



Historic England

Wellbeing and the Historic Environment

Sarah Reilly, Claire Nolan and Linda Monckton

Threats, Issues and Opportunities for the Historic Environment



WELLBEING AND THE HISTORIC ENVIRONMENT

Sarah Reilly, Claire Nolan and Linda Monckton

© Historic England

EXECUTIVE SUMMARY

Wellbeing is politically and conceptually linked with health inequality and social cohesion as a long-term government priority. This focus on wellbeing reflects a shift away from an exclusively economic valuation model based on Gross Domestic Product to one that shows that physical and mental wellbeing have a significant impact on life quality. There are routes to wellbeing using the historic environment, many of which already exist within Historic England's core work, and we now have an opportunity to better evaluate and demonstrate this. This document provides:

- A **framework** for considering wellbeing and heritage evidence, designed to help Historic England develop a contribution to the agenda, Figure A.
- **Strategic objectives** for wellbeing and the historic environment formulated through the NEF (New Economics Forum¹) Five Ways to Wellbeing (Give, Be Active, Keep Learning, Take Notice, & Connect), Figure B.
- A **logic model** summarising a proposed wellbeing strategy, Figure C.

The benefits of working with the wellbeing agenda include focusing on diversity and inclusion by breaking down barriers to access; working with local authorities to raise aspiration in areas of high indices of multiple deprivation; promoting wellbeing and engagement with the historic environment through social prescribing; achieving local sustainability in new ways; building the relationship between people and place, while demonstrating the public value of the historic environment.

Framework: six routes into the agenda

Heritage as Process: volunteering as an active and committed relationship over time, is a process of being involved that yields wellbeing outcomes yet many volunteer projects tend to capture a limited demographic of employed, educated and higher socio-economic groups. As a counter to this lack of diversity, community archaeology projects such as Operation Nightingale and Homeless Heritage focus intentionally on non-heritage or self-selecting groups. There is considerable potential to deliver more along these lines, with clearer and more effective public value outcomes.

Heritage as Participation: visiting sites of cultural interest is the largest area of research regarding the historic environment and wellbeing. It supports understanding that cultural engagement is linked to wellbeing, thus positively contributing towards life satisfaction. Surveys are useful for establishing numbers of

¹ neweconomics.org/2008/10/five-ways-to-wellbeing-the-evidence/ [accessed 05.05.17]

people involved yet limited in demonstrating wellbeing because the degree of improvement can be too slight to be statistically significant. Additionally, bias capture of higher socio-economic groups can happen, and causality is difficult to determine without greater contextual understanding of a person's life, so further work is recommended in this area.

Heritage as Mechanism: using cultural assets to bring people together for therapeutic or social purpose providing a common point of interest or experience. Multiple examples exist including large-scale (such as British Museum Reminiscences programme) and local projects (such as the memorialisation at the Chattri Indian Memorial, Sussex), a Sikh community focus. Benefits can include social interaction, creative opportunities, while memory and the sharing of experiences can contribute towards social cohesion. Some examples of the sharing of cultural assets suggest it can strengthen the identity of minority or disadvantaged groups by helping develop new connections. This has significant potential for the historic environment, especially community and place-based initiatives.

Heritage as Healing: heritage-triggered thinking, meaning-making and cultural inclusion is relevant to health and wellbeing. The notion could be translated from mobile heritage (or object handling) to the context of a place-based historic environment. Qualitative and experiential assessment of patients on wards handling museum objects revealed a number of transactional and emotional benefits such as thinking and meaning-making, self-esteem and positive interactions.² The Improving Futures project,³ which focussed on building confidence and skills amongst disadvantaged young people including those with poor mental health, found that while connectedness was the major outcome, benefits included increased self-awareness, self-expression, a sense of belonging and an ability to relate to others by seeing things from different perspectives.

Heritage as Place: reclaiming a sense of place is seen as a potential solution to social isolation, sustainability and environmental degradation. There has been a wealth of research on 'sense of place' (see Heritage Counts⁴ for aspects of this) and specific studies that articulate the character of place to the feelings of its inhabitants (for example, 20 Years in 12 Places⁵). Does the historic character of a place have the potential to support newfound expressions of community, and shape an existing

² University of London Museums collection in conjunction with health care providers see <http://www.ucl.ac.uk/impact/case-study-repository/healing-heritage>.

³ <https://www.hlf.org.uk/about-us/media-centre/press-releases/improving-futures-volunteers-take-lead-iwm-north>

⁴ https://content.historicengland.org.uk/content/heritage-counts/pub/HC09_England_Acc.pdf and <https://content.historicengland.org.uk/content/heritage-counts/pub/2017/heritage-and-society-2017.pdf>

⁵ <https://www.hlf.org.uk/about-us/research-evaluation/20-years-heritage>

sense of belonging into a shared experience? Developing this further, the idea of 'place-shaping' naturally emerges; ensuring local people have a voice, feel empowered and express a sense of belonging. Culture and heritage generally are understood as key methods of generating belonging.

Heritage as Environment: the beneficial link between nature and wellbeing has been extensively researched and some findings can be usefully applied to the historic environment, however more research is needed to understand which historic characteristics of a place (building or landscape) best promote wellbeing.

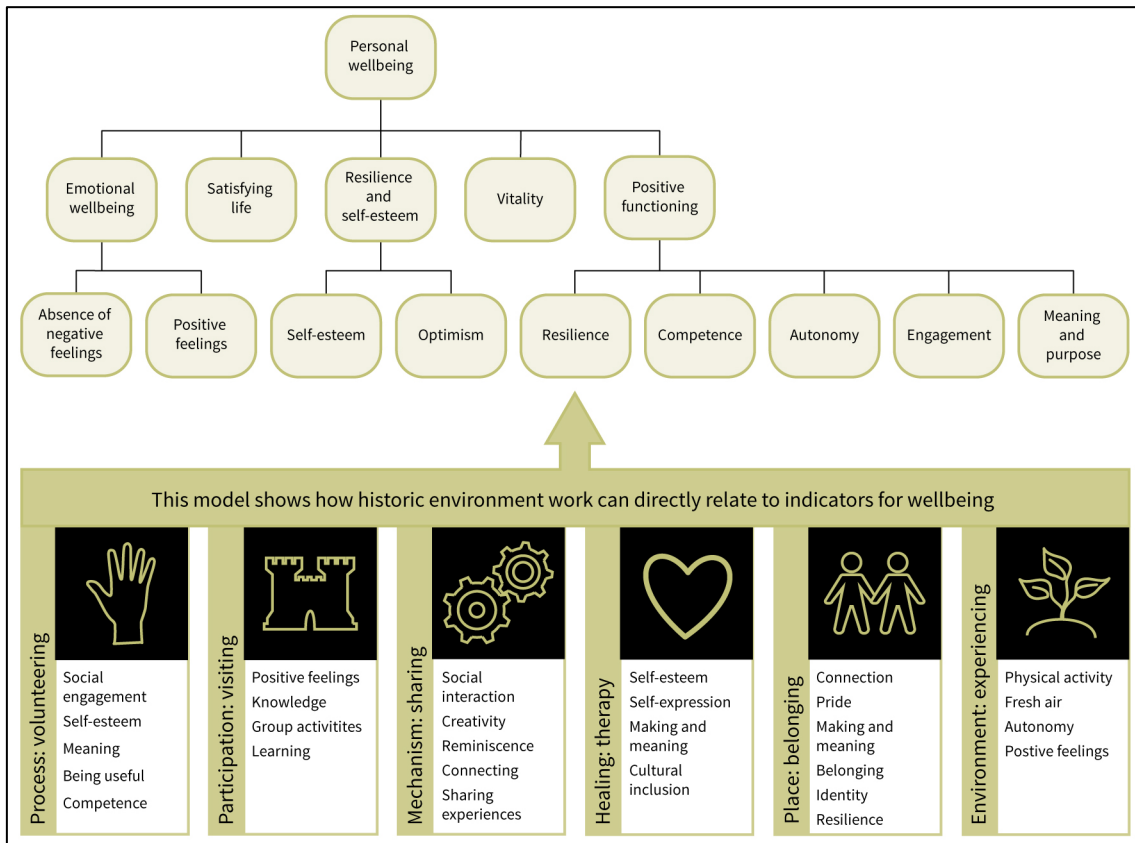


Figure A - How routes into the historic environment can directly relate to wellbeing indicators

Strategic objectives

The characteristics of the historic environment and involvement with it provide a range of potential advantages for engaging with the wellbeing agenda, namely:

1. The combination of physical activity with outdoors and cultural heritage.
2. The formation of a new relationship with the past that creates new perspectives and meaning.
3. The combination of the past connection with skills and feeling meaningful through productive contribution to something.
4. The social interaction and creativity that relates to the links with the past.

5. Long lasting benefit increased awareness of themselves and their place and social networks.
6. Our capacity to promote mixed projects with mixed evaluation methods including longitudinal analysis.
7. Potential to develop a wider collective sense of community, belonging, order, balance, stability and place through place-based initiatives.

Individually, none of these is particular to the historic environment, but in combination they provide a unique selling point (USP) for promoting wellbeing. The Five Ways to Wellbeing provides a structure to express these objectives and enable language change, guiding an approach to integrating wellbeing.

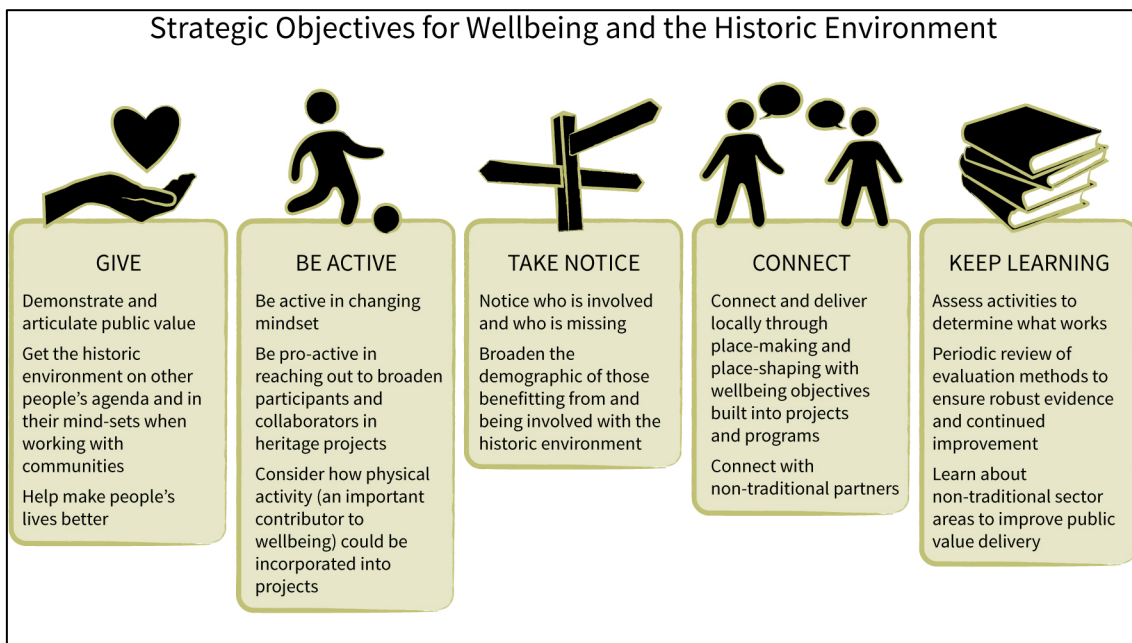


Figure B – Strategic objectives for wellbeing and the historic environment

Logic model

This logic model summarises the findings of our research and structures them around what we would like to achieve and the steps needed to get there. It forms the basis of a proposed strategy for enhancing understanding of the role the historic environment can play in promoting wellbeing.

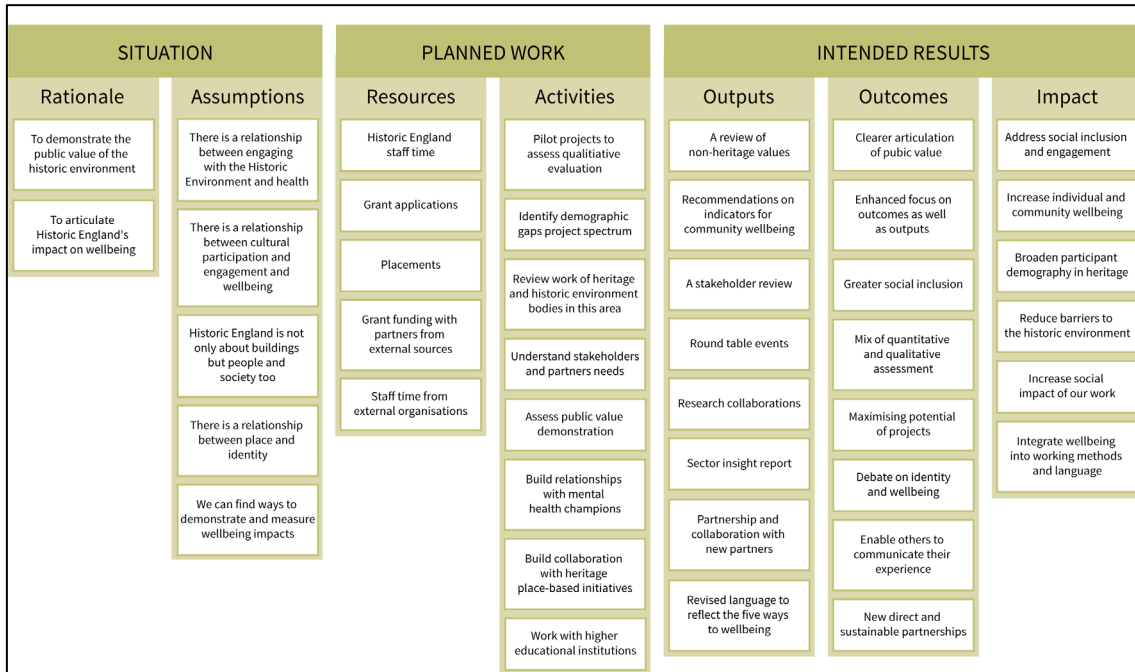


Figure C – Proposed logic model for wellbeing outcomes

CONTRIBUTORS

Jenny Cheshire

ACKNOWLEDGEMENTS

Historic England: Jen Heathcote, Hannah Fluck, Adala Leeson, Owain Lloyd-James, David McOmish, Phil Pollard, Sandra Stancliffe, Rosie Sherrington, Marcus Ward, Jenifer White, Meredith Wiggins and Amy Wright.
External: Gill Bull (CBA) and Daniel Fujiwara (Simetrica).

