

Keynsham Kind Collaboration: a journey of well becoming

Discussion document May 2011

I am done with great things and big plans, great institutions and big success. I am for those tiny, invisible loving human forces that work from individual to individual, creeping through the crannies of the world like so many rootlets, or like the capillary oozing of water, which, if given time, will rend the hardest monuments of pride.

William James

Vision

Keynsham Kind aspires to improve the health and wellbeing of the people of Keynsham by working with them towards a more vibrant and cohesive community in which people take control and responsibility and value themselves, one another and their environment,. It is from this well-connected, caring and value-driven community that health and wellbeing will emerge and poverty (in all its meanings) will be reduced.

Mission

This will be achieved by working with individuals to inspire and empower them to identify and pursue their own projects and achieve their potential as defined by themselves according to their own values; by enabling people with common or complementary concerns and interests to come together in a form of co-production; by drawing existing health and social care professionals into this empowering and enabling process so that their aspirations are more closely aligned with the deepest desires and values of the people; by critically evaluating the project in a way that provides continuous feedback and enables those involved to take over the reflective and evaluative practice; by ensuring that the project remains locally owned; by providing high level hard outcomes relevant to health and wellbeing.

Overview of project

The project will focus on the town of Keynsham (population 15,500) between the cities of Bristol and Bath in South West England. It is a socio-economically mixed community with areas of deprivation and of modest middle class wealth. The core of the project will be a collaboration between the community regeneration charity, RE:generate, Bath and North East Somerset GP Commissioning consortium, and the organisational development and research company, Naidoo Associates with their university partners at Liverpool Hope University. The project will consist of the RE:generate core process of community 'animation' undertaken in the more socioeconomically deprived wards and through engagement with health and social care providers (particularly willing GP practices) in the town. This involves both empowering individuals and providing training for groups in understanding root causes of problems and in achieving their goals in a co-productive way – including those of the health and social care professionals. This will be supplemented across the whole town by work to foster improved connectedness by promoting better information dissemination and greater opportunities for people to meet

including identification of physical spaces. Complementary to this will be measures to foster greater awareness of values within the community. Other willing local groups with complementary ambitions will be welcomed into the broader collaboration. All those involved will be offered critical reflection and feedback on their contribution in a way that enables the participants to take over the research, and evaluation of their own practice and ensures that control remains with the people. Financial support will be sought from diverse sources: major community development grants, research grants, and support from local authorities. A ring-fenced trust fund will be established by an independent body to which local people can apply for small project support. Dissemination of the project outcomes, both of the process and high level health and wellbeing outcomes and other parameters, will be continually fed back to those involved in the project using creative arts based approaches where appropriate. Wider dissemination will be sought through all channels including web-based media.

Fundamental to the project design are the notions of emergence and self-organization. These terms derive from complexity science and enable a very useful understanding of the behaviour of social groups and networks. By providing people with inspiration, some basic tools for change and a small amount of resource, groups will self-organize and innovative change will emerge, though the exact form this will take cannot be predicted precisely. However, given good connectedness and a value-driven context the change is more likely to be beneficial to the community. Not only can we not predict the nature of emergent change, nor can we predict its extent. Sometimes a small intervention will have widespread effects and vice versa. This is the well-known non-linear behaviour of complex systems. At the very least, positive effects of this project can be expected in adjoining districts as the benefits of change become known.

What is the need and purpose of the project?

Sorrow which finds no vent in tears may make other
organs weep.

Sir Henry Maudsley

The need of the project has arisen from the frustrations of providing healthcare to people whose social circumstances and behaviour mitigate against health and wellbeing. There is a demoralising feeling of fighting a losing battle through not tackling the root causes of illness and disability. It is difficult not to the feeling that much of the time the medical remedy is ultimately wrong, unnecessarily expensive and masking the deeper problems by mitigating and hence hiding some of their effects. The 'battle' metaphor is part of the problem for heroism remains an important motivator in healthcare and often insufficiently balanced by humility. We need to make more use of the work 'healing' with its deeper connotations. Similar arguments can be made in social care where the idea of providing a 'service' that is paid for through local and general taxation removes much of the responsibility of a community to cope with its own problems.

He who is carried on another's back does not appreciate how far off the town is.

