point to step down also relates to Maslow's needs as they were stressed and needed to improve their wellbeing. So they looked for a private company to take over the Out of School Club and donated the profit to the school. They took pride in what they achieved. This success is a lasting satisfaction that will always be there for them to reflect upon. They still had use of the service but regained their precious time with the family, provided employment for local people, reduced their stress tenfold and proudly gave a donation to the school.

A wellbeing system is needed that can cope with these changes in a participants life and help them to move forwards using their prior positive experiences to achieve this. This is a complex system of ever changing local social interactions, involving co-creation between new community participants and the existing community members who form the community organisations (George et al, 2012). Matching the two effectively is the challenge so as to ensure the wellbeing of both. Community participation should not be allowed to diminish an individual's wellbeing neither should it create unbearable stress for a community organisation. Community organisations need to monitor and assess community participant's wellbeing and their own. They need to effectively link participants and organisations to wellbeing so as to co-create sustainability and quality of life within the present economic and environmental constraints.

Figure 4: Mini Case – Community Participation

(Based on an interview with a CEO from a Voluntary Sector Organisation)

The CEO was asked about different types of community participants and good and bad experiences. Community Participants coming from outside the organisation for training, work experience, CV improvement are the most time consuming, e.g. people come to develop their CV and gain a job and leave. Clients get attached to these peoples and it creates difficulties. Digging holes to be filled back in again. It works well where a student with specific skills is here for a year. He then reflected upon this to say that it would be better to write specific job descriptions for those wanting work experience so as not to cause problems for the clients.

Figure 4 shows this wellbeing link. If community participants are fully aware of the limitations of a role they are unlikely to be disappointed mid role. In the same way the organisation keeps a happy medium and the clients do not suffer from community participant dissatisfaction.

Wellbeing links to our quality of life. Local and central government use information gathered locally through audits to assess how satisfied people are and what is needed to improve satisfaction. However community participation audits are so varied. Burns and Taylor (2000) states a variety of audits such as “Are community groups able to run in an effective and inclusive way?” but if the groups were running effectively and inclusively this would reflect within wellbeing ratings. Surely auditing against general wellbeing ratings for participation would be simpler. Participants can then raise whatever is affecting their wellbeing rather than being channelled towards areas they had not really thought of as being an issue. ICT systems can group the common themes raised by individuals so that the greatest concerns are focused for action. If it has not been raised then it clearly is not a priority in that person’s life at that point in time. It is very difficult to motivate someone to be involved in something where they cannot see the benefits, e.g. if you state there is a shortage of out of school childcare and they do not have a child you will find it difficult to motivate that person to do something about the shortage. If you ask someone if there is a need for childcare in their area they might well say no even though there is. Questions need to be asked in a way that the individual can tailor the response to themselves. Often audits are behind the times with the issues affecting people and sometimes encourage people to dwell on issues that are already solved. Individuals need change as does the economy and the environment. Audits need to be able to reflect those changes dependent upon locality. Understandably there needs to be a balance just as people need a balance in their day to day wellbeing. However, community participation has been evidenced as increasing happiness and connections with people (Raphael et al, 1999). Naturally community participation can enhance individuals’ wellbeing by meeting the needs that cannot be fulfilled within those individuals’ existing local social interactions. Energy pervades these social interactions, including community spirit which is the energy that flows within community groups (Sice, Mosekilde and French, 2008).

Conclusion

Individual wellbeing cannot be found alone, it needs communities. Communities form society which in turn forms humanity. These complex interactions cause evolution as we influence each other. Developments in complexity science such as chaos and quantum theory, the study of consciousness and psychology are pointing towards a new paradigm of oneness, where everything is connected. Energy pervades these connections, including community spirit, the energy that flows within community groups. An individual’s awareness and behaviour creates a ripple effect throughout humanity as everything is linked. Wallis (2012) questions how to move existing theories from fragmentation to an efficacious system with practical measures, changing concepts whilst developing validation processes. Wellbeing provides a focus for individual participants and communities. Wellbeing data over time can be used to measure an individuals’ distance travelled as well as measuring a community, a country and humanity’s distance travelled. The matching and setting of wellbeing goals, monitoring and managing the distance travelled motivates individuals and helps them to self-organise and develop, see, review and take pride in their achievements. This also helps to improve the organisations wellbeing and harmony. Disregard for others wellbeing has a ripple effect of catastrophe and disharmony. We need to be aware of what we do and how it affects others. If we are always positive to others they will reflect that positivity. We can learn to love, trust, and respect

and commit to each other and work in harmony. As the economy changes community organisations that are under threat of extinction need to evolve just as humanity evolves. Positive people live happier and longer lives. We need positive participants and communities to achieve success. A systemic approach to wellbeing has been developed using the concept of the Rickter Scale® Process to bring together existing fragmentation of theories to develop an effective system with practical measures whilst supporting developmental changes within both individuals and the organisations. Research results have currently been analysed and will be made available in the following paper.

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