CONTACT DETAILS

Sarah Reilly
Historic England
24 Brooklands Avenue, Cambridge, CB2 8BU
sarah.reilly@historicengland.org.uk 01223 582765

CONTENTS

| | | |
|--------|---|----|
| 1. | Drivers | 1 |
| 1.1. | Historic England and wellbeing – why now? | 1 |
| 1.1.1. | Political context | 1 |
| 1.1.2. | Public value | 2 |
| 1.1.3. | Corporate Priorities for Historic England | 2 |
| 1.1.4. | The value of local heritage | 3 |
| 1.1.5. | Opportunity | 3 |
| 2. | Context..... | 5 |
| 2.1. | Wellbeing legislation..... | 10 |
| 2.2. | Wellbeing and change | 11 |
| 3. | Literature surveys and current knowledge | 13 |
| 3.1. | Wellbeing inequality | 16 |
| 3.2. | Scope for further research | 18 |
| 4. | Measuring impact..... | 19 |
| 4.1. | Frameworks | 21 |
| 4.2. | Methods..... | 22 |
| 4.2.1. | Subjective Wellbeing | 22 |
| 4.2.2. | Evaluative Subjective Wellbeing..... | 22 |
| 4.2.3. | Affective Wellbeing..... | 22 |
| 5. | Evaluation of projects and methods | 25 |
| 5.1. | A route into the evidence..... | 25 |
| 5.2. | Participation..... | 26 |
| 5.2.1. | ‘Heritage and Wellbeing’ study | 27 |
| 5.2.2. | Subjective Wellbeing and Engagement in Arts, Culture and Sport..... | 27 |
| 5.2.3. | Mappiness..... | 28 |
| 5.2.4. | Discussion..... | 29 |
| 5.3. | Process..... | 30 |
| 5.3.1. | Heritage Lottery Fund (HLF) Volunteering Study | 30 |
| 5.3.2. | Excavation projects..... | 30 |
| 5.3.3. | Community-based Heritage Conservation..... | 34 |
| 5.3.4. | Discussion..... | 35 |
| 5.4. | Healing..... | 37 |
| 5.4.1. | Heritage-in-health | 37 |
| 5.4.2. | ‘Who Cares?’ programme | 38 |
| 5.4.3. | Mental Health and Heritage Working in Partnership..... | 39 |

| | | |
|--------|--|----|
| 5.4.4. | Inspiring Futures | 39 |
| 5.4.5. | Current Projects | 40 |
| 5.4.6. | Discussion..... | 42 |
| 5.5. | Mechanism..... | 42 |
| 5.5.1. | British Museum Reminiscence Programme | 43 |
| 5.5.2. | Memorialising at the Chattri Indian Memorial | 44 |
| 5.5.3. | Current projects..... | 44 |
| 5.5.4. | Discussion..... | 45 |
| 5.6. | Place..... | 45 |
| 5.6.1. | 20 Years in 12 Places..... | 47 |
| 5.6.2. | Discussion..... | 47 |
| 5.7. | Environment..... | 48 |
| 5.7.1. | Discussion..... | 48 |
| 6. | Research Gaps | 49 |
| 6.1. | Intangible heritage | 49 |
| 6.2. | Community Wellbeing | 49 |
| 6.3. | Historic environment..... | 50 |
| 6.4. | Indicators..... | 50 |
| 7. | Stakeholder analysis | 52 |
| 7.1. | Results | 52 |
| 7.1.1. | Opportunities..... | 53 |
| 7.1.2. | Community & individual wellbeing | 53 |
| 7.1.3. | Benefits..... | 54 |
| 7.1.4. | Challenges..... | 55 |
| 8. | Conclusion..... | 57 |
| 9. | Bibliography..... | 61 |

1. DRIVERS

1.1. Historic England and wellbeing – why now?

Wellbeing issues were identified as a priority in ‘Health and Wellbeing and the Historic Environment’ Horizon Scan (Fluck 2015), which recommended that:

Historic England should produce an assessment report looking at the current information available on health and wellbeing and the historic environment and scoping the key issues for further research [because] while the contribution of the historic environment to wellbeing is hinted at in a number of studies, and is included by implication in so much as the historic environment is part of the natural environment, there have as yet, been no studies that specifically focus on the role of the historic environment in contributing to wellbeing.

This assessment report is the product of that recommendation. Its key purpose is to set out the available evidence for the role of the historic environment in promoting health and wellbeing and explore ways in which it could be developed further, both by Historic England and more widely.

1.1.1. Political context

- Wellbeing is being looked at more frequently as an indicator of the health of a nation because Gross Domestic Product (GDP) no longer adequately reflects this. According to the Office of National Statistics (ONS):

GDP has the key attraction of internationally agreed standards for calculation, but it has several limitations as a measure of well-being. For example, it does not include non-economic determinants of well-being such as social relationships, or the distribution of income and wealth.⁶

- Government has prioritised the aims of addressing social inequality, health inequality and social cohesion and the effect of ‘culture’ on mental and physical health. As an organisation we must consider how our work can aid in these core priorities.⁷

⁶ <https://www.ons.gov.uk/ons/rel/...wellbeing/measures-of-economic-wellbeing.pdf>, p2 [accessed 27.02.18]

⁷ https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/510798/~DCMS_The_Culture_White_Paper__3_.pdf p15 [accessed 02.05.17]

- Wellbeing is embedded within many other initiatives such as Ecosystem Services, Natural Capital, local government planning agendas and National Health Service (NHS) commissioning agendas.
- Wellbeing provides an opportunity to link a well maintained and well utilised historic environment to a key local and national priority.
- Wellbeing is now a prominent policy issue in government, our Corporate Plan,⁸ and Research Agenda.⁹
- Large parts of the public and third sector are working with wellbeing, providing potential opportunities for new partnerships and collaborations.
- Wellbeing is a topic that has already been explored and interwoven into the core strategies of Historic Scotland¹⁰ and Cadw.¹¹ More widely, heritage is recognised in the 2030 Agenda and Sustainable Development Goals (11.4) for the benefits it provides to the creation of social cohesion and resilient communities.

1.1.2. Public value

- Local decision-making models are showing greater links between the historic environment and wider agendas, such as health and wellbeing (Lloyd-James 2013; Reilly 2015). This can open up opportunities for Historic England to maximise the potential of heritage impact in a number of agendas, not least health and wellbeing, by influencing local commissioning agendas.

1.1.3. Corporate Priorities for Historic England

- There is a corporate emphasis on equality, diversity and wellbeing both in our staff orientated approach (MIND Wellbeing Index and Action Plan, Workforce Diversity Action Plan), and public facing position (Historic England Equality Scheme 2015 – 18).
- Wellbeing is clearly articulated in the introduction to the 2017 Corporate Plan:

The Culture White Paper encouraged Historic England to take a more proactive role in opening up our expertise to markets abroad,

⁸ <https://content.historicengland.org.uk/images-books/publications/he-corp-plan-2017-20/three-year-corp-plan-2017-20.pdf/> [accessed 01.01.17]

⁹ <https://content.historicengland.org.uk/images-books/publications/he-research-agenda/research-agenda.pdf/> [accessed 01.01.17]

¹⁰ <http://www.gov.scot/Resource/0044/00445046.pdf> [accessed 12.01.17]

¹¹ http://cadw.gov.wales/docs/cadw/publications/ValuingWelshHistoricEnvironment_EN.pdf [accessed 12.02.17]

as well as helping to develop the heritage sector's international commercial offer. It also emphasised the significance of diversity for our sector, and the need to engage and train young people and to promote the wider social benefits of cultural heritage, including health and wellbeing.

It also aligns with Objectives 6, 7 and 19.

- The Historic England Research Agenda¹² articulates a clear remit for the organisation to include research into the areas of identity, wellbeing, social impact, communities, diversity and inclusion.

1.1.4. The value of local heritage

- Heritage can be a potentially democratising process. Individuals and communities can connect with the historic environment, creating meaning and values especially at a local level.
- We have the potential to use the historic environment as a tool for individuals and communities, which may suggest our perception of its importance goes beyond inherent value of existing.
- The concept of the importance and relevance of 'everyday heritage' has long been developing. It is fundamental to the Faro Convention 2005¹³ which is gradually influencing the policy of countries to understand their heritage and its relationship to communities and society.
- Most recently work carried out for Historic England (Da Silva, *in prep.*) has highlighted the importance of 'everyday heritage' in people's lives in a detailed analysis of local values. This project undertook ethnographic research on local communities in East Anglia at severe risk of flooding. Heritage was cited as an extremely important community asset.
- We need to consider how we can increase the impact of our work by understanding the connection between people and place through quantitative economic evaluation complemented by qualitative approaches to measuring how the historic environment impacts on quality of life.

1.1.5. Opportunity

- National policies can help (or hinder) the conditions for wellbeing, but it is local government that is in the driving seat of actions to support

¹² <https://content.historicengland.org.uk/images-books/publications/he-research-agenda/research-agenda.pdf> [accessed 01.07.17]

¹³ <https://www.coe.int/en/web/culture-and-heritage/faro-convention> [accessed 25.01.18]

improvement. With devolved responsibility in some local governments for health care budgets, wellbeing is at the forefront of that agenda. This makes it opportune to get heritage on these agendas and work in a more efficient and joined up way for the benefit of citizens.

- It is likely that factors contributing to wellbeing are already embedded in much of the work that we do as an organisation but we need to learn to better measure them in terms of our public value and social impact.
- Having recently been awarded Independent Research Organisation (IRO) status, there are increased opportunities to develop the heritage and wellbeing evidence base through partnerships and collaborative working.

2. CONTEXT

In 1948 the World Health Organisation defined 'health' as 'a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity'.¹⁴

In 2010 the UK Government defined wellbeing in a broader way as:

*a positive physical, social and mental state; it is not just the absence of pain, discomfort and incapacity. It requires that basic needs are met, that individuals have a sense of purpose, and that they feel able to achieve important personal goals and participate in society. It is enhanced by conditions that include supportive personal relationships, strong and inclusive communities, good health, financial and personal security, rewarding employment, and a healthy and attractive environment.*¹⁵

Research by the What Works Centre for Wellbeing (WWCfW)¹⁶ defines wellbeing as 'about people, and creating the conditions for us all to thrive. It is quality of life and prosperity, positive physical and mental health, sustainable thriving communities.' It recognises that humans are emotional and value non-financial benefits, so how you feel and your quality of life as you experience it matters too.

The concept of the subjective experience of happiness and positive emotion has been the subject of enquiry for over 2000 years. For example, Aristotle's theories on eudemonia (a moral philosophy that defines right action as that which leads to the wellbeing of the individual, thus holding wellbeing as having essential value) remain valid 2000 years later.

In past investigation within philosophy and religion, subjective happiness is strongly linked to the notion of a good life, but is not necessarily the same as it (Halpern 2015). Additionally, the link between environment (historic and natural) and wellbeing is not a new idea; for example the nineteenth-century Arts and Crafts movement largely arose from the conviction that art and craft could change people's

¹⁴ Preamble to the Constitution of the World Health Organization as adopted by the International Health Conference, New York, 19-22 June, 1946; signed on 22 July 1946 by the representatives of 61 States (Official Records of the World Health Organization, no. 2, p. 100) and entered into force on 7 April 1948

¹⁵ www.defra.gov.uk/sustainable/government/progress/documents/SDI2010_001.pdf [accessed 10.07.17]

¹⁶ <https://www.whatworkswellbeing.org/about/what-is-wellbeing/> 'What is wellbeing?' [accessed 25.01.18]

lives by its strong social and moral purpose. The current articulation of wellbeing as a political priority in the UK (rather than the sphere of artists or designers acting as social reformers) is as recent as 2010 when it became part of Government agenda.

The increasing prominence of wellbeing as an agenda is based on the concept of Government influencing health outcomes in new ways. It has, as an overriding objective, the ambition of saving on health expenditure and reflects a (slight) move towards preventative care through its focus on early intervention. Additionally, wellbeing as a concept has clearly raised the profile of mental health in Government, given that mental health is such a crucial factor in life satisfaction and happiness.

Importantly, the New Economics Foundation (NEF) was commissioned by the Government's Foresight project on Mental Capital and Wellbeing to develop a set of evidence-based actions to improve personal wellbeing. In the resultant report,¹⁷ NEF presents the evidence and rationale between each of the actions, drawing on a wealth of psychological and economic literature and introduces the concept of the Five Ways to Wellbeing; Connect, Be active, Take notice, Keep learning and Give. These are now common indicators in the wellbeing agenda and shown in an illustration in Figure 1.

Government is increasingly aware of the impact of demonstrating improvements in life satisfaction. Research using cross-country panel data has shown that the electoral fate of governing parties is associated not only with the state of the macro economy but also with the electorate's wider wellbeing. In fact a country's aggregate level of subjective wellbeing is able to account for more of the variance in government vote share than standard macroeconomic variables. This is consistent with a simple political agency model, and has implications for the incentives faced by politicians to act in the interests of voters (Ward 2015).

Given this broad political context, financial pressure on health and social services is forcing achieving wellbeing by other means than the National Health Service (NHS) up the national and local government agendas.

¹⁷ http://b.3cdn.net/nefoundation/8984c5089d5c2285ee_t4m6bhqq5.pdf [accessed 20.06.16]



Figure 1 - NEF Five Ways to Wellbeing

The important relationship between people and place however is not new to Historic England; in 2000 English Heritage (its predecessor) published *Power of Place*,¹⁸ an attempt to look at a more socially-based rather than preservation-based approach to the historic environment. In 2006, a conference was convened by English Heritage, the Department of Culture, Media and Sport (DCMS) and the Heritage Lottery Fund (HLF) to debate how to capture the public value of heritage following the then Secretary of State's (Tessa Jowell) challenge to 'find a new language to describe the importance of the historic environment' in her 'Better Places to Live' report (Jowell 2005). In her summary publication of the event, the editor Kate Clarke quotes Tessa Jowell saying that:

¹⁸ <https://historicengland.org.uk/images-books/publications/power-of-place/> [accessed 12.12.17]

the market place can tell us how many visited a particular museum or how much profit a particular show or event made..... but when it comes to putting a value on things like trust, fairness and accountability, it has failed miserably.

The summary concluded that we needed a new way of thinking to be able to measure and articulate the value of heritage on citizens.¹⁹

In 2008, English Heritage published Conservation Principles (English Heritage 2008), which provided guidance on considering communal values of a place as part of an assessment of significance. The policy objectives of these events and documents actually remain broadly similar to the present day, although the terminology and the specificity of the drivers have changed. For the reasons stated above, the Government's focus on the specific capacity of the arts and heritage to deliver core agendas of wellbeing and reducing inequality and social cohesion is now much more explicit and is set out as an expectation for the sector to deliver.

By way of summary then, over the last ten years both 'health' and 'wellbeing' are terms that are appearing with increasing frequency in heritage policy and research. In 2014, an All-Party Parliamentary Group (APPG) was set up to engage with Arts, Health and Wellbeing demonstrating the cross-party interest in this issue. Health and wellbeing feature strongly in Health Policy (Dept. of Health 2014) and in the Wellbeing Economics 2014 report,²⁰ which acknowledges the important role wellbeing plays in four policy areas: labour markets; planning and transport; mindfulness in health and education; and arts and culture.

In the 2017 Heritage Counts report (section Heritage and Society²¹) it is pointed out that:

research undertaken by the Centre for Economic Performance (CEP) has revealed that in European elections since 1970, the life satisfaction of the voting public is the best predictor of whether the government gets re-elected, even more so than the economy, unemployment levels of inflation.²²

¹⁹ https://www.academia.edu/3639888/Capturing_the_Public_Value_of_Heritage [accessed 23.10.10]

²⁰ Wellbeing in four policy areas. Report by the All-Party Parliamentary Group on Wellbeing Economics 2014 http://b.3cdn.net/nefoundation/ccdf9782b6d8700f7c_lcm6i2ed7.pdf [accessed 20.06.17]

²¹ <https://historicengland.org.uk/research/heritage-counts/> [accessed 10.07.17]

²² <http://cep.lse.ac.uk/pubs/download/dp1343.pdf> [accessed 09.09.17]

The real economic impact of mental health issues is only just being understood, and this must be a key driver for political focus on the issue. For example, the Thriving at Work report²³ states that:

about 300,000 people with a long-term mental health problem lose their jobs each year and puts the annual cost to the UK economy of poor mental health at up to £99bn, of which about £42bn is borne by employers.

The authors; the MIND chief executive, Paul Farmer, and the mental health campaigner Dennis Stevenson said they were ‘shocked to find the number of people forced to stop work as a result of mental health problems was 50% higher than for those with physical health conditions.’

While the benefits of the natural environment to health and wellbeing are well established in the available literature (Natural England 2013; NEF 2005), and perhaps more easily understood, the role played by the historic environment is less well articulated. It is possible, indeed likely, that many projects carried out across the sector have resulted in positive public value, yet the methodologies and language to articulate this has not yet been sufficiently developed.

The notion that historic places relate to identity is borne out by research. The ResPublica report ‘A community right to beauty’²⁴ cites a study by The Chartered Association of Building Engineers (CABE) and market researchers Ipsos MORI. The study found that people asked to identify ‘beautiful’ buildings in Sheffield most readily identified the two cathedral buildings. The reasons for this related to the perceived longevity of their presence as well as their grandeur, rather than style; and that by contrast contemporary buildings were considered lacking in character. This suggests that people’s appreciation and understanding of the history of a place contributes to its perceived value and could reasonably be posited to contribute to any wellbeing benefit (cf. Cattell *et al* 2008).²⁵ While it is not claimed here that aesthetics are the only or largest factor contributing to feelings of wellbeing, it does suggest that projects or initiatives relating to historic environments might be more likely to support local identity and community pride agendas.