African proverb

By the same token, there is a compelling economic need to contain the costs of health and social care. Despite their relative wealth in global terms the UK and most other developed countries struggle to provide universal, high quality health and social care to their populations. Of course, this is partly due to an ageing population and healthcare inflation, but in terms of this project we are most interested in the extent to which illness has an association with social circumstances, behaviour and community coherence. The most important health problems in this category are obesity, type 2 diabetes, coronary heart disease, stroke, some forms of cancer, anxiety and depression, dementia, substance abuse (especially alcohol) and sexually transmitted infections. Collectively, these diseases impose a huge and increasing economic and social burden on society. In particular, poor diet and especially obesity has been described as a 'time bomb' for society and the NHS. (Ref <http://www.dh.gov.uk/en/Publichealth/Obesity/index.htm>)

Much worthwhile effort is going into public education and social marketing to encourage the people to lead healthier lives in terms of diet, exercise, alcohol use and smoking. However, it is now widely recognized that many serious physical diseases are linked with an underlying disempowerment and lack of personal fulfilment in individuals. This is often loosely attributed to 'stress' but this simplistic attribution belies the complex mind/body relationship in which meanings and impressions are embodied (Ref Siegel or COLLEGE OF MEDICINE?). Marketing techniques have limited effect at this level. The counterpart to this at community level is the similarly close relationship between our social arrangements, particularly income inequality, and the health and wellbeing of the population (Ref Marmot & Wilkinson).

The purpose of the project is to find a way of tackling some of the more deep-rooted influences that are 'upstream' of the illness-provoking behaviours. We prefer not to regard this as early intervention because that denotes a more linear understanding of cause and effect. The project aims to intervene at the level of some deep-rooted problems with social norms in society and observe the effects. We propose to do this at the level of a small town by scaling up established neighbourhood regeneration methodology to be applicable to a larger mixed population.

Nature of social problems at national level

Like its politicians and its wars, society has the teenagers it deserves.

J B Priestly

A recent national survey by the Joseph Rowntree Foundation (JRF) sought views from the public on the nature of 'social evils' in contemporary society. The survey was conducted in two parts, one via the internet (ref) and one

through discussion groups with people who were disadvantaged and unlikely to engage with the web-based process (ref). The surveys revealed a 'deep sense of unease about trends people see shaping modern Britain'. Six major themes emerged from each survey, four of which were common to both:

- Individualism, consumerism, greed and decline of community;
- Misuse of drugs and alcohol – both as consequence and cause;
- Decline of family, family breakdown, poor parenting and lack of positive role models;
- Poverty and inequality with lack of compassion towards disadvantaged groups.

The other four 'evils' were:

from web-survey:

- decline of values (especially respect, tolerance, honesty, reciprocity, empathy and compassion);
- institutional failure to provide remedies, democratic deficit and public apathy;

from discussion groups:

- crime and violence;
- immigration and unfairness.

These societal problems perceived by the people represent a complex web of interlocking causes and effects. Some are more immediate antecedents of ill-health such as family breakdown, crime and violence and misuse of drugs and alcohol. Others, such as decline of community and values, lack of positive role models and democratic deficit, are relatively 'upstream' problems with respect to health and wellbeing. Whatever the level in terms of visible effects on health and wellbeing, the survey responses represent a set of values circulating at least amongst those responding to this survey.

Reading the detailed narrative of the survey report suggests that underlying the values expressed in the first four 'evils' above we see from the web survey a sense of powerlessness summed up as institutional failure, democratic deficit and public apathy. From the discussion groups there is a feeling of people being at the mercy of events they have no hope of influencing. Here is a population feeling defeated, disempowered, unable to control their lives and let down by institutions. This is a recipe for illness.

In a consumer society there are two kinds of slaves:
the prisoners of addiction and the prisoners of envy. Ivan Illich

Evidence of successful change in neighbourhoods

The only thing needed for the triumph of evil is for
good men to do nothing. Edmund Burke

In the past, community regeneration has been understood in predominantly structural and economic terms. However, this has had limited success and

effectively places the onus for action on government and corporations, the community being relatively passive. There are now many published examples of transformation of communities through simple interventions aimed at empowering and organizing community members through listening to their concerns and supporting them in subsequent action (good list prerequisites from Tim Wilson Chapt 20, p253 Kernick ed). These have been on a small scale in neighbourhoods, generally with high levels of socio-economic deprivation. (Ref Chapt 23 Kernick + refs from RE:Generate?) Successful interventions have involved facilitating interactions – listening and talking – amongst members of the neighbourhood, and between the neighbourhood and those with whom it interacts: its ‘environment’. In this context the environment is often statutory agencies who have the resources (skills, money and authority) to make transformation possible. It will also involve other statutory and commercial organisations having a legitimate interest, and of course, the other sort of environment, the natural environment, which has a very important role in its own right for directly generating health. The key to success in these small schemes seems to have been that both the concerns and the ideas for actions to address them have arisen from members of the community and there has been trust in human potential. That is, change has been ‘bottom up’ and determined by the values and priorities of the residents. Because of that the precise nature of the changes cannot be predicted in advance and not all ideas and projects will succeed.

Within this overriding imperative there seem to be three practical elements: identifying potential local leaders with the courage to challenge the social norm, organizing a network including face-to-face meetings, and facilitating project development from ideas generated within the group. Crucially, the projects arise from the values held by the members of the group. In short, we have empowerment, connectedness and local values. In the case of a small town or even a city, undertaking this process for the whole population would be very expensive and might encourage fragmentation into competing neighbourhoods.

Theoretical constructs and sources of inspiration

This section draws together the conceptual background to the Keynsham Kind project.

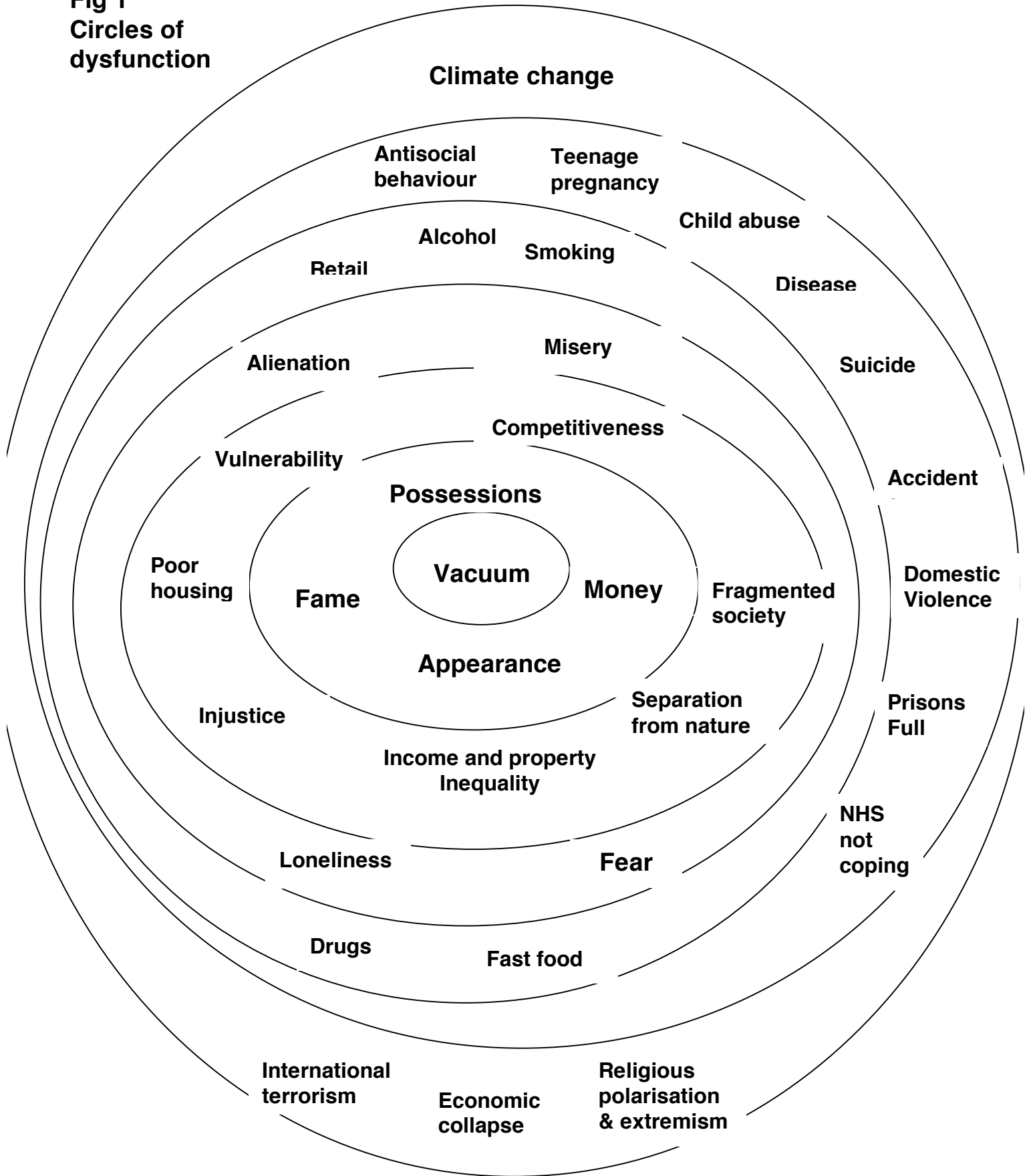
That best portion of a good man’s life,
His little, nameless, unremembered acts
Of kindness and of love.