23

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/654514/thriving-at-work-stevenson-farmer-review.pdf [accessed 10.11.17]

²⁴ <http://www.respublica.org.uk/our-work/publications/a-community-right-to-beauty-giving-communities-the-power-to-shape-enhance-and-create-beautiful-places-developments-and-spaces/> [accessed 26.01.18]

²⁵ <http://www.sciencedirect.com/science/article/pii/S1353829207000913?via%3Dihub> [accessed 26.06.17]

Additionally, devolution and decentralising budgets are pushing the case for localism and public participation in roles and services traditionally provided by local government. As a result the Local Government Association (LGA) is actively promoting their role in the wellbeing agenda.²⁶

The Culture White Paper²⁷ is underscored by the positive effects of culture (including the historic environment) on wellbeing and offers a stronger mandate to pursue a social inclusion, equality and diversity agenda. This emphasises the need to articulate a clear understanding and definition of community wellbeing and how conditions that support strong and inclusive communities, which are believed to aid the wellbeing of citizens, can be promoted.

That Historic England understands the importance of this agenda is shown by the Chairman's statement in the Corporate Plan for 2017 – 20 which states that '...wellbeing and community pride's a key reason for protecting historic buildings and places'.²⁸ What is needed now is a clear strategy for how to deliver this, and the recommendations from this assessment will inform it.

2.1. Wellbeing legislation

Wellbeing is now embedded in a range of legislation UK wide: the Localism Act 2011,²⁹ the Education Act 2011³⁰ and The Social Action Responsibility and Heroism Act 2015.³¹ In England, The Care Act 2014³² and The Health and Social Care Act³³ led to the statutory introduction of Health and Wellbeing Boards in local authorities across England in 2013, the regulations for which can be found in The Local Authorities (Public Health Functions and Entry to Premises by Local Healthwatch Representatives) and Local Authority (Public Health, Health and Wellbeing Boards and Health Scrutiny) Regulations 2015.³⁴ Understanding the detailed implications of this legislation and how they operate is a key concern of public bodies such as Historic England and could be the focus of a separate assessment.

²⁶ http://www.local.gov.uk/c/document_library/get_file?uuid=bcd27d1b-8feb-41e5-a1ce-48f9e70ccc3b&groupId=10180 [accessed 29.07.17]

²⁷

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/510799/DCMS_Arts_and_Culture_White_Paper_Accessible_version.pdf [accessed 03.03.17]

²⁸ <https://historicengland.org.uk/about/what-we-do/corporate-strategy/> [accessed 25.06.17]

²⁹ <http://www.legislation.gov.uk/ukpga/2011/20/contents/enacted> [accessed 29.01.18]

³⁰ <http://www.legislation.gov.uk/ukpga/2011/21/contents/enacted> [accessed 29.01.18]

³¹ <http://www.legislation.gov.uk/ukpga/2015/3/contents/enacted> [accessed 29.01.18]

³² <http://www.legislation.gov.uk/ukpga/2014/23/contents/enacted/data.htm> [accessed 29.01.18]

³³ <http://www.legislation.gov.uk/ukpga/2012/7/contents/enacted> [accessed 29.01.18]

³⁴ <http://www.legislation.gov.uk/uksi/2015/921/contents/made> [accessed 29.01.18]

2.2. Wellbeing and change

The Government's Commission on Wellbeing and Policy attempts to measure wellbeing as an indicator of the health of the country, instead of the more traditional 'goods and services' measured as GDP. The reason for this is that despite GDP rising, social inequality is increasing, so GDP can no longer be an accepted indicator of the wellbeing of a nation. The report (by the Legatum Institute: executive summary,³⁵ full report³⁶) recommends that this national wellbeing should be measured regularly.

The WWCfW³⁷ is an independent collaborative centre that puts high quality evidence on wellbeing into the hands of decision-makers in Government, communities, businesses and other organisations. The centre encourages 'routine measurement of wellbeing and an experimental approach to policy and practice to look at the causes of wellbeing, and how to increase wellbeing cost effectively, as a major objective',³⁸ and bases its evidence on data gathered by the ONS.

The ONS splits its annual data gathering into a 'dashboard' of ten themes: personal wellbeing, relationships, health, what we do, where we live, personal finance, economy, education and skills, governance, and the environment.³⁹ While there are case studies relating to wellbeing in the wider community landscape, at the time of this research, the WWCfW site doesn't specifically reference heritage.

In the same way the LGA published guidance Health in All Policies⁴⁰ talks about the factors (social, economic, natural and built) that influence health and wellbeing and recommends partnership working with Health and Wellbeing Boards and stakeholder engagement, yet only 'natural heritage' is referenced in the 61-page document.

Projects such as the Happy City Index⁴¹ is an accessible and engaging tool that enables individuals, communities and policymakers across a city to evaluate and improve wellbeing and recognises the role of local government in wellbeing work.

³⁵ <https://lif.blob.core.windows.net/lif/docs/default-source/commission-on-wellbeing-and-policy/commission-on-wellbeing-and-policy-report---executive-summary---march-2014-pdf.pdf?sfvrsn=0> [accessed 05.06.17]

³⁶ www.li.com/wellbeing-policy [accessed 18.10.17]

³⁷ <https://www.whatworkswellbeing.org> [accessed 05.06.17]

³⁸ <https://whatworkswellbeing.org/wellbeing-2/> [accessed 05.06.17]

³⁹ <https://www.ons.gov.uk/visualisations/dvc364/dashboard/index.html>. [accessed 05.06.17]

⁴⁰ <https://www.local.gov.uk/sites/default/files/documents/health-all-policies-manua-ff0.pdf> [accessed 10.06.17]

⁴¹ <http://www.happycity.org.uk/> [accessed 27.06.17]

The 2008 Mental Capital and Wellbeing Project⁴² aims to analyse the most important drivers of mental capital and wellbeing to develop a long-term vision for maximising mental capital and wellbeing in the UK for the benefits of society and the individual.

Bringing this and the definitions referred to above together, the concept of wellbeing comprises two main elements: feeling good and functioning well. Feelings of happiness, contentment, enjoyment, curiosity and engagement are characteristic of someone who has a positive experience of their life. Equally important for wellbeing is our functioning in the world. Experiencing positive relationships, having some control over one's life and having a sense of purpose are all important attributes of wellbeing.⁴³

⁴² <https://www.gov.uk/government/collections/mental-capital-and-wellbeing> [accessed 27.07.17]

⁴³ http://b.3cdn.net/nefoundation/d80eba95560c09605d_uzm6b1n6a.pdf. [accessed 10.06.17]

3. LITERATURE SURVEYS AND CURRENT KNOWLEDGE

The current state of knowledge is largely based on a number of surveys, research and projects that have attempted to improve wellbeing and to find ways of demonstrating that. This section summarises a range of the most influential projects in the subject to articulate methodologies and results, help identify research gaps and assist Historic England in identifying a role in the agenda.

Seminal research was carried out between about 2009 and 2015 providing comprehensive literature reviews and demonstrating the Government's impetus for developing the wellbeing agenda.⁴⁴ It included refining ways of measuring wellbeing in a range of subject areas under the broad heading of 'culture and environment'. Most of these publications were about wellbeing projects and how they were evaluated and so references to them are embedded throughout the various sections of this text. Additionally, as wellbeing can only be demonstrated by measuring change, a review of the principal methods is provided in the next section.

In June 2017 the WWCFW commissioned the University of Liverpool to conduct a rigorous data gathering exercise of all literature associated with 'heritage-based interventions' and community wellbeing. The methodological protocol (Pennington *et al* 2017) specifies that by 'community wellbeing' they include the wellbeing of individuals and groups, and the determinants of their wellbeing, as components of communities'. The work will be published in 2018. The project will search electronic databases in a systematic and comprehensive way and provide information on 'interventions that are delivered using tangible, physical heritage resources'. This will be a valuable and comprehensive source of data and may provide the evidence base to allow further exploration into the qualitative, less tangible elements of the wellbeing agenda.

Historic England has already made a significant contribution to the sector debate on wellbeing through Heritage Counts (published annually by Historic England on behalf of the Historic Environment Forum, or HEF). Heritage Counts (editions 2014 to 2017) references comprehensive, high level summaries of research that demonstrate the importance of heritage to society. In particular, the 2017 publication contains a ten page section called 'Heritage and Society'. This provides a comprehensive factsheet of our knowledge of heritage and wellbeing at that time by reprising some earlier secondary data and conclusions, while adding to this body of information with more recent studies and updates from the DCMS Taking Part figures.⁴⁵

⁴⁴ <https://www.gov.uk/government/collections/national-wellbeing> [accessed 10.10.17]

⁴⁵ <https://www.gov.uk/guidance/taking-part-survey> [accessed 10.10.17]

It has been suggested that the impact of heritage on wellbeing can be in part demonstrated by measuring ‘participation’ or visiting a heritage site. Whilst there is a wealth of research available in this area, employing slightly different criteria to assess participation, what is harder is demonstrating how it has a positive effect on wellbeing.

In 2015/16 the Taking Part data⁴⁶ provided the figure (by self-assessing participants’ wellbeing) of an increase in wellbeing from 7.8 to 8.1 out of 10 in people who had visited a heritage site in the last 12 months. Notwithstanding the other causal factors that might contribute to an increase in perceptions of happiness, it remains an encouraging statistic and the findings of this study have implications for future research.

The 2014 research by Fujiwara *et al* (2014) looked at the relationships between heritage visits and wellbeing using data from the Wave 2 Understanding Society survey which includes variables related to engagement in arts and sport, taken from the DCMS Taking Part survey. Looking at the impacts of different types of heritage sites and impacts across different groups in society they were able to attach a monetary value to these impacts.

They note that at time of starting the research there was little data or literature on heritage and wellbeing, the main body of evidence being projects involving from object handling for hospital patients. And the research carried out by Bickerton and Wheatley (2014) who, also using the Understanding Society dataset, concluded that ‘visiting historical sites had a statistically significant impact on wellbeing which was similar to attending arts events and larger than for visiting museums, but less than for playing sports’. The work provided evidence that certain groups get more from visiting a heritage site than others, for example those with health conditions.

The Fujiwara study analysed complex data sets from DCMS Taking Part survey among other things) based on *visits* to an archaeological site, historic building, historic industrial site, historic park, historic place of worship, historic town, a monument (for example castles or forts), or a sports heritage site to measure life satisfaction. The good effect on wellbeing was found to be the same or more than doing other activities, including sports, and visiting historic towns and buildings has the greatest impact. The monetary value of this positive impact on general wellbeing is calculated as £1,646 per person per year for the average heritage visitor.

⁴⁶ DCMS, 2016. *Taking Part 2015/16 Quarter 4 Statistical Release* [pdf] Available at: https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/539312/Taking_Part_2015-16_Quarter_4_Report_-_FINAL.pdf [accessed 02.06.17]

They attest that their research has implications for policy and future research in that:

It [their research] creates a positive foundation and argument for the role of heritage in society and provides figures that can be used directly in Cost Benefit Analysis (CBA) to inform investment decisions in heritage, but the caveats regarding causality should be noted when using the results and the results should be seen as upper-bound estimates. As new waves of Understanding Society and Taking Part become available we will be able to use the longitudinal aspect of the data to better understand causality between heritage and wellbeing.
(Fujiwara et al 2014)

While a lot of the current data is based on ‘visiting’ a site, the longitudinal studies are well developed and provide an evidence base for participation that will help in the future with evidencing the relationship between heritage with wellbeing and its financial value. More usefully, the report also looks at self-reported barriers to engaging such as poor health, lack of time and transport, and cost. This suggests there is scope to pursue work on barriers to heritage, be they physical, values, cultural or language-based, and conduct complementary research into qualitative evaluation and subjective wellbeing.

In July 2017 Creative Health: The Arts for Health and Wellbeing⁴⁷ was published. The report is the culmination of a two-year Inquiry led by the APPG on Arts, Health and Wellbeing in collaboration with King’s College London. It represents the most comprehensive overview of the field to date and makes recommendations that will be of relevance to everyone working in the arts, health, social care and research. Through these recommendations the report seeks to catalyse a culture change that will benefit all areas of society by improving health, wellbeing and quality of life. At its core, the Inquiry report argues that the arts can help to meet the major challenges facing health and social care today. The report states that:

the natural and built environments have a profound impact upon our health and wellbeing. Within healthcare, access to daylight, fresh air and natural materials aids healing, restoring the integrity between mind, body and soul. Patients and staff alike appreciate health and social care environments which are well designed and animated by the arts.

Historic England should be a contributor to and a recipient of the advice produced by reports such as these. At the moment the emphasis is on arts and museums and

⁴⁷ <http://www.artshealthandwellbeing.org.uk/appg-inquiry> [accessed 09.08.17]

therefore our role is to ensure the historic environment is on the agenda and its potential is realised.

3.1. Wellbeing inequality

The issue for Historic England as well as for government and the charitable sector is not just wellbeing, but social and health inequality as shown by measurable levels of wellbeing. The inclusion (for the first time in 2016), of figures showing wellbeing inequality in the World Happiness Report reflects the importance of understanding this. The ONS is adding wellbeing themed questions to several labour and household surveys as part of the Measuring National Wellbeing Programme, and Eurostat included 20 questions on wellbeing to its data gathering on 'individual living conditions', demonstrates this conceptual shift.⁴⁸

Many local authorities have considered this issue. According to Oxford City Council, for example, having places to exercise, socialise, communicate and share experiences helps people to have a positive approach to life and to enjoy their surroundings. They promote a people- rather than asset- led approach to the historic environment by asserting that that:

There is a direct link between heritage and health. It is the relationship between people and the historic environment that makes it meaningful and gives it value. This meaning and value are arguably a contributory factor in people's sense of belonging, identity and their motivation to engage proactively with the historic environment. Remembering that heritage is the result of interaction between people and their environment and that heritage is as much about people as it is about places makes it easier to understand the relationship between heritage and health.

In their article 'A health map for the local human habitat', Barton and Grant (2006) develop the model by Dahlgren and Whitehead (1991) that shows how our surroundings determine our health (Figure 2). The historic environment sits within a number of these categories; lifestyle, community, local economy, activities, and the built and natural environment.