William Wordsworth

1. Social Capital

Social capital is a concept that aims to capture the qualities of a community that give it vibrancy and health. Where social capital is high, trust, reciprocity and goodwill are dominant and these become the ‘currency’ of social

Fig 1
Circles of dysfunction



exchange mediated by stories, gestures and acts of kindness. These values are further developed under the rubric, Spiritual Capital (ref). Where social and spiritual capital are poor or absent, the currency of exchange is likely to become distrust, selfishness and ill-will which are mediated by avoiding interaction, intimidation and physical violence to environment and person. Social capital is a simplification of these complex characteristics of communities. It constitutes 'the institutions, relationships and norms that shape the quality and quantity of a society's social interactions'. It reflects the extent and quality of the social networks within the community This construct is useful as a way of making sense of the real assets of a community in a way that enables measurement. It includes the level of collaborative social activity and the physical spaces in which this can happen. It has been shown to have a 'statistical association with aspects of community life including crime, employment, education and health.' However, it is a simplification of the much more complex characteristics of the relationships within social networks. (ref Tim Wilson in Kernick chapt 20); (Zohar D, Marshall I *Spiritual Capital* 2004) It is easy to imagine how living in a low social capital environment can lead to illness. Some of this is mediated directly through psychological or physical injury, and sometimes indirectly through behaviours that can be seen in part as an attempt to escape from the harsh realities of life. These include smoking, drug abuse, 'retail therapy' leading to debt, sexual promiscuity and consuming junk foods – sometimes all of these are combined in one tragically blighted life. Beneath these behaviours is a deeper layer of sustenance that comes with high social capital and leaves a void when absent. This has to do with the sense of belonging and commitment to place and social group and the shared responsibility, sense of meaning and destiny that comes with that, (fig 1). It is vital however that the group and place remain outward looking – aware and responsive to their environment. Where social norms are individualistic and hedonistic the motivation for respecting the health and wellbeing of others, the environment and even oneself is weak and people find it easy to ignore information and advice about healthy living. The pursuit of pleasure may become the sole driving force regardless of the consequences (Refer to Oliver James, *Selfish Capitalist*, 2008). Yet we are a social species and the need for both connectedness and self-actualization runs very deep. In the absence of opportunities for uniting around constructive cooperation, the need for a sense of self-esteem and belonging may find an outlet in blame for others' failures (especially institutions) and ultimately in destructiveness, gang culture and 'tribal' conflict. The difference is in the currency of exchange as suggested above.

Sometimes when we are generous in small,
barely detectable ways it can change someone
else's life forever.

Margaret Cho

2. Complexity Theory

The significant problems we have cannot be solved at the same level of thinking with which we created them.

Albert Einstein

Complexity science is a branch of systems theory that grew out of chaos theory. Complexity particularly lends itself to understanding the natural world, including human groups. Whilst it shares with chaos theory a mathematical aspect, it adds the power of metaphor to enhance understanding. It allows dynamic systems to be understood in all their fluidity. Instead of looking for cause and effect in a linear way, complex systems are seen as self-organizing: their characteristics emerge from the innumerable interactions within the system. Each interaction need only be quite simple – known as ‘simple rules’ in complexity jargon. In this sense no element in the system is aware of the whole system, the complexity of which emerges from its relatively simple components. The elements of the system – that is the people and groups in a community – co-evolve with their community.

Complexity science allows the prediction of the features of the system from which maximum vibrancy and health are most likely to emerge. (Ref Doll W, Trueit D, Complexity and the health care professions, *Journal of Evaluation in Clinical Practice* 2010;**16**:841-848). For instance, if a community is seen as a ‘complex adaptive system’, the quality of the social networks will depend on the number of interactions (conversations, shared activities) for each person (‘agent’) in the system and the quality of those interactions determined by the values reflected within the interaction (the nature of the ‘simple rules’). It will also depend on how connected is the community to its environment particularly neighbouring communities and institutions. (Durie R, Wyatt K, Stuteley H, Community regeneration and complexity, in *Complexity and Healthcare Organisation: a view from the street*, ed Kernick D, 2004)

A further feature of complexity is the understanding of the conditions necessary for change to occur. Complex systems respond in a non-linear fashion to changes in their environment: a large change may have very little effect (the system adapts and stays much the same) or a small change may have a very large effect. This is like the well-known ‘butterfly effect’ described by Lorenz in relation to chaos theory. This is a form of chain reaction due to the products of small changes catalysing more change through a positive feedback loop. A useful metaphor could be the effect of dropping a crystal into a saturated salt solution and triggering crystallization of the whole solution. We know that a system that is already unstable (or ‘on the edge of chaos’ in complexity terms) is more responsive to change. In fact, this is the basis of the responsiveness of living organisms to their environment. This will be important in our attempts to effect change in Keynsham.