⁴⁸ University of Cambridge, City University London, and NEF (2016) *Looking through the Wellbeing Kaleidoscope: Results from the European Social Survey*. [pdf] Available at: <http://www.wellbeingcounts.org/wp-content/uploads/2016/05/Wellbeing-Kaleidoscope-Final-Report.pdf> [accessed 30.01.18]

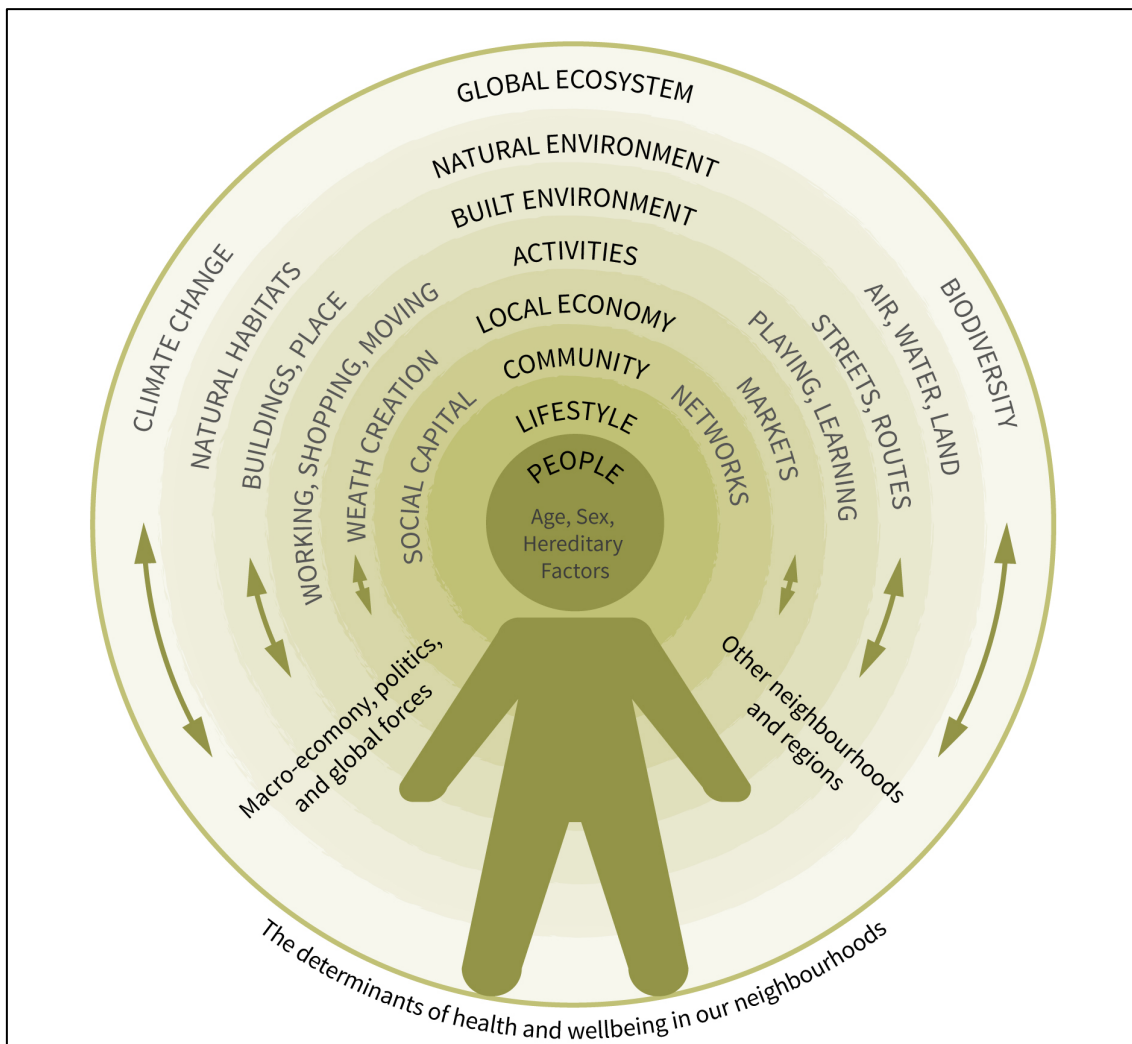


Figure 2 - The determinants of health and wellbeing in our neighbourhoods⁴⁹

A recent publication by HLF reflects on the benefits of twenty years of funding heritage projects '20 years in 12 places' (BritainThinks 2015⁵⁰). Using random samples of communities as opposed to self-selecting groups of 'heritage participants' the research 'reaffirms that heritage is positively linked to local quality of life' yet goes a step further and articulates how unequal participation is and considers how to tackle engaging non-traditional parts of the community. It is this clear rationale for the benefit of heritage participation in wellbeing that provides the business case for continued funding to ensure that heritage is accessible and relevant to all the diverse members of our communities.

⁴⁹ Barton and Grant 2006, A health map for the local human habitat

⁵⁰ <https://www.hlf.org.uk/about-us/research-evaluation/20-years-heritage>. Feb 2015. [accessed 04.07.17]

3.2. Scope for further research

The evaluation report for Quay Place Suffolk (Ecorys 2016) presents the methodology for and rationale behind converting a church into a mental health and wellbeing centre. It concludes that:

the link between the built heritage environment and participation in heritage-based projects is helping to sustain good mental health, meaning we can be confident that the utilisation of heritage-based assets can improve overall wellbeing for both individuals and the wider community.

They also state that:

there are gaps within the research, where there is a deficit in qualitative research to elucidate the correlations that have been uncovered by the quantitative surveys and impact studies. Further qualitative research will allow us to understand how engagement with heritage activities and environments can support and sustain (mental) wellbeing.

A literature review into articles on ‘sense of place’ and ‘social capital’ carried out by Newcastle University for Historic England (Graham *et al* 2009) concludes that:

We have found no major studies which directly link all three components: historic environment, ‘sense of place’ and social capital. However there are promising links between the historic environment (heritage) and ‘sense of place’ and between ‘sense of place’ and social capital.... social and environment psychology have developed and used scales and questions for the measurement of ‘place attachment’, ‘place identity’ and ‘place dependency’.....A research framework ‘sense of place’ may enable all sorts of previously unseen relationships to emerge’[not forgetting] the considerable research on audiences and visitor patterns, demographics, motivations, identity and capital which has been carried out within museum, gallery and heritage studies..... To our knowledge there has been no crossover between these approaches and this is an obvious gap in the literature.

Such a framework would also offer scope for pursuing themes of inclusion and diversity in heritage and communities, as well as issues of contested heritage.⁵¹

⁵¹https://eprints.soton.ac.uk/182155/1/Historic_Environment%252C_Sense_of_Place_and_Social_Capital_Lit_Review.pdf [accessed 10.07.17]

4. MEASURING IMPACT

The following section outlines some of the most commonly used approaches to measuring impact and demonstrates that in terms of evaluation, ‘one size doesn’t fit all’ and that researchers need to have access to a range of options for measuring both quantitative and qualitative impact in order to align with partners’ or funders’ agendas and criteria.

The way that we measure the economic and social value of culture varies because it is valued in distinct ways by those who use it and those that do not, as well as by different groups in society. Our choice of measurement affects whose values we capture. For this reason, arts funders have recently advocated a holistic assessment of the benefits of culture, which goes beyond the economic and cultural to encompass the wellbeing, societal and educational value of culture⁵² (Arts Council England, 2014).

The actual concept of evaluating the impact of work is not new, and in the UK a methodology was consolidated into the Green Book in 2003 (revised 2018) and the Magenta Book (2011). The Green Book provides guidance for central government produced by the Treasury on how publicly funded bodies should prepare and analyse proposed policies, programmes and projects to obtain the best public value and manage risks. It also covers the evaluation of policies, programmes and projects after they have been implemented to find out how well they have achieved their original objectives and how well they have delivered within their original budgets and planned timescales. The Green Book guidance on assessing public value and risks applies to proposals and decisions about both spending public money and to changes in regulation and supports the Cost Benefit Analysis’ approach. CBA assesses the cost of an action, intervention or investment against the benefits that it creates for society.⁵³ ‘The revised version⁵⁴ shows a significant shift in language with wellbeing now embedded in the guidance; a change in terminology from Cost Benefit Analysis to ‘Social Cost Benefit Analysis’, and an emphasis that wellbeing needs to be considered when making policy decisions’.

The Green Book presents the recommended framework for the appraisal and evaluation of all policies, programmes and projects. This framework is known as the ‘ROAMEF’ (rational, objectives, appraisal, monitoring, evaluation, feedback) policy cycle, and sets out the key stages in the development of a proposal in a standard

⁵² <http://www.ahrc.ac.uk/documents/project-reports-and-reviews/measuringeconomicvalue/>.

⁵³ <https://www.gov.uk/government/publications/the-green-book-appraisal-and-evaluation-in-central-government#history> [accessed 09.08.17]

⁵⁴ <https://www.gov.uk/government/publications/the-green-book-appraisal-and-evaluation-in-central-government> [accessed 21.03.18]

project management structure (rationale, setting objectives, options appraisal, implementation, evaluation, and feeding back of evaluation evidence into the policy cycle).

The Magenta Book is complementary guidance to the Green Book and provides further guidance on the evaluation stage of this process for central government departments and agencies to ensure that their own manuals or guidelines are consistent with the principles contained within it.⁵⁵ It is presented in two parts; part A for policy makers and part B for analysis. It sets out guidance for:

policy makers who wish to be able to provide evidence of a policy's effectiveness and value for money; anyone commissioning, managing, working, or advising on an evaluation of a policy, project, programme or delivery of a service; and those seeking to understand or use evaluation evidence, particularly for the purposes of improving current policies and using that learning for future policy development.

The Organisation for Economic Cooperation and Development (OECD) seeks to promote policies that will improve the economic and social wellbeing of people around the world. The OECD provides an international forum in which governments can work together to share experiences and seek solutions to common problems. Working with governments to understand what drives economic, social and environmental change, it measures productivity and global flows of trade and investment; analyses and compares data to predict future trends. Their evaluation framework is built around three distinct domains: material conditions, quality of life and sustainability. They provide a range of guidance on using metrics and evaluating subjective wellbeing.⁵⁶

At the same time the coalition government conducted work to complement the more traditional economic measures used by policy makers, providing an additional way to think about what we value. The progress we are making as a society was measured by asking the question 'what matters to you?' in a survey of national wellbeing. Launching the National Wellbeing Programme,⁵⁷ the then Prime Minister David Cameron explained that this was an attempt to 'start measuring our progress as a country, not just by how our economy is growing, but by how our lives are improving; not just by our standard of living, but by our quality of life.'

⁵⁵https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/220542/magenta_book_combined.pdf [accessed 09.08.17]

⁵⁶ <http://www.oecd.org/statistics/measuring-wellbeing-and-progress.htm> [accessed 09.08.17]

⁵⁷ <https://www.gov.uk/government/collections/national-wellbeing> [accessed 10.08.17]

4.1. Frameworks

There are other methods of measuring impact and within them there are approaches to evaluating wellbeing.

A logic model (with the addition of a theory of change, or programme matrix) is a methodology for planning, participation and evaluation used by funders and managers, to ensure that measures for assessing the effectiveness of a programme or project are in place at the outset of a project and that the corporate aims of the project are being adhered to. It is often used to assess and promote social change and therefore is of particular relevance to the wellbeing agenda.

They can also be used during planning and implementation. It is a simple mechanism of ensuring that outcomes are set in a logic relationship to each other and to the required inputs and outputs, therefore used appropriately it can help articulate the relationship between goals, outputs and outcomes. A theory of change model, added to the logic model, is a tool specifically for articulating outcomes (by way of change or impact) and helps to ensure evaluation is integral to any project and demonstrates this logical relationship. It helps articulate the difference any project is intended to make. Models can be proportionately complex depending on the project, programme and/or organisation, for example see the one used by the Architectural Heritage Fund,⁵⁸ but the key elements include:

Inputs (what we invest); outputs (products, participation, engagement); outcomes (by period of time, short, medium long for example), and impact (what difference the work will make and indicators of how this will be measured).

Social Return on Investment (SROI) is a framework for measuring and accounting for this much broader concept of value; it seeks to reduce inequality and environmental degradation and improve wellbeing by incorporating social, environmental and economic costs and benefits. The methodology was devised in 2007 by the founder members of what is now Social Value UK, a member organisation for organisations who want to demonstrate social change. They explain:

An account of social value is a story about the changes experienced by people. It includes qualitative, quantitative and comparative information, and also includes environmental changes in relation to how they affect people's lives.⁵⁹

⁵⁸ <http://ahfund.org.uk/toc/> [accessed 01.04.17]

⁵⁹ <http://www.socialvalueuk.org/what-is-social-value/the-principles-of-social-value/> Social Value UK [accessed 25.04.17]

Other frameworks include the return ratio which enables a ratio of benefits to costs to be calculated and provides a figure for ‘values to outcomes’; that is, for x invested you can expect y in return. For example, a ratio of 3:1 indicates that an investment of £1 delivers £3 of social value. A recent ‘high five for heritage’ campaign by Prospect Union used the calculation 1 in 5 (£s) investment in heritage for anticipated economic return.

Government economic outcomes can be more obviously met by monetising value through contingent valuation (or ‘willingness to pay’) for example, to calculate either the amount an individual would pay to preserve a heritage site (Stonehenge for example) or conversely, the amount of money that would be needed to produce the same level of wellbeing in a person if they had to forego visiting a heritage site.

4.2. Methods

Having outlined the predominant frameworks in use, this section considers the methods we might use to assess and measure personal and physical wellbeing outcomes.

4.2.1. Subjective Wellbeing

Subjective Wellbeing (SWB) is one of a broad set of measures that the ONS has developed as part of an emerging measurement framework for national wellbeing. There are two approaches to this depending on the data used.

4.2.2. Evaluative Subjective Wellbeing

Evaluative SWB measures tap into a cognitive assessment of one’s own life and how it measures up to aspirations, goals and peers, as well as a reflection on how one feels now. Evaluative SWB usually uses large national datasets such as those measured in annual surveys. In 2011 the ONS introduced four subjective wellbeing (SWB) questions on its largest household survey, the Annual Population Survey (APS - archived), followed by other large surveys such as Understanding Society.⁶⁰

4.2.3. Affective Wellbeing

Affective Wellbeing collects data on a person’s feelings ‘in the moment’ both positive and negative and requires the gathering of primary data. The ‘Experience Sampling Method (ESM) collects information on people’s reported feelings in real time at selected times of the day (usually using a Personal Digital Assistant or PDA). The Day Reconstruction Method (DRM) uses a diary based approach whereby

⁶⁰ <https://www.understandingsociety.ac.uk/about>.

respondents measure their feelings retrospectively for points of time during that day (Fujiwara and MacKerron 2015). This approach is exemplified by the huge and groundbreaking data set on wellbeing and cultural activities collected in the 'Mappiness' project which captures participants location and mood at given times during the day via a mobile phone app.⁶¹ Within these there are two ways of gathering subjective information that are used fairly consistently in medical spheres to measure such indicators as pain or mental health.

Positive and Negative Affect Schedule (PANAS)⁶² is a self-report questionnaire that consists of two 10-item scales to measure both positive and negative affect. Each item is rated on a Likert⁶³ scale of 1 (*not at all*) to 5 (*very much*). The measure has been used mainly as a research tool in group studies, but can be utilized within clinical and non-clinical populations as well. Positive feelings might be 'active', 'enthusiastic', 'inspired' while their opposites might be 'irritable', 'distressed' and 'scared' respectively.

The Visual Analogue scale (VAS) is a psychometric response scale used in questionnaires. 'The selection of a narrower scale [Modified Visual Analogue Scale - MVAS] is validated by both the ONS (1-10) and Warwick-Edinburgh (1-5) measures' (Sayer 2015). The Warwick-Edinburgh Mental Wellbeing Scale⁶⁴ enables monitoring of mental wellbeing, and the evaluation of it in projects, programmes and policies. Sayer modifies the questions to incorporate the NEF Five Ways to Wellbeing:

Thinking about yourself, how interested are you in the world around you? Thinking about your own life, at present how connected do you feel to people around you? When considering your personal happiness, at the moment how happy would you rate yourself? Thinking about your own life and personal circumstances, how satisfied are you with your life as a whole? As such, if a participant provided high scores they would be deemed as happy. (Sayer 2015)

A further range of articles offering advice to policy makers on value for money (VFM) when budgets are tight (the 'bang for buck' ratio), and assessing the reliability of self-assessing as a way of measuring happiness through SWB methods can be found on the London School of Economics website.⁶⁵ In the article 'wellbeing measurement and cost-effectiveness analysis' (Layard 2016), the author sets out some useful evaluative suggestions that he applies specifically to the WWCfW and asserts that:

⁶¹ <http://www.mappiness.org.uk/> [accessed 10.08.17]

⁶² https://en.wikipedia.org/wiki/Positive_and_Negative_Affect_Schedule [accessed 03.07.17]

⁶³ https://en.wikipedia.org/wiki/Likert_scale [accessed 30.01.18]

⁶⁴ <https://warwick.ac.uk/fac/med/research/platform/wemwbs/> [accessed 20.07.17]

⁶⁵ http://cep.lse.ac.uk/_new/research/Wellbeing/wellbeing_policy.asp#wellbeing_measurement [accessed 20.07.17]

The science of wellbeing is in its early stages. But, if wellbeing is the proper objective, we should use all the available knowledge about it. Much of this knowledge has considerable margins of error, but the value of this approach to policy should be judged by comparing it with existing methods, which are generally even weaker. It is better to be roughly right than precisely wrong.

Layard concludes that:

Life-satisfaction is the best common currency for policy-makers to use when comparing the outcomes of different interventions. But other measures also have their uses.....When necessary, other measures can be converted into life-satisfaction.....We give more weight to raising life-satisfaction when it is low than when it is high.....Policies should be evaluated in terms of the wellbeing improvement (weighted for inequality) per unit of net expenditure from the policy-maker's budget.

Thus according to Layard, SWB in terms of units of life satisfaction appears to be the most versatile and appropriate measure for use across all sectors. Detracting slightly from this statement, Felicia Huppert's recent paper (Huppert 2017) on wellbeing measurement maintains that, 'subjective wellbeing is multi-dimensional, and cannot be defined in terms of a single construct such as happiness or life satisfaction'. Huppert asserts that an adequate evaluation of SWB requires a multi-dimensional approach, and proposes an alternative operational model of measurement which includes: sense of competence, emotional stability, engagement, sense of meaning, optimism, positive emotion, positive relationships, resilience, self-esteem, and vitality. This work suggests that while SWB may be one of the most appropriate measures of wellbeing, the criterion of life-satisfaction alone is not sufficient, and a multi-dimensional definition of SWB is perhaps more favourable.

Projects also need to integrate a qualitative component to explain why people's life satisfaction changes and in what kinds of ways. This approach is supported by the findings and recommendations of an Arts and Humanities Research Council (AHRC) Cultural Value Project Report (Crossick and Kaszynska 2016). Thus, a mixed evaluation approach, using qualitative and quantitative methods would be the recommended approach for Historic England.

5. EVALUATION OF PROJECTS AND METHODS

This section collates wellbeing research, initiatives, programmes and projects currently or recently undertaken across and for the sector. Its purpose is two-fold. Firstly to evaluate the advantages and opportunities this work offers for Historic England. Secondly, to examine the usefulness of the framework proposed as a ‘way in’ to talk about the relationship between heritage and wellbeing. It is by no means exhaustive but will illustrate how certain types of projects can (or can’t) frame our research and in doing so, inform where Historic England might have a locus.

5.1. A route into the evidence

This work is trialling a way to structure discussion about heritage, the historic environment and wellbeing, through a suite of headings and questions (below). As with any such categorisation, they are not wholly or mutually exclusive but provide a basis for considering where Historic England fits and where there are gaps.

- Participation
 - How does participating in heritage affect wellbeing? For example, volunteering, engaging with heritage events, membership of local history groups, and perhaps evidenced by Taking Part⁶⁶ or the WWCFW.⁶⁷
- Process
 - How can heritage provide a process to wellbeing? For example the process of carrying out volunteer and heritage work to enhance wellbeing?
- Healing
 - How can cultural heritage act as a catalyst to healing in specific environments or for particular groups?
- Mechanism
 - How can using heritage or the historic environment provide a mechanism to social wellbeing? That is, as a topic used as a common point to start a conversation or bring people together about something else?

⁶⁶ <https://www.gov.uk/guidance/taking-part-survey> [accessed 01.04.17]

⁶⁷ <https://www.gov.uk/government/news/new-what-works-centre-for-wellbeing> [accessed 01.04.17]

- Place
 - How does sense of place relate to community wellbeing and what opportunities are there to develop this?
- Environment
 - How does heritage shape our wellbeing in the environment? Physical, natural and intangible?

5.2. Participation

This section will review the existing evidence for the impact of heritage-participation on wellbeing. For the purposes of this assessment participation is defined here as visiting a heritage site or attending an event as a leisure activity. Volunteering, in contrast, is understood as a more involved and committed engagement, which produces benefits, not necessarily because it is heritage-based, but because the activity creates wellbeing by leading to benefits such as a sense of worth or belonging. Volunteering will therefore be dealt with in the next section under the theme of ‘process’.

The Heritage Counts 2014 report suggests that heritage-participation in itself can be used to some extent ‘as a proxy measure for value, assuming that people participate in heritage because of the benefits they derive from their participation.’⁶⁸ The Heritage Counts 2016 report on the impact of heritage on society states that:

*people who visit heritage sites are happier than those who do not. As noted earlier, between 2010 and 2013, on average, those who had visited a heritage site in the previous 12 months, reported happiness scores 1.6% greater than those who had not.*⁶⁹

The report also affirms that between 2014 and 2015 the happiness score was 8.1 in comparison to 7.8 for people who had not visited a heritage site. Such results are however, a mixed blessing; not only is the difference incredibly small, but it cannot assess the other causal factors that might contribute to it. This itself highlights a need for a wider range of evaluation.

⁶⁸<https://content.historicengland.org.uk/content/heritage-counts/pub/2190644/value-impact-chapter.pdf> p.5 [accessed 01.05.17]

⁶⁹ <https://content.historicengland.org.uk/content/heritage-counts/pub/2016/heritage-and-society-2016.pdf> p.1 [accessed 01.05.17]

5.2.1. 'Heritage and Wellbeing' study

One of the most comprehensive quantitative assessments carried out to date on the impact of heritage participation on wellbeing is the Heritage and Wellbeing study commissioned by English Heritage (Fujiwara *et al* 2014), the positive findings of which have already been referred to.

Yet despite the positive statistics presented in the Heritage and Wellbeing report, the study acknowledged that as the data lacked randomised controls for the samples examined, the results were likely to be positively biased with regard to reverse-causality. Causal factors included the positive drivers of attendance: being taken to heritage sites as a child; being a volunteer; access to a car; socio-economic class, high education and good health. Conversely, the barriers to participation or reasons that reduced likelihood of attendance also influenced the results. Some of the main barriers included: time; lack of interest, poor health; lack of transport; cost; and limited social network. While reasons for reduced likelihood of attendance took in: living in social housing; watching 5+ hours per day of television; being from an ethnic minority; having lower levels of education; and disability in terms of access to certain types of sites. The study concluded that:

there is higher attendance amongst those from higher socio-economic classes, white and aged 45-64. Access was also found to be a factor, with car access and being located closer to heritage sites increasing the probability of attending (Fujiwara et al 2014).

Subsequently, it recommended that the collection of further data from future surveys would be necessary to support the results.

The Heritage and Wellbeing study also noted that the wellbeing valuation method used to quantify impact is not a fool-proof system of measurement as it depends on SWB which can be affected by a variety of contextual factors, such as the weather on the day the questionnaire was completed, question order or issues relating to 'accurate retrospection'. Likewise, the study recognised that the measurement of life-satisfaction or happiness may be too narrow to reflect the full diversity of individual wellbeing experience (Fujiwara *et al* 2014).

5.2.2. Subjective Wellbeing and Engagement in Arts, Culture and Sport

Another study carried out in 2013 by Nottingham Trent University (Wheatley and Bickerton 2017) found that: 'visiting historical sites had a statistically significant impact on wellbeing similar to attending arts events', however it met with issues regarding demography and causality comparable to those discovered in the Heritage and Wellbeing study.

5.2.3. Mappiness

Mappiness, (Fujiwara and MacKerron 2015) another project recently undertaken to evaluate the impact of cultural participation, also reported positive results concerning heritage participation, in the case of museums.⁷⁰ Using a phone app to monitor participants' momentary affective SWB responses to specified cultural activities, the method asks participants to rate 'how happy, how relaxed, and how awake they feel' at different intervals throughout the day. Affective SWB differs from evaluative SWB (happiness and life-satisfaction) in that it measures a person's positive and negative feelings 'in the moment', along the lines of the PANAS scale described above. The survey has collected information from 'tens of thousands of individuals' in the UK since 2010. The study found that:

all forms of cultural engagement and all art forms are positively associated with happiness and relaxation after controlling for a range of other determinants of wellbeing. Cultural activities rank very highly in terms of impacts on happiness and relaxation in comparison to the other activities reported in the dataset.

However, the project also had to contend with issues of causality, noting:

the population of Mappiness respondents differs in a number of ways from the population at large; wealthier people, young people and employed people are over-represented relative to the UK adult population. Therefore, when interpreting and extrapolating the results from this study it should be acknowledged that the results may not necessarily be directly applicable to other socioeconomic groups.

The study also acknowledges the exclusivity of the results in that they require participants to have a smartphone. In terms of measurement, Affective Wellbeing was purposely used as the unit of evaluation in this instance in order to avoid the potential for bias posed by the use of Evaluative SWB. However, it could be argued that, like the single-item measures that characterise Evaluative SWB, the limited range of response choices offered by the Mappiness app do not necessarily reflect the breadth and depth of human feeling and experience. Furthermore, as the study discusses, Affective SWB measures are more costly and cannot be gleaned from national datasets as they are reliant on primary data collection.

⁷⁰ As the responses relating to museum participation were reported under the broader heading of 'exhibitions, museums and libraries', the results reported do not reflect museum visits alone and may require further analysis.

5.2.4. Discussion

These studies demonstrate that heritage participation can be shown to have a positive impact on wellbeing. However, while a range of wellbeing determinants were controlled for using regression analysis in the Heritage and Wellbeing, Mappiness and NTU projects, the results from these studies are not representative of the whole population and can only comment on the wellbeing impact of heritage participation for a narrow demographic. With regard to the systems of measurement employed by these studies, it would seem that neither Evaluative SWB nor Affective SWB are comprehensive enough. The latter measure also relies on the hedonic definition of wellbeing which, again, may not be an adequate representation of the full range of affective human experience (Jones and Leech 2015). In response to the concerns linked to causality, the NTU study recommended that ‘further investigation is required to unpick whether engagement in these activities drives satisfaction, or whether lack of access perhaps as a result of socio-economic factors is manifest in lower satisfaction.’ (Wheatley and Bickerton 2017). Similarly, the Heritage and Wellbeing study suggested that randomised control studies can be difficult to undertake in the cultural sector.

The study also recommended that more site-specific work should be undertaken in order to evidence the impact of specific heritage sites on wellbeing. Regarding issues relating to the use of Evaluative SWB measures, the NTU study advised that:

further analysis could be performed using mixed methods...to facilitate the capture of more detailed perspectives from those engaging in activities, as well as those involved in the funding and management of these sectors. This would provide a potentially rich source of data with which to further our understanding of the SWB effects of engagement with arts, cultural and sporting activities.
(Wheatley and Bickerton 2017)

In terms of the value of applying affective measures, the Mappiness project asserted that:

it is important and fruitful for cultural institutions to collect data on momentary wellbeing and experience from their visitors and participants. This data can be linked with specific interventions and activities to provide a more fine-grained level of analysis on the drivers of affective wellbeing in the cultural sector. (Fujiwara and MacKerron 2015)

Thus, the limitation of the approaches used in these studies does not render them ineffective. As a recent report stated:

there is evidence to suggest that there is a link between visiting a historic site or building and wellbeing. However, the existing

research is limited because it is mainly based on quantitative data, with little explanation provided for this link. (Ecorys 2016)

Picking up on these issues, the recommendations above suggest that perhaps in the future, if randomised, adapted to reflect a wider range of affect and experience, and used in combination with qualitative data, such studies may yield richer information.

5.3. Process

This section contains a review of heritage volunteering projects and studies carried out over the past 14 years that were purposely designed and/or evaluated with the intention of establishing the impact of heritage involvement on individual and community wellbeing. The concept is simply that the action of participating creates wellbeing, so that the process of involvement and the nature of that involvement is the key. This is as set out above distinct from participating more passively by visiting. A key issue for Historic England will be whether any volunteering produces the same results or whether there are distinctive aspects of the historic environment of which we should be aware as we develop our USP in this area.

5.3.1. Heritage Lottery Fund (HLF) Volunteering Study

A 3-year study of the social benefits of heritage-related volunteering conducted by the HLF revealed that ‘HLF volunteers reported levels of mental health and wellbeing that are far higher than for the general population, or for the general volunteering population’ (BOP 2011). Using both quantitative and qualitative methods of evaluation, the study examined the volunteering experiences of randomly selected participants across 134 HLF-funded heritage projects undertaken between 2008 and 2011. While the results of the qualitative evaluation were not reported on in detail, the quantitative investigation, based on levels of SWB and psychological wellbeing (PWB), found that the positive outcomes of heritage volunteering stemmed largely from the ‘social engagement’, and ‘self-worth’ or ‘playing a useful part in things’, which participants experienced as a result of their involvement (BOP 2011). Though positive and informative, these outcomes were limited by patterns of self-selection and mainly reflected the experiences of groups that were predominantly older, white, retired, well-educated and based in more prosperous areas. Thus, the study could only comment on the wellbeing experience of a specific demographic range.

5.3.2. Excavation projects

A common form of heritage involvement which has been investigated for its therapeutic potential in recent years is that of community archaeology. In an

assessment of the wellbeing benefits afforded by archaeological excavation, Faye Sayer notes:

it has been asserted that the benefits of participation in archaeology are not just personal, but have a wider social impact at a local and community level, that in forming relationships with the past, individuals also form relationships with each other. (Sayer 2015)

The community archaeology projects discussed below offer a range of examples which support this statement.

Can Digging Make You Happy?

In her own quantitative assessment of the wellbeing impact of archaeological excavation on students and community groups, Sayer identified that participant wellbeing improved in relation to the 'physicality', 'connectivity', 'satisfaction' and 'social dynamics' gained through excavation, and suggested that:

specifically, it is the physicality of excavation and the active engagement in the process of archaeological discovery and learning that supports the growth of positive personal attributes, which can result in an increased sense of wellbeing. Consequently, this research highlights the ability of archaeology to enable people to connect, be active, take notice, learn and give, all of which are believed to be the building blocks for greater wellbeing and personal happiness.

Notwithstanding this positive claim, the study identified that the archaeological activities also had a negative impact on some of participants involved with slight increases in nervousness amongst the community group, and in irritability, hostility, distress and upset for the student group. Subsequently, Sayer concluded that:

involvement in archaeological excavation projects cannot guarantee increased wellbeing or personal happiness, contrary to assertions made by some academics. In part, this is because attaining a greater sense of wellbeing and personal happiness on excavations is influenced by external factors such as personal choice, and social and contextual dynamics.

DIG Manchester

DIG Manchester, a community archaeology project which took place between 2004 and 2007, also produced a number of personal and community wellbeing outcomes. Incorporating community excavations and creative outputs, the project was set up by Manchester City Council with the support of the HLF and a number of other

local agencies 'to develop pride in the community; to raise aspirations amongst young people; to be accessible to as many people in the community as possible' (Russell and Williams 2008). Evaluated through questionnaires and interviews, the project appears to have impacted personal wellbeing through stress-alleviation; physical exercise; more time spent outdoors; reduced social isolation; and increased social interaction. It also created connections between participants from different community groups, age groups and socio-economic status, and helped to develop local voluntary groups.

Working in partnership with schools, youth services, the Youth Offending Team, and the Greater Manchester Police, the project was successful in its aim of engaging young people and in its capacity as a 'diversionary activity project'. The work of the project was also deemed to be partly connected with a drop in street and petty crime in 2003 and 2004, and a reduction in antisocial behaviour. In terms of long-term benefits, the archaeological and creative activities gave participants new skills and knowledge.

The nature of the work promoted a greater awareness of, and connection to, local heritage, and contributed to a sense of community pride and responsibility. Other longer-lasting outcomes include the development of new archaeological groups, related annual events and further community digs. It is also believed that the creation of Northenden Farmer's Market came about as a result of the sense of community generated by the project. The project achieved a lot, but also noted that the locations of the digs were made up of a predominantly white population and more could have been done to involve black, Asian and minority ethnic (BAME) groups. Likewise, it was felt that the project could have engaged with a more diverse set of schools. Added to these oversights, the exact project objectives and evaluation were not decided upon from the outset of the initiative, which led to confusion and a largely retrospective evaluation, thereby diminishing the power of the assessment.

Homeless Heritage

In a community archaeology study undertaken with homeless people in Bristol and York, Rachel Kiddey obtained results similar to those discovered in both Sayer's work and the HLF study, in terms of participants' experience of increased social connectedness and the development of new skills. Using a variety of qualitative methods Kiddey established that these impacts were experienced largely in relation to the self-esteem and skills gained through the social dynamic of the project activities, feeling socially included and valued, and the feeling of playing a useful part in something they considered important and meaningful. The project had a longer-term impact in that it gave some of the participants the self-esteem to volunteer with art project based which embraced the wider community. As the project focused on contemporary sites of homelessness that were within the participants' living memory, it also had a more rehabilitative impact as it enabled them to work through difficult memories in a way that helped to strengthen their

sense of identity and give them hope for the future. As a result, Kiddey proposes that 'heritage work offers people the opportunity to consider their own experiences and perspectives in a wider historical context and facilitates consideration of the future through its focus on chronology and change.' (Kiddey 2014)

Making a mark on history

The HLF-funded project, Making a Mark on History (McMillan 2013) led by Hereford MIND, also reported wellbeing impacts connected to social and human capital. The project involved 50 volunteers, drawn from the local community and a group of people using Herefordshire MIND services, in the excavation of a deserted medieval village in Herefordshire. The method of evaluation employed is not explicitly stated, however the way in which the outcomes are reported suggests that a qualitative approach may have been used alongside anecdotal contributions. Alongside the development of new skills, social relationships, a sense of social belonging and progression to further education and other heritage projects, the metaphor of excavation was particularly resonant and therapeutic for participants with mental health issues with respect to themes of the unknown and emergent; both thought to play an integral role in the process of recovery. Some participants also found meaning in the universal human narratives of the site.