3. The New Economics

Men in however high a station ought to fear the humble. Phaedrus

The version of economics promoted by the new economics foundation (nef) nicely reflects the core ideas within social capital, complexity science and living theory action research. The new economics revisits and rewrites the values underlying classical economics. First and foremost it asserts that money is a poor measure of worth and sets out to build a new set of organizing principles around the needs of our planet, of the poorest and most vulnerable today and of generations ahead. It understands our world economy as a system that must be integrated with the realities of nature and of humanity as a whole. In terms of the relationships between the people and institutions (statutory and corporate) the emphasis is on co-production in which the clients of institutions are defined not so much by what they lack but by their potential. (Boyle D, Simms A, *The New Economics* 2009)

I suspect that 4, 5 and 6 – and maybe 7 – below should/could be combined into one section? – advice please.

4. Living Theory Action Research

I never know what I think about something until I read
what I've written on it. William Faulkner

Living theory action research is a form of participative enquiry that focuses on the participant's actions and the extent to which they accord with their own deeply held values. Key features of this approach are that the participant learns to become their own observer or researcher and that at least some of those observations are widely shared at least with colleagues and even perhaps on a public website. In this way the technique is a form of reflective practice subjected to the scrutiny of a wide audience. The objective is to enable the practitioner/researcher to act more truly in line with their values and to have those values validated through friendly but honest public scrutiny.

5. Social Mapping

Social mapping is a form of evaluation originally applied to arts projects in Australia and is closely aligned with Living Theory Action Research. Rather than using pre-defined indicators or parameters for success measured by outside agencies, it engages participants themselves in the discipline of critical reflective practice to generate a mixture of qualitative and quantitative data collection and analysis. These data generate narratives of meaning that are complex but give depth rather than the shallow breadth of short-term indicators. Meaningfulness is enhanced by the use of multi-media technology to reflect back to participants a vivid picture of their practice. (White M, *arts development in community health: a social tonic*, 2009)

6. Learning Organizations

I never teach my pupils. I only attempt to provide conditions in which they can learn.

Albert Einstein

The set of ideas that constitute learning organizations explicitly recognize the importance of the particular values of the learner and impact of the context within which learning takes place. We feel it is legitimate to transpose these ideas from a learning organization to a learning community. The context of the learning is then constituted by the social norms of that community, and the learning journey becomes the journey of self-discovery that is life. Seeing life as a learning process sits very comfortably amongst the other theoretical constructs listed here. Adding this construct helps to emphasize the importance in everyday life of the cultural values that underpin learning: celebration of success, a faith in human potential, tolerance of mistakes as part of learning, open information, trust, the recognition of tacit knowledge, an outward-looking approach and of course, learning how to learn. (Davies H, Nutley S, *Organizations as learning systems* in Kernick D (ed) *Complexity and Healthcare Organization: a view from the street*, 2004)

7. Community based audit (CBA)

If you know that you are not sure, you have a chance to improve the situation.

Richard Feynman

This is an evaluation tool developed in Tasmania. It aims to replace the notion of *certainty* derived from conventional science and technology with the *quest for knowledge*. This underlines the weakness of many of the assumptions of science as applied to complex systems such as a community. The techniques used unravel the documented support for a course of action identifying underlying assumptions and questioning a project on this basis. The commonest weakness is fallacious certainty. CBA aims to promote frameworks that are 'capable of handling degrees of uncertainty, where professional judgment, local knowledge and 'soft' data are admissible' (ref: Tattersall PJ, What is Community Based Auditing and How Does it Work? *J of Tasmanian Community Resource Auditors Incorporated*, 2007; 4(2):31-46) Submitting many healthcare processes to CBA would undoubtedly uncover weaknesses in nationally applied guidelines and 'best practice'.

The best is the enemy of the good.

Voltaire

Project Design

Think global, act local.

Patrick Geddes

Here we move from the abstraction of ideas that form the project's basis to the particularity of place and person. As far as we know this will be the first

time that an entire small town will be the site of a formally evaluated social regeneration project.