Operation Nightingale

In 2012 through a partnership between Wessex Archaeology and the Defence Archaeology Group, the Operation Nightingale programme was established 'with the intent of utilising both the technical and social aspects of field archaeology in the recovery and skill development of soldiers injured in the conflict in Afghanistan and other war zones' (Finnegan 2016). Studies carried out on the impact of the programme confirm that the practical and social aspects of the individual archaeological projects had a positive effect on both the psychological and general wellbeing of military personnel returning from service. Quantitative psychological assessments were carried out with a group of early-returned injured infantry requiring post-tour group activity psychological decompression (GAPD) for symptoms of anxiety, depression and trauma. The results showed that 'Soldiers reported a mean of 13%–38% improvement across the self-reported domains' (Nimenko and Simpson 2013). The study concluded that this form of group activity can:

help early-returned soldiers in reducing symptoms of anxiety, depression, isolation and psychological traumatic symptoms. It also helps to increase perception of their ability to work and socialise as a team and help them to an early return to work. It can provide soldiers with the opportunity to approach their supervisors in an informal manner and help in early detection of mental health problems.

Further benefits reported from individual participant testimonies include: a newfound structure and sense of purpose, the development of new skills, and opportunities for career progression (Walshe *et al* 2010).

A qualitative evaluation of a separate Operation Nightingale project carried out with a group of injured veterans in 2015, identified four areas in which the project activities had a positive impact: motivation and access; mental health; veteran and teamwork; therapeutic environment and leadership. The following related impacts were observed:

the psychological benefits were improved self-esteem, confidence, a reduction in stigma and motivation to seek help. The reduction in situational stressors associated with difficult life conditions also appeared to improve mood, and there was a clear benefit in being in a caring environment where other people actively paid an interest. There were extended social benefits associated with being accepted as part of a team within a familiar military environment, which presented an opportunity to establish friendships and utilise military skill sets. (Finnegan 2016)

The study further observed that:

organised outdoor activities offer multi-factorial hope for veterans searching for ways to ease the transition to civilian life and recover from military stress and trauma. The relaxing and reflective environment within a military setting appears to construct a sense of personal safety and thereby offers therapeutic value. (Finnegan 2016)

5.3.3. Community-based Heritage Conservation

Recent AHRC-funded research carried out by the Universities of East Anglia and Southampton has also shown that community-based heritage conservation has an influence on wellbeing (Power and Smythe 2016). Undertaking a qualitative investigation of 32 East Anglia-based conservation groups which had been involved in the HLF 'All Our Stories' programme, the researchers found that the projects facilitated the development of new social networks, interpersonal skills, and intergenerational engagement. Some participants also found that the sense of achievement they gained through the successful completion of a project was therapeutic. In addition, the projects supported more heritage-specific wellbeing impacts in the way that it connected people to place and heritage itself. One participant explained that for her, looking into the past gives great security and stability in the current modern climate of instability and anxiety about the present. Other participants reported that relating to the past in this way promotes a sense of comfort and increased connection to the area. Participants also experienced a sense

of ownership not found in other types of voluntary work. The projects had a long-lasting impact on the wider community particularly through increased awareness of 'themselves and their place', the creation of new spaces to disseminate and exhibit the heritage outputs, and social networks, both of which continued to grow beyond the life of the projects. Overall, the researchers noted that the projects contributed to community wellbeing through the sense of belonging, connection to place and greater social cohesion they facilitated. While the projects appear to have impacted the wider community, the participants involved in the projects themselves were largely older adults and, therefore, it could be argued that the immediate impacts documented are largely generationally and culturally specific.

5.3.4. Discussion

It is clear from the few examples discussed here that the wellbeing effects of heritage volunteering and involvement tend to fall generally into categories of, what a recent HLF-commissioned report on the value of heritage has defined as, transactional and emotional impact (BritainThinks 2015). In the context of heritage value, transactional impact is made up of:

the practical benefits it brings to individuals or the community, for example providing families with an opportunity to spend time together, or supporting the local economy. Thought about in these terms, heritage has much less emotional resonance.

Taking into account the range of project outcomes above, the following transactional wellbeing benefits might also be added to this list: social inclusion; reduction of disability stigma; inter-generational engagement; crime reduction; development of social networks; new practical and interpersonal skills; reciprocity; physical exercise; a sense of achievement and purpose; educational and career progression; and the creation and development of community groups, assets and resources. Complementing these benefits, the emotional impact of heritage involvement is defined in the following way:

an emotional connection can be generated when heritage is thought about in terms of preserving, celebrating or discovering an aspect of local heritage or culture that is special, or has a particular, personal meaning to residents. This kind of connection generates a sense of personal resonance. (BritainThinks 2015)

This latter category is less immediately apparent due to the intangible nature of emotional experience and the difficulties it poses in terms of measurement (Hewson and Holden 2006). However, some of the qualitative examples in this review give an insight into some of the ways in which emotional wellbeing manifests through involvement in heritage: increased connection to place and heritage; greater meaning; comfort and stability; perspective gained through past narratives and the

metaphor of archaeological excavation; and a stronger sense of community identity, pride, responsibility and ownership.

Combined, these two main types of impact demonstrate that heritage involvement undoubtedly supports individual and community wellbeing by way of improved mental and physical health, self-development, and community cohesion and development. However, there is a need to understand exactly how heritage involvement produces these effects. As has been pointed out in the case of Operation Nightingale, ‘...it could easily be argued that many other different team activities, other than an archaeological dig, could have been chosen which could have had similar results’ (Nimenko and Simpson 2013). This same critique could be applied to many of the transactional benefits identified in other projects. However, contrary to this reasoning, Power and Smyth (2016) suggest that some of the transactional benefits of heritage conservation work are intrinsically connected to the unique character of the heritage resource in the way that this type of involvement can:

have longer lasting health-enabling effects, given the wider collective sense of community, belonging, order, balance, stability and place which can be cultivated and sustained by researching and conserving the heritage of one's local area. In a sense, people can embody and live ‘in’ the very outputs that they have created, for example, guided walks and parks. There can also be health benefits associated with walking around between places associated with the heritage project. (Power and Smyth 2016)

This argument is further supported by the observation that participants involved in the ‘All Our Stories’ conservation projects ‘were able to reap a strong sense of ownership over the process and outputs, which is not found in some other forms of voluntarism’ (Power and Smyth 2016). While this claim is compelling, further research is required in order to substantiate it. Nevertheless, it does provide a new angle on how heritage underpins community wellbeing which may help to shape future studies so that they are asking the right questions.

Other influences which should be taken into account are those of SWB as discussed in the previous section, as well as, a lack of control studies, narrow demographic, and poor project design and methods of evaluation. Social tensions were also noted in some projects, as intimated in Sayer’s study, as having an impact on participant wellbeing. This latter occurrence demonstrates the importance of acknowledging the negative effects that such projects may have and not to focus exclusively on the positives. Thus, while these projects provide examples of excellent work and much evidence to show that heritage can act as a process to wellbeing, there is room for further research in this area which takes these factors into account.

This discussion focuses exclusively on projects that were purposely designed and/or evaluated in terms of wellbeing. However, numerous community heritage projects have been carried out in the past that have also yielded many social and personal benefits, (Simpson 2008) but have not been analysed specifically from the perspective of wellbeing. It is possible that if such projects were retrospectively evaluated for indicators of wellbeing, they may provide further evidence to position heritage as a process to wellbeing. A search of this kind could potentially constitute a separate study in itself.

5.4. Healing

This section looks at the ways in which cultural heritage has been used to treat specific health issues by potentially acting as a catalyst to healing. Some of the examples in the previous section have already demonstrated the unique therapeutic power of certain types of heritage involvement. This is particularly apparent in the impact that Operation Nightingale, Making a Mark on History and Homeless Heritage projects had on the physical and mental wellbeing of vulnerable participants. This area of research has also been addressed by a number of museum and archive-based projects which will be discussed below.

5.4.1. Heritage-in-health

One of the key and most nuanced contributions to research on the wellbeing value of heritage is the series of heritage-in-health interventions carried out by the University College London Museums Collection (UCLMC) in conjunction with hospitals and other healthcare providers (Ander *et al* 2013; Lanceley *et al* 2011; Paddon *et al* 2014; Thomson *et al* 2014). Investigating the potential wellbeing benefits of museum object-handling for people in receipt of care or medical treatment, the studies took the form of facilitated object-handling sessions. The sessions were carried out in different hospitals and healthcare settings with groups varying in age, gender, ethnicity, socio-economic background and diagnosis. Based on SWB and PWB measures, the quantitative UCLMC studies demonstrated an increase in wellbeing scores following the handling sessions, with slight variations in improvement across groups with certain health issues. In the case of the control studies undertaken, the experimental groups scored higher than the comparison groups, across conditions. Nevertheless, the researchers noted that results from the non-controlled studies were also influenced by causal factors such as duration of patient stay or the therapeutic relationship between the patient and the facilitator. They also recognised that the small, and in some instances unequal, numbers within the control groups may have confounded the results. Furthermore, the researchers felt that the inclusion of randomised and longitudinal measures would have strengthened the overall impact of the studies.

The UCLMC heritage-in-health sessions also incorporated a significant qualitative element (Lanceley *et al* 2011). Alongside the completion of wellbeing surveys, the project participants were interviewed while interacting with the objects. The different benefits experienced by participants, across all of the studies, fell broadly into the following categories: ‘influence of social/physical/environmental contexts’, ‘thinking and meaning-making’, ‘positive interactions’ and ‘self-esteem’ (Paddon *et al* 2014). Most of these positive outcomes resulted from transactional benefits that occurred in connection with the heritage objects, while ‘thinking and meaning-making’ was more specifically related to the objects themselves. The object-handling sessions that took place with women diagnosed with ovarian cancer showed that the effects of thinking and meaning-making stimulated through object-handling were experienced on a more emotional level (Lanceley *et al* 2011). Designed and analysed using psychoanalytic theory, sessions revealed that the symbolic forms and narratives embodied in the objects enabled the women to reflect on their emotional issues, and to find meaning in their illness. While this qualitative work was successful, the final evaluation of the project noted that the impact of the study could have been strengthened by the inclusion of larger sample sizes, and an accompanying longitudinal study. The evaluation also acknowledged that the study did not control for causal factors such as the effect of the individual facilitator and the nature of the objects.

5.4.2. ‘Who Cares?’ programme

The ‘Who Cares?’ programme (Froggett *et al* 2011) carried out by the University of Central Lancashire in partnership with Museums, Libraries and Archives Renaissance Northwest, also engaged with a range of vulnerable groups living with physical and mental health issues. The participants were recruited from a variety of hospital and residential care settings, as well as from the wider community. The sessions were held in hospital wards and residential care homes, historic buildings, community spaces and museums, and involved facilitated interaction with either a heritage object or site. Following each interaction, participants were encouraged to communicate their experience of the activities in the form of creative outputs such as art and poetry. Some sessions also involved educational talks from experts on different aspects of heritage. The projects took the form of structured courses spread over a number of weeks.

The ‘Who Cares?’ projects were evaluated predominantly using qualitative methods and analysed from a psychoanalytic perspective. Self-evaluation questionnaires were also used, however the evaluation report does not relate the results of this assessment. The projects impacted positively on participant wellbeing in the form of social and human capital, and the self-esteem resulting from these benefits. Participants also gained a greater sense of identity and perspective through meaning-making and cultural inclusion, the latter being defined as follows:

This happens not only because participants have new experiences and opportunities for social interaction but also because interaction with museum collections in favourable conditions offers people the opportunity to find new cultural forms in which to express their experience. Personal experience can then be communicated to others. This is a distinctive contribution that museums can make to wellbeing which on the one hand draws on the nature of their collections and their symbolic cultural significance, and on the other hand the personal symbolic significance the collections hold for individuals.
(Froggett et al 2011)

Despite the many positives of the ‘Who Cares?’ programme, a number of the groups experienced a drop-off in attendance, partly due to organisational difficulties. The programme also acknowledged that the project results were not thoroughly analysed due to time constraints and that consequently the full value of the work was not exploited.

5.4.3. Mental Health and Heritage Working in Partnership

A partnership project between Museums, Libraries and Archives Renaissance Southeast (MLARS), and a number of local mental health services in Guildford also delivered a series of museum projects aimed at evidencing the ways in which museums and heritage organisations can benefit health and wellbeing (Rasbery and Goddard 2011). The method of evaluation adopted is unclear, and much of the feedback appears to be anecdotal, but the report suggests that the outcomes of the projects were discerned from participants’ creative outputs, group discussions, and individual testimonials. The main benefits reported were: social inclusion and the development of new social networks; education; skills development; inspiration; creativity and self-expression; the development of life skills; and the confidence and self-esteem the participants experienced as a result of all of the above factors. The report also notes that, in certain cases, participants explored themes of mental health and personal narrative within the context and narratives of the artefacts themselves.

5.4.4. Inspiring Futures

Inspiring Futures: Volunteering for Wellbeing (Garcia and Winn 2017), a 3 year HLF-funded project, carried out in collaboration with the Imperial War Museum North and Manchester museums, was designed to build skills and confidence in participants with low mood and social isolation, through a programme of training and volunteer experience, and personal development. Delivered across 10 heritage venues in Greater Manchester the programme sought to work primarily with groups from disadvantaged backgrounds and with the poorest mental health, and engaged young people aged 18-25, older people aged 50+ and armed forces veterans. The impact of the programme was evaluated using interviews, and quantitative surveys, including a longitudinal study, which measured participants

SWB and PWB. The cost-effectiveness of the project was calculated using the SROI model. The analysis of the results demonstrated improvements in participants' mental and emotional wellbeing, skills, educational attainment and employability. It also found the following key benefits of volunteering in museums. 'Participants' interaction with visitors and with the museums' collections leads to a strong sense of connectedness; participants feel connected to the local stories that are told in the museums. This connection to human experiences appears to lead to improved self-awareness, belonging, imagination and ability to relate better to others' (Garcia and Winn 2017). The results also showed that 'the intervention worked for the target groups, the majority benefiting from sustained outcomes for almost three years after the initial placements.'

With regard to SROI, the project concluded that for every £1 spent, a social and economic return of £3.50 was created. The project appears to have been successful in achieving its objectives, but did experience some difficulties with regard to resource and expertise, in that some participants' issues were too severe to manage and accommodate, and put too much of a strain on the resources of partner organisations.

5.4.5. Current Projects

This sub-section briefly reviews projects that are on-going or have not yet been fully evaluated or documented, but which explore and demonstrate other ways in which heritage can impact mental wellbeing. These examples may help to inform future recommendations.

Museums on Prescription

Museums on Prescription is a three-year AHRC funded research project (2014-17) investigating the value of heritage encounters in social prescribing, a national initiative which 'links people to sources of community support to improve their health and wellbeing'.⁷¹ As part of the research study, a 2-year project will also look at the impact of a 'Museums on Prescription' scheme based in Central London and Kent on older adults in terms of social isolation, loneliness, PWB and SWB.

Youthforia Mental Health Action Group

This is a HLF-funded project designed to help remove the stigma of mental ill health in young people by understanding the heritage of mental health. In this study, five groups of young people will explore archives, museums and art galleries across the North West, focusing on Greater Manchester, Merseyside, Cumbria,

⁷¹ <https://www.ucl.ac.uk/culture/projects/museums-on-prescription> [accessed 01.05.17]

Lancashire and Cheshire.⁷² They will look back as far as the 19th century to map out a timeline of key dates and research the personal and wider stories behind them. This activity is a vital part of a campaign to raise awareness of the challenges still faced by young people with mental illnesses today.