There is always a well-known solution to every human
problem — neat, plausible, and wrong. H L Mencken

Location of project

The project will take place in the small market town of Keynsham in South West England. Like all communities, Keynsham is unique, but it does not stand out as unusual on any general social indicators. For the purposes of generating a plan at a strategic level it can therefore stand as an exemplar of general health and wellbeing problems experienced across the UK. When it comes to taking action, however, the engagement will be with the detailed particularities of the town and the uniqueness of the individuals who have made it their home or their place of work. In summary: Why Keynsham? In terms of generalities: why not Keynsham? In terms of particularities essential to action: because the conception of the idea came from the population of the town and it is they who need to make it happen for their own benefit, in their own place.

[Enter stuff on the particular circumstances of Keynsham here – divided by river, rich distant past, Quaker and Cadbury, poor redevelopment in 60s, no community centre; some stats: unemployment, social housing, illness prevalence, antisocial behaviour, being between Bristol and Bath, transport links – [get this from BANES website? – would David Davies collect?]. Church communities – Interestingly, despite the town's connection with the Quaker movement via Cadbury's, there is currently no Quaker meeting in the town.]

[Paragraph about existing cultural activity, opportunities for interactions and quality of connectedness. Broadly, there is much going on but very poor connectedness so most people are unaware of most of the activities in the town [evidence for this? – lack of community centre, very limited coverage of activities on town website, minimal inclusion of activities in local independent newspaper. Will also require some research at start of study].

Methodology

Do what you can, with what you have,
where you are. Theodore Roosevelt

There will be an initial phase of collecting more detailed data about the town's current activities and facilities with a view to establishing a baseline understanding of social capital. This will include both quantitative and qualitative data [specify how this will be done – including multi-media approach]

Alongside the initial data collection the Keynsham Kind Project will employ the methods used in smaller neighbourhood regeneration schemes mentioned

above and supplement these with other approaches in order to scale up to the significantly larger population and complexity of Keynsham.

Neighbourhood regeneration

Seek first to understand, and then to be understood. Steven Covey

The charity, RE:generate, have long experience in neighbourhood regeneration and will lead on this aspect of the work. The approach involves methodical house to house visiting by an 'animator' and through active listening, identification of shared concerns in the neighbourhoods, finding potential leaders, facilitation of community action groups and providing training for developing, securing funding and following through on projects. This will also include skills in negotiating with statutory and other agencies that have a legitimate interest or could support a project. This is the process of co-production. At the point of contact between animator and resident there is a creative process that needs to work afresh at every encounter with an inevitable unpredictability of outcome. Imagination must be kept alive by avoiding standardization of process and rigid role relationships.

This work will be focused on the more socioeconomically deprived areas of the town. Particular priority will be given to emerging project ideas that address some of the root causes of health problems so that solutions are sustainable.

[RE:generate team to edit and expand here?]

Adaptations for regeneration at greater scale

State a moral case to a ploughman and a professor. The former will decide it as well and often better...because he has not been led astray by artificial rules. Thomas Jefferson

The ways we propose to adapt small neighbourhood regeneration schemes to a much larger population draw on several of the theoretical constructs above, particularly complexity theory. It is not feasible to undertake house-to-house listening for all the population at this scale. The key aim is to use the perspective of social capital and complexity theory to provide a physical and human context in which vibrancy is likely to emerge. The two most important elements here are to increase social networking by creating more opportunities for meeting, and to raise the profile of values in social discourse ('simple-rules' – see complexity theory above). Much of social discourse takes the form of stories and in this way storytelling becomes a vital contributor to culture and social norms. A key question being posed by this project is: Will empowering selected neighbourhoods whilst also stimulating social

networking and discourse across the whole town improve health and wellbeing?

We know from the JRF survey described above that values likely to have a positive impact on health and wellbeing are circulating amongst at least a substantial subset of the UK population but this does not prevent behaviours that generate illness. The success of neighbourhood regeneration schemes suggests that empowering community members with the capacity to effect change and doing this in a context of values likely to generate health and wellbeing, social norms can be reset. So the additional ingredient is to provide the people with the tools for change. This can be seen as effectively resetting the balance of health-generating and illness-generating values in favour of the former; then linking this with the wherewithal to effect change.