Human Henge

A two-year project (2016-2018) carried out in collaboration between the Richmond Fellowship, Bournemouth University, English Heritage and the Restoration Trust combines:

archaeology and creativity in a World Heritage Site as a way of improving mental health and reaching out to marginalised communities. The project builds on the idea that Stonehenge was once a place of healing by exploring the relationships between people and place in the past and the present. Thinking about how people might have used ancient places, come together for communal endeavours, interacted, and created social networks creates opportunities to break down some of the emotional barriers that underpin many mental health issues. Through a programme of participant-led activities, local people living with mental health problems and on low incomes, come together for fun and therapeutic adventures.⁷³

Therapeutic Landscapes of Prehistory

A three-year (2015-2018) AHRC-funded doctoral project undertaken by Claire Nolan (University of Reading) which explores the therapeutic value of prehistoric landscapes in the present day. It is a phenomenological study of how people experience, interpret and value the prehistoric landscapes of Stonehenge, Avebury and the Vale of Pewsey. It also aims to identify methods that are capable of accessing the less tangible ways in which people experience heritage assets, and to explore how this knowledge can support the development of the historic environment as a therapeutic resource. The project engages local residents, and student and community groups, and uses a range of qualitative methods drawn from psychotherapy, archaeology and human geography to understand, ultimately, how the perceived intrinsic value of the historic environment directly influences individual wellbeing.

⁷² <https://www.hlf.org.uk/about-us/media-centre/press-releases/mental-health-and-young-people-%E2%80%93-looking-back-move-forward> [accessed 01.07.17]

⁷³ <http://humanhenge.org/> [accessed 01.05.17]

5.4.6. Discussion

The projects demonstrate a wealth of therapeutic benefits and good practice. Like the process and participation studies, these types of heritage work also support the development of social and human capital, with the quantitative studies showing a clear impact on PWB and SWB. Alongside these benefits, many of the studies, especially those which incorporated a qualitative component, suggest that heritage assets have a unique therapeutic impact through ‘thinking and meaning-making’ and cultural inclusion. Limitations of the projects included small or incomparable sample sizes, and issues of causality, particularly the uncertainty around the impact of the relationship between the participant and the facilitator, which requires further exploration in respect of future research. Some researchers felt that projects which lacked longitudinal and randomised controls were weaker. Likewise, in some cases poor project design, organisation, and a lack of appropriate expertise negatively impacted the delivery and evaluation of projects. In addition, the same issues regarding SWB and PWB measures discussed in previous sections are also relevant for these examples. The learning from these limiting factors suggests that future studies might be improved through further research into new methods and measures that can better address issues of causality, including the use of randomised controls.

The positive outcomes of the Inspiring Futures project suggest that the use of longitudinal measures is advantageous, particularly when demonstrating wider social and societal impact, and cost-effectiveness. The qualitative studies seem to have provided some of the most informative and meaningful results and, in this way, should compensate for any limitations encountered through the use of SWB and PWB measures in future work. Lastly, it is imperative that the project design considers the costs and resources required to work safely and effectively with vulnerable groups, and to ensure that projects have sufficient resources to carry out full evaluation. The positive results of these projects were mainly associated with excavation, heritage object-handling, and visits to museums, galleries and historic buildings. However, some of the methods and approaches might be adapted to suit other heritage settings and activities, and some of the current projects may well provide evidence to confirm this.

5.5. Mechanism

This section considers how heritage and the historic environment can act as a tool or mechanism to bring people together with a particular social impact. It can provide a common point to start a conversation or bring people together about something else.

From previous sections it is evident that one of the main impacts on wellbeing engendered by the heritage work described, is the way in which it affects social

inclusion, the development of social networks and improves interpersonal skills. This is supported by recent findings in Heritage Counts 2017:

Heritage projects can become part of the currency of conversation within a local community which boosts instances of ‘co-presence’ amongst distantly connected people: 72% of HLF volunteers surveyed increased or significantly increased contact with older adults, and 23% stated that volunteering helped them to increase their understanding of over 65 year olds.⁷⁴

Indeed, in this much, Power and Smyth’s study on the social impact of conservation work affirm that interest in heritage was the primary motivation for bringing people together on conservation projects (Power and Smyth 2016). The MLARS and Who Care’s projects also demonstrated how heritage work can be used to facilitate creative activities, and the former project noted that for some participants, the positive impact they experienced was mainly as a result of the therapeutic effect of making art. The projects and studies discussed below provide some other examples of how heritage can act as a mechanism to social wellbeing.

5.5.1. British Museum Reminiscence Programme

The programme of reminiscence work carried out at the British Museum illustrates the unique way in which heritage can engage specific groups in conversation around specific subjects and personal memories (Phillips 2008). Delivered as an 8-week programme, one of the aims of the project was to investigate how object handling might help to improve the wellbeing of older adults aged 70-95 years. It was hoped that museum objects could be used as ‘a valuable tool for engaging older adults, encouraging discussion and socializing’. To this end, ‘familiar objects were used which could spark reminiscences and might enable the group to get to know one another and perhaps to feel unity through common experiences. Through participants listening to each other’s memories and opinions, it was hoped the project would encourage all participants to feel valued’ (Phillips 2008). The project found that reminiscence has the potential to encourage dialogue between participants. The objects led the conversation, acting as a conversation starter and a social lubricant. As a result the participants bonded as a group, recalled memories, talked about their personal histories and attained new knowledge which enabled them to think about things from different perspectives.

⁷⁴ <https://content.historicengland.org.uk/content/heritage-counts/pub/2017/heritage-and-society-2017.pdf> [accessed 30 October 2017]

5.5.2. Memorialising at the Chattri Indian Memorial

Susan Ashley's study of the use of the Chattri Indian Memorial in Sussex, investigates how this public site 'hosts and embodies heritage in complex ways'. Located on the edge of Brighton on the Sussex Downs, the Memorial was built in 1921 to honour Indian soldiers who fought on the Western Front during the First World War, and was subsequently abandoned after its unveiling. In 1951, local Second World War veterans initiated an annual event at the site, 'to perpetuate remembrance of that war and soldiers' sacrifice, shifting the value of the monument from a very specific colonial symbolic function to a broader-based value as place for rituals of commemoration'. In 1999 the local legion decided to discontinue the event. In response, a Brighton resident from the Sikh community, who had no previous connections to the event or any military background set up the first Indian-led memorial service in 2000 which has now become an annual community event.

Ashley's qualitative study of the site and the activities and events which take place there, found that the annual memorial service:

clearly brought out a sense of camaraderie; belonging to a community cemented through the historic site and annual ritual dedicated to remembering the past. What had been a colonial heritage object was re-appropriated by this minority group proud of their Indian heritage in an act that problematized the authorised heritage discourse of this place, and connects history and community to their position as minority outsiders in the UK. (Ashley 2016)

In relation to the cross-cultural relations the memorial facilitated, one interviewee noted:

they feel that, you know, the community spirit. And the diversity of the people that are there, black, white, Indian- they're all there. And they feel that. This is a very 'white' County- East Sussex and Brighton and Hove. So this is a good example of multiculturalism in practice, if you like. Where everybody just comes in and there's a bond.

The study demonstrated that such historic monuments have the power to strengthen cultural identity, while also facilitating cultural cohesion and inclusion.

5.5.3. Current projects

As mentioned above, the Quay Place programme, (Ecorys 2016) a HLF-funded initiative carried out in collaboration with Suffolk MIND and the Churches Conservation Trust, is a good example of how historic buildings might be reused to facilitate wellbeing through providing a venue for community events, activities and

therapeutic services. The project restored St Mary at the Quay, a Grade II listed medieval church in the dockland area of Ipswich, which lay unused since the Second World War, and at risk of serious structural decay. Through community engagement events held to inform the design of the project, Suffolk MIND found that ‘...getting groups together – older and younger people alike - to talk about local heritage brought the community closer together and could forge new friendships’.

Thus, alongside using the venue as a place for heritage interpretation, telling the history of the church, Ipswich’s waterfront and port area and the people who built it, the project plans to offer a range of complementary therapies provided by self-employed therapists; meeting rooms and event hire; art exhibitions; performance by artists; a café for visitors and meetings; and a quiet space for people to rest and reflect, including a garden. The project intends to measure the wellbeing impact of these resources through interviews with beneficiaries and staff, and through, volunteer/visitor/user surveys. Basing some of the expected outcomes on the Govanhill Baths project in (Govanhill Baths Community Trust) which involved the renovation of an historic building into a wellbeing centre, they suggest that while evidence of impact is limited, the social and economic benefits to be gained from such projects are significant.

5.5.4. Discussion

These projects provide an insight into how heritage can facilitate social wellbeing. They intimate how it is produced not only through the social interaction involved in heritage activities, but also through the creative and therapeutic opportunities that heritage assets can host and enable. Of particular note here, is the way in which heritage acts as an inspiration for creative activities which promote wellbeing. Its ability to strengthen the identity of minority ethnic groups and stimulate community cohesion is also an area of untapped potential and could be developed further. Likewise the Quay place project provides perspective on the possibilities for the heritage sector to play a part in the development of community assets, through the conservation and re-use of dis-used and decaying historic buildings and spaces.

5.6. Place

Much of the work which illustrates the relationship between heritage, sense of place and community is summarised over recent years in the Heritage Counts reports. There is a wealth of underpinning data and analysis that is referenced accordingly in each tier, with Heritage Counts offering the high level ‘sound bites’. The reports have gathered evidence to suggest that:

heritage can play an important role in helping people understand more about themselves and others. It can act as a medium in which to bring communities together, engaging all members of society and

*increasing inclusion. Heritage experiences can help people to understand more about themselves and others who are different to them. This can contribute to greater levels of tolerance, respect and increased community cohesion.*⁷⁵

The 2017 report found evidence that, heritage projects can contribute to a greater public spirit and mutual understanding as well as to increased civic pride and positive feelings about people's local area. It also presented figures from the Heritage Open Day internal evaluation for 2017 which showed 86% of visitors reporting that Heritage Open Days made them more proud of their local area, and 75% that it made them feel more connected to their local community.

Another study which looks at the relationship between sense of place and social capital discusses the role of 'place-shaping' in community development, and states that:

While building trust is seen as likely to emerge via community involvement in local decision-making, promoting empowerment is understood as likely to be generated through shared interests, history, geographical features and key buildings and symbolic events. Culture and heritage are understood as key methods of generating belonging – and the historic environment (even in its narrowest definition) is explicitly evoked. (Graham et al 2009)

Some of the projects discussed in the various sections above also pick up on some of these themes. In particular, Power and Smyth's study provides a good example of how this works in practice. It alleges that the conservation work carried out as part of the 'All Our Stories' projects contributed to a newfound sense of community:

The study design provided open opportunities to participants for thoughtful and felt responses. These included a range of affective experiences such as passion, curiosity, delight, accomplishment, pride, reciprocity, and growth. Moreover, these positive affects appeared to have contributed to wider experiences of belonging, engagement, and social wellbeing, with each tied to place overtly.

This is asserted again in relation to the wider community benefits which arose from 'active community interpretation' or 'active engagement in visiting, seeing, hearing about or feeling a space/object representing one's local area', by which, 'the therapeutic effect can be extended to others through the sharing and interpreting of the heritage representation.' Ashely's study of the Chattri memorial also

⁷⁵ <https://content.historicengland.org.uk/content/heritage-counts/pub/2017/heritage-and-society-2017.pdf> [accessed 01.05.17]

demonstrates how heritage can create a sense of community in yet another way. This was not only experienced amongst the minority Asian community that initiated the memorial event, but also between the different cultural groups that attended, in terms of mutual recognition, empathy and remembrance for what the monument signified, and has come to signify for the various groups, both culturally and universally. Other projects mentioned, such as DIG Manchester, also make reference to the sense of pride and ownership that communities experience through community heritage involvement.

5.6.1. 20 Years in 12 Places

The Heritage Lottery Fund 20 Years in 12 Places study (BritainThinks 2015) also attests to some of the community benefits already mentioned. The study found that the majority of participants agreed that 'heritage makes local areas better to live' in the way that it boosts local economies, makes local areas more attractive and encourages local pride. One of the study participants felt that local pride occurred in the following way:

there's a tremendous pride in the history of the area, even if they're from Govan or Carlton or wherever. They want to see it look better and be maintained properly. A huge part of that is the heritage and the history. Heritage is very important to them...The look and feel of a place is very important to how people feel about themselves.

The study further asserted that local pride is also brought about 'by celebrating residents' shared history and by preserving something that is thought to be worth remembering about local history' and through the sense of ownership that heritage engenders. Participants also cited social cohesion as a community benefit saying that it did this by fostering understanding between different groups of residents and unifying them around a shared history.

5.6.2. Discussion

There is some evidence to suggest that heritage and sense of place can stimulate and facilitate a sense of community, but much of it comes from survey data and needs to be substantiated in order to demonstrate how these feelings about heritage and community work in practice. Power and Smyth's work shows how a qualitative assessment of impact is particularly useful in drawing out the less tangible influences that heritage and sense of place have on a sense of community and offer a template which might be used in future projects. Likewise, both Ashley's work and the HLF study help to give a better understanding of how heritage and place bring about a sense of pride and social cohesion. The latter project also demonstrates good practice in the adoption of both quantitative and qualitative approaches to obtain this information, again offering a road map for future studies. Themes of community in question are well-developed in these studies, but would also benefit

from further investigation, especially with regard to causal factors which might affect one's sense of community, for example how long a participant has lived in a place.

5.7. Environment

The nature-wellbeing link has been extensively explored through the MENE surveys; a national survey on people and the natural environment (Natural England 2013; NEF 2005⁷⁶) and the link between the natural environment and the benefits it provides is now almost taken for granted. However, less recognised is the fact that in the UK many of the 'natural' elements that people value (woodland, hedgerows, footpaths and routeways, field patterns and pasture, heathland and down land) are all the result of millennia of human interactions with the environment.

Currently there has been little research into whether the cultural heritage associated with these 'natural places' enhances their impact upon human wellbeing. For example, a study published by Natural England in 2011 on walking routes and wellbeing in Devon did not mention the history of the landscape at all.⁷⁷ More is also needed to understand the link between green infrastructure in cities (much of which in the UK is historic) and the wellbeing of urban populations (cf. Wiggins 2016)

5.7.1. Discussion

The UN predicts that by 2030, 60% of the world's population will live in urban areas,⁷⁸ and this makes the protection and promotion of green infrastructure crucial both to the health of cities and their inhabitants. Furthermore, green heritage plays an important role in limiting the impacts of heat island effect (e.g. Forestry Commission 2009⁷⁹), further adding to physical wellbeing and providing physical, social and psychological benefits to people (e.g. Cohen *et al.* 2007; Larson *et al.* 2016; Alcock *et al.* 2014). However, our public parks in particular face considerable challenges in securing their protection and curation (see Heritage Lottery Fund 2016).

⁷⁶ <http://publications.naturalengland.org.uk/category/127020> [accessed 20.02.18]

⁷⁷ <http://publications.naturalengland.org.uk/publication/47013?category=127020> [accessed 20.02.18]

⁷⁸ http://www.un.org/en/development/desa/population/publications/pdf/urbanization/the_world_s_cities_in_2016_data_booklet.pdf [accessed 20.02.18]

⁷⁹ [https://www.forestry.gov.uk/pdf/urgp_evidence_note_004_Heat_amelioration.pdf/\\$file/urgp_evidence_note_004_Heat_amelioration.pdf](https://www.forestry.gov.uk/pdf/urgp_evidence_note_004_Heat_amelioration.pdf/$file/urgp_evidence_note_004_Heat_amelioration.pdf) [accessed 19/10/2017]

6. RESEARCH GAPS

6.1. Intangible heritage

A crucial link between heritage and wellbeing that has been under-exploited is in the contribution of intangible heritage. Despite a gradual bringing together of the concepts of tangible and intangible heritage in international charters, in the practice of conservation and designation the relative impact of both is rarely articulated.

While extensive work has recently been undertaken by UNESCO and the World Health Organisation⁸⁰ there has been relatively little exploration of the subject in the UK, other than recognition of its importance; it is recognised in the cultural heritage manifesto of ICOMOS UK⁸¹ as well as a priority for the Arts and Humanities Research Council (AHRC⁸²). More recent Historic England initiatives like ‘Another England’ have sought to redress this balance and tell stories that link intangible heritage to people’s memories.

6.2. Community Wellbeing

A problem remains in linking *community* wellbeing to heritage. In fact, although the UK Government has been assessing wellbeing at the national level (including economic performance, quality of life, the state of the environment, sustainability, and equality) these measures do not necessarily capture ‘community wellbeing’.