Exactly what will happen will depend on the particular projects that emerge from the population: in complexity terms, the people and their community will co-evolve and the projects will be co-produced. Of course, this places the Keynsham Kind in a 'chicken and egg' situation with regard to initial actions.

a) Improvements in the infrastructure of communication amongst the larger population. The point of this is to build the social network in pursuit of raising social capital. Possible projects follow:

- This could include the launching of a community radio station which could carry news of local events and feature local organisations;
- working with the independent newspaper proprietor to include more local activities perhaps by recruiting volunteers to collect information and brokering local sponsorship;
- taking a similar approach to the council-run website, perhaps including a community takeover;
- provide more physical spaces for people to meet and talk. This might mean working with town council and unitary authority to provide more suitable open spaces, pedestrian friendly pavements, children's playgrounds etc.
- encouraging the development of new community events and shared activities;
- making special effort to engage with people who are social isolated, including many older people living alone.

b) Encourage a higher profile for values in debate and decision-making. This understanding is shared by social capital, complexity theory, living theory, new economics and learning organisations. Traditionally, desirable values have been promoted within a religious practice context through preaching. Keynsham has above average church attendance and preaching does reach a substantial minority of the population but is unlikely to be successful for non-churchgoers. Mainstream healthcare has become closely associated with negative messages concerning undesirable hedonistic behaviours – smoking, overeating, sexual

promiscuity, alcohol abuse etc. This is easily understood and rejected as preaching. Instead, the project aims to rebalance community discourse by promoting values as a topic of conversation and content of storytelling. Once values are on the agenda the community will decide what values they wish to pursue. In fact, the opposition of values regarded as good and those regarded as bad is an important source of vibrancy and energy within communities.

This can be seen as strengthening the counterweight to hedonism which by diluting it with values that relate to a renewed respect for oneself, for others and for place. So this is not about purity and innocence for all, but a healthier balance between opposing values. Particularly important will be the sustainability and environmental movements. These are based not only on the utilitarian imperative of limiting climate change, but also a deepening respect for the wonders of nature that the extremes of our behaviour are putting at risk. This is a form of spirituality that may even amount to a 'secular sacred' and aligns with the prophetic works of William Blake, Carl Jung and others (ref House W, The community and the chocolate factory, *Brit J Holistic Healthcare* 2010:7(1);20-23). This will leave room for modest misbehaviour, whilst giving people a chance to be part of something valuable that will still be there when they aren't. Apart from Blake and Jung and the environmental movement, other secular sources for desirable values include work on Spiritual Capital as a counterpart to social capital (ref Zohar & Marshall) and a values-based guide to wellbeing from the New Economics Foundation (nef) (Ref five ways to wellbeing).

Some possible value-raising projects follow:

- The project name carries an important value statement;
- welcoming to the project and perhaps supporting other groups with values-based agendas. This will include the growing environmental awareness in the town (including a newly formed Transition Town group) and groups devoted to the creative arts; local church communities via 'churches together'; it may also be possible to revive the town's Quaker heritage;
- revaluating the assets of the town. This approach has been promoted by nef (ref) and is the basis of the 'ABCD' or Assets Based Community Development methodology (ref). This explicitly introduces non-economic values into the assets of a community to shift the way the community is regarded.
- engaging with local businesses to encourage values-based business activities: for instance, Keynsham is already a 'Fairtrade Town';
- engaging with local schools to join with projects that emerge from the community as the wider Keynsham Kind project progresses;
- other novel ways of stimulating conversations about values within the community such as displaying quotations that may stimulate thought and conversation – such as those in this document;

- mixing generations: supporting projects that involve younger people and older people sharing activities;
- probably most important will be the conduct of the project team which will be values-driven in a way that promotes authenticity by example. The ‘currency of exchange’ should be kindness, openness and the sharing of vulnerability and uncertainty. In this way, the team will be travelling a journey of self-discovery alongside those with whom they work (refs from Living Theory?).

Generosity is giving more than you can, and pride is taking less than you need. Kahlil Gibran

Explicit focus on health and wellbeing

Life is what happens to you while you're busy making other plans. John Lennon

Perhaps inevitably in our contemporary culture, many of the processes of healthcare have become commodified and branded into a version of industrial production with a certain predictability. This works exactly against co-production which keeps the imaginative process alive with every encounter starting afresh. Healthcare has gone a long way down this industrial road. It has enabled more of the volume of work demanded of the NHS to be accomplished but the price has been a tendency to lose touch with its own imagination, its spirit and even its purpose. If its purpose was ever health creation, it is not that now. Most encounters are heavily ritualised, driven by fixed role relationships, often defined by a protocol or even a manual. It is very difficult to achieve authenticity in this context. This matters most where active involvement of the ‘patient’ is required – which is the essence of co-production.

With these issues in mind, the focus on health and wellbeing will consist of:

- conducting the project in a way that attaches high value to authenticity of personal values and action as described above;
- of actively drawing health and social care professionals into the project, the learning journey of co-evolution and co-production; [need to say more about how to do this – basing animator with one of the surgeries; offering to ‘animate’ the professionals; offering them support to engage with living theory action research; engagement with sustainability course]
- of giving priority to emerging local projects that tackle root causes of ill-health;
- Support and stimulation for local parenting courses;
- Support for further integration of health generating activities with NHS and social care provision eg creative arts, gardening, nature conservation, cookery.
- of paying particular attention to shared outcomes that reflect changes in health and wellbeing.

Dance is the hidden language of the soul.

Martha Graham

Supporting emergent projects

Money is like muck, not good except it be spread. Francis Bacon

The importance of providing people with tools and wherewithal for translating ideas into action is a key ingredient in community regeneration. The project will aim to address this in the following ways:

- Establish a trust fund operated by a local provider such as Quartet Community Foundation. This would provide a source of finance for local projects that fulfilled criteria defined by the Keynsham Kind project. Local groups would need to apply to the fund and their applications independently judged against the criteria. An initial starting sum would be lodged with the trust fund and further money could be added through local fundraising and perhaps revenues from successful projects;
- RE:generate provide courses in project design, development skills and funding applications. These will be made available to groups and individuals who emerge independently of RE:generate's work with deprived neighbourhoods;
- Where applicable local people will be supported in locating other courses and sources of information to help realize their ideas. There are many such opportunities in Bristol, such as via the Schumacher Institute and many other organisations;
- Where there is sufficient local demand help will be provided to put in place local training, if possible through an existing local organisation. This might apply to coping with unemployment, living well on a low income, food and cookery, creative arts, growing you own food etc.
- [More?](#)

To live a creative life, we must lose our fear of being wrong.

Joseph Chilton Pearce

Evaluation

A camel never sees its own hump.

African proverb

The evaluation of the overall project will be led by Naidoo Associates using the Action Research Living Theory methodology. This approach is a form of participative enquiry in which those involved in the various projects learn to undertake evaluation of their own practice. This focuses particularly on the extent to which they are actually doing and achieving what they set out to do and achieve and the extent of the authenticity of their practice in terms of their own values. It also relates to the question of whether the local population retain the sense of control of the process which is vital to its success.

Because particular projects will emerge during the collaboration these cannot be specified in advance. This work will use whatever methods will achieve these ends, making particular use of multimedia recording and creative arts. Key is continual feedback so the system becomes a learning system – precise methods adapted as needs arise. Change can be very subtle as it happens: emergent and unpredictable.

Expand here please

In terms of hard outcomes the Keynsham Kind project will collaborate with the unitary authority and the primary care trust/GP consortium to share data already being collected. There are many possible surrogate measures related to social capital, to levels of trust, degrees of connectedness etc. There are also measures of community wellbeing (eg CIEL developed in Canada - <http://www.theciel.com/cvi.php>). Selected public health measures related to disease prevalence, excess winter deaths and other measures of the use of NHS resources such as GP attendance and use of A&E depts will be collated through the project evaluation. However, these latter hard measures are likely to respond over a relatively long period with this sort of project.

Who will the project help and who will benefit from this?

The intention of the project is to work with one well-defined small town to 'animate' that community, assist in achieving the goals defined by the community and to observe changes in terms of social capital and health and wellbeing. Whilst the focus will be on health and wellbeing, evidence from similar projects in smaller neighbourhoods suggest that many other parameters of a thriving community will also show positive change – tidiness, crime and disorder, educational achievement and economic self-sufficiency (ref).

The work will engage with residents, particularly those from deprived and disengaged neighbourhoods. It will also engage with the agencies operating in the town who are influential and could shift their priorities to enhance the work of the project. This will include willing GP surgeries, other local healthcare and social care providers, children's services and schools, police, housing association and voluntary groups. It will also endeavour to draw in the local business community under the broad umbrella of Keynsham Kind.

It is inevitable that positive emergent change from this project will affect other local and perhaps more distant communities through inspiration and learning about methods – the 'catalyst' effect will not stop at the town boundary. However, it would be wrong to assume that the precise methods or the same outcomes will occur elsewhere. It is the spirit or energy of change that spreads. People elsewhere can use that energy in a way that suits their circumstances.

Project management and timescales

Steering group, meetings etc: To be completed.

Partners

Bath and North East Somerset GP Consortium

RE:generate

St Augustine's Practice

Naidoo Associates

Liverpool Hope University

University of Bath

Bath and North East Somerset Council

Keynsham Town Council

Keynsham Business Association

Quartet Community Foundation

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