The WWcfW have recently published their local authority indicators,⁸³ which capture individual wellbeing in a given area, yet this is not enough to measure the wellbeing of a community as a whole. Community wellbeing takes into account all of the individual wellbeing factors, plus things like intra-community relations, inter-generational connections and social capital. These relationships have been recently borne out by ethnographic research in East Anglia (Da Silva-Sinha *in prep*).

Community wellbeing is less well defined and understood as a concept compared to individual wellbeing, in part because it can be complex and contested. But it is also due to the fact that indicators measuring a community’s wellbeing may be described using other terms, such as ‘social capital’ or ‘liveability’. Within this suite of 273 raw

⁸⁰ <https://ich.unesco.org/en/news/who-and-unesco-experts-explore-the-linkages-between-culture-health-and-well-being-00224> [accessed 01.05.17]

⁸¹ <http://www.icomos-uk.org/about-us/> [accessed 29.03.18]

⁸² <http://www.ahrc.ac.uk/> [accessed 29.03.18]

⁸³ <https://www.whatworkswellbeing.org/blog/what-wellbeing-data-do-local-authorities-need-to-make-better-decisions/> [accessed 01.06.17]

indicators which do cover some heritage aspects, they are predominantly (11%) focussed on health and wellbeing.⁸⁴

6.3. Historic environment

The largest gap is the particular and unique relationship of place and people and how this can improve wellbeing. The WWcFw has focussed on the relationship of activity through arts and sports to wellbeing and on the notion of ‘taking part’ (as based on the survey of the same name) of individuals in specific heritage sites and visiting as an activity. This is largely because the nature of the existing evidence focusses on these aspects.

It is a good time therefore to develop an approach that considers connecting people with place and assesses the kinds of ways in which the historic environment can be a tool towards improving wellbeing.

6.4. Indicators

Wellbeing indicators may best be illustrated by the NEF indicator structure below (Figure 3) and this introduces us to subject areas that can be evaluated.

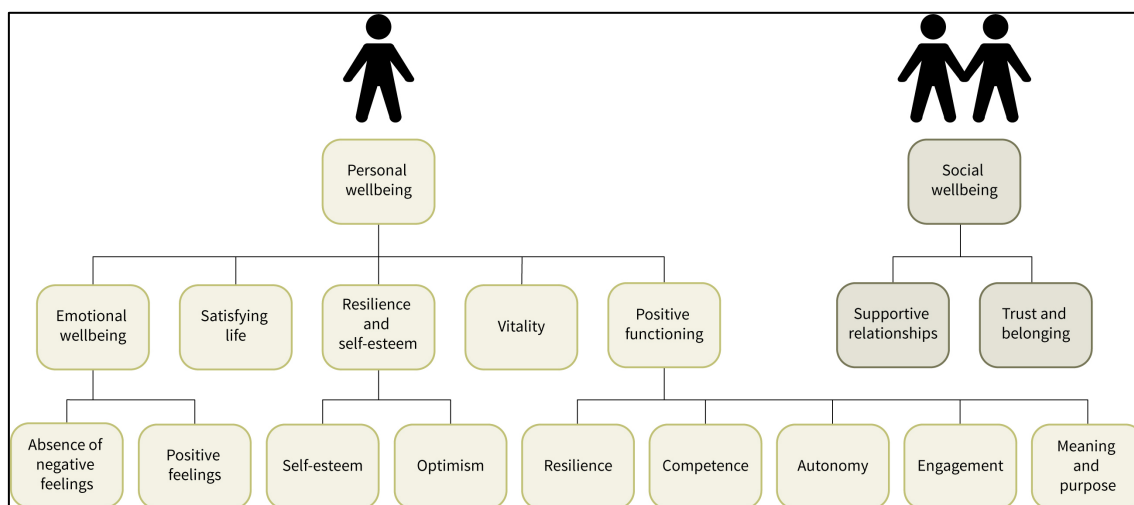


Figure 3 - NEF indicator structure adapted from their national accounts framework⁸⁵

⁸⁴ <https://www.whatworkswellbeing.org/product/community-wellbeing-indicators-scoping-review/> [accessed 01.05.17]

⁸⁵ Source: International Journal of Heritage Studies, 2013
Vol. 19, No. 3, 229–242, <http://dx.doi.org/10.1080/13527258.2011.651740>

The NEF definition and the 'Five Ways to Wellbeing' model would represent a recognised pathway which Historic England could adopt in its corporate language. We also need to be clear on whether our main concern is individual wellbeing, community wellbeing or wellbeing in general (at a national level). For this we need to map clear definitions with projects targeted at specific and relevant audiences and with clearly defined outcomes.

Responding to the difficulties in defining and measuring community wellbeing, the WWCW have produced a new local wellbeing indicator framework based on the wellbeing indicators currently available.⁸⁶ The framework takes into account the most important outcomes and risk factors for, and determinants of, local wellbeing, and groups them under the following six domains: Economy, Education and Childhood, Equality, Health, Place, and Social Relationships. This framework offers a good set of guidelines which may serve to help measure the impact of the historic environment on community wellbeing.

⁸⁶ <https://www.whatworkswellbeing.org/product/understanding-local-needs-for-wellbeing-data/> [accessed 01.06.17]

7. STAKEHOLDER ANALYSIS

This section summarises feedback from two events at which stakeholder insight was captured. At each event a paper on the historic environment and wellbeing was presented by Historic England, followed by a feedback session devised to discuss the relationship of the historic environment to wellbeing, and especially to gather perceptions of Historic England's potential role.

The events at which the stakeholder consultation was held were *Health and Heritage* organised by the Churches Conservation Trust and Suffolk MIND (22-24 March 2017, Quay Place, Ipswich) and *Historic England staff conference* (18-19 July 2017, York University), and were led by Linda Monckton and Jenny Chesher. The main aim of holding two consultations was to compare external and internal perceptions on the topic to help develop recommendations for our engagement with wellbeing. The objectives were as follows:

- To gather opinions from those likely to be interested in the topic to help us refine our agenda but possibly broaden our perspective at the same time.
- To understand perceptions on our possible approach to wellbeing.
- To provide tangible and helpful suggestions for places to go and opportunities to follow up as we assess our direction and resources.
- To flag up informed potential risks and challenges from those with some experience of wellbeing projects, local community work and historic buildings and landscape protection.

7.1. Results

The results of the two sessions were as follows:

- The primary drivers for our involvement in wellbeing were identified as social rather than political. Over one third of Historic England staff believed that addressing community wellbeing and social inequalities was a primary driver for our engagement with the wellbeing agenda (Figure 4).
- External professionals believed addressing barriers to accessing heritage, and understanding people's values and experiences, and partnering with 'non-traditional' groups were the most important drivers for wellbeing work.
- Historic England staff believed lobbying Government was a secondary key driver, this, however, scored lower for externals.

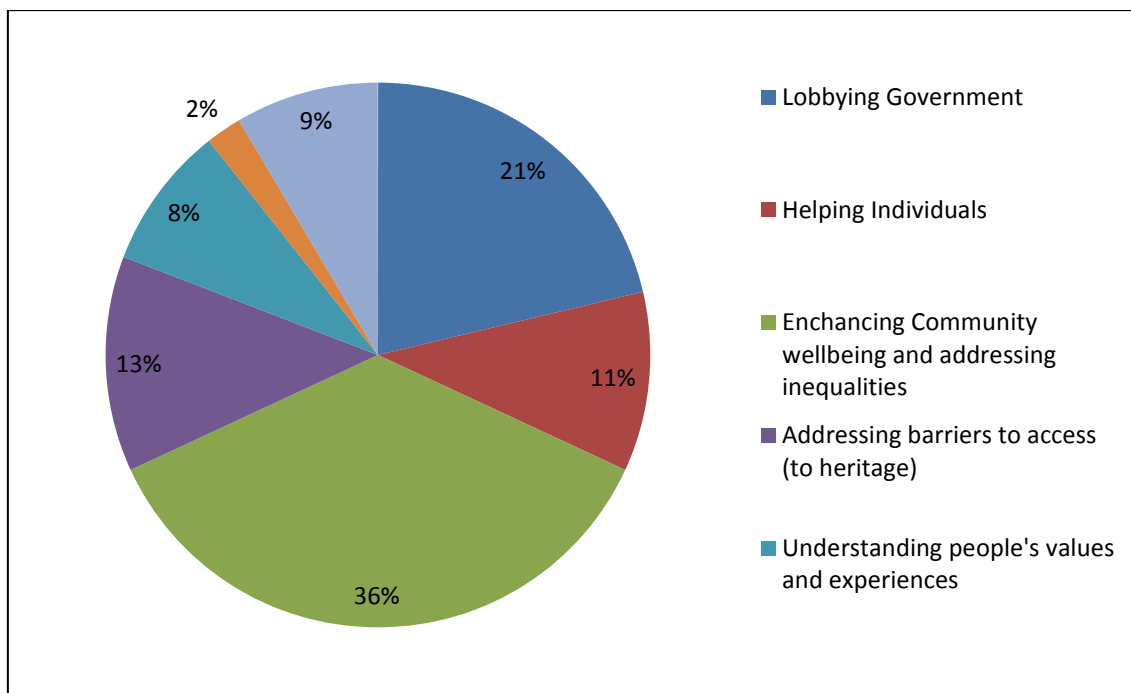


Figure 4 - Drivers for Historic England's engagement with wellbeing internal results

7.1.1. Opportunities

- Wellbeing could be a mechanism to enable Historic England to reach new people, including vulnerable groups.
- Historic England staff believe engaging with the wellbeing agenda could be an effective tool to help broaden the organisation's reach into society.
- Wellbeing provides a possible means to improve the reputation of Historic England as a socially valuable organisation.

7.1.2. Community & individual wellbeing

- Staff considered individual wellbeing in terms of themselves, and community wellbeing, as the remit of the organisation.
- Staff wished to help at a community level, particularly in the area of strengthening links between place and identity and belonging.
- Community wellbeing is currently much harder to measure and understanding individual wellbeing may be a route towards better assessing community wellbeing.

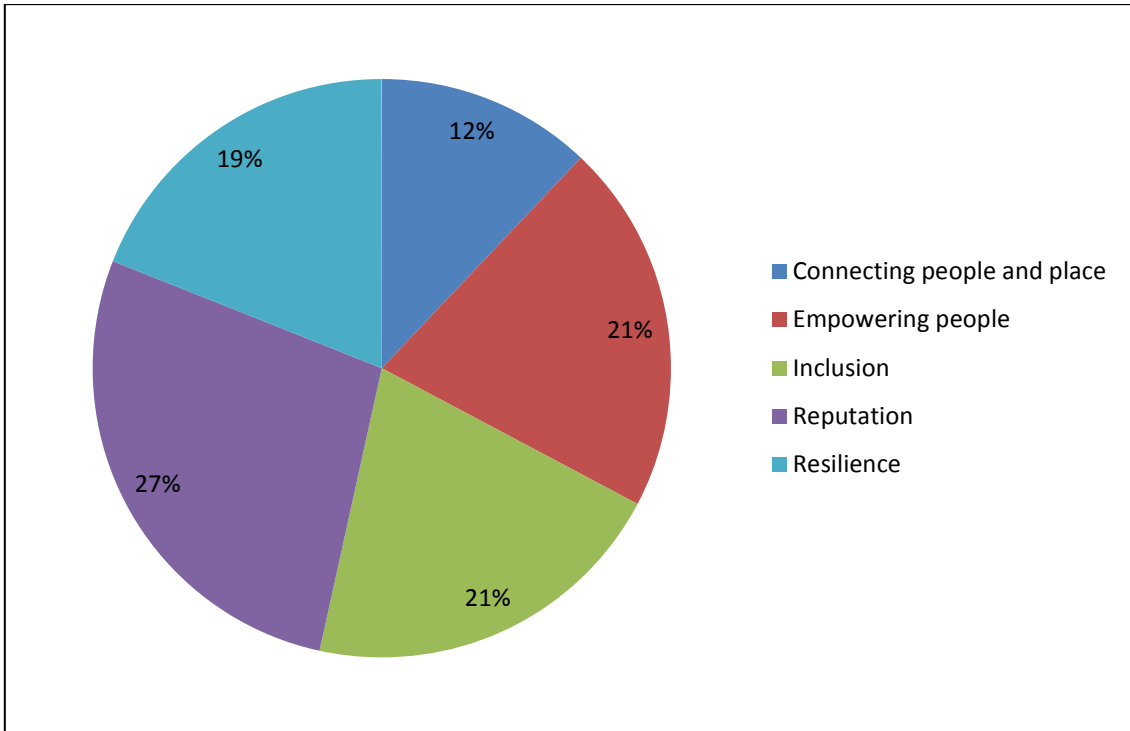


Figure 5 - Advantages of the wellbeing agenda as perceived by staff

7.1.3. Benefits

- A route to engage with new partners who have expertise in this field and through this help change perceptions of the historic environment's potential for social benefit.
- Historic England staff believe their wellbeing would be enhanced if our work had a clearer demonstrable impact on society rather than just on the historic environment.
- Historic England staff are keen to let local communities know who we are and that we are understood to be a force for social rather than exclusively economic or cultural good.
- Historic England has a corporate objective and a desire amongst its staff to address an inclusion agenda and see wellbeing as one of many possible ways to delivering this.

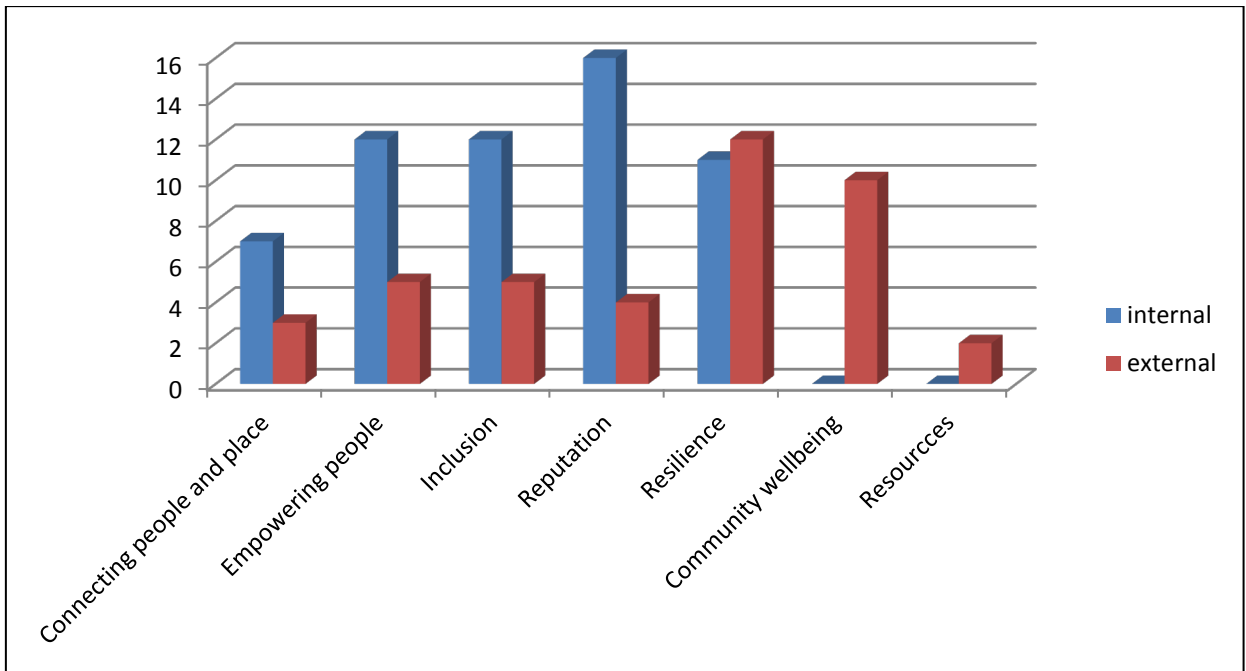


Figure 6 - Advantages of wellbeing agenda: comparison of internal and external perceptions

7.1.4. Challenges

- It takes time to connect with people and for project development with volunteers; this could increase if we work with more vulnerable rather than self-selecting groups.
- If this work is a priority then work plans and grant administration need to enable this to happen through an element of re-prioritising.
- The personal resources required to develop complex community projects require commitment and expertise in potentially new areas, at a time of increased casework and fiscal pressure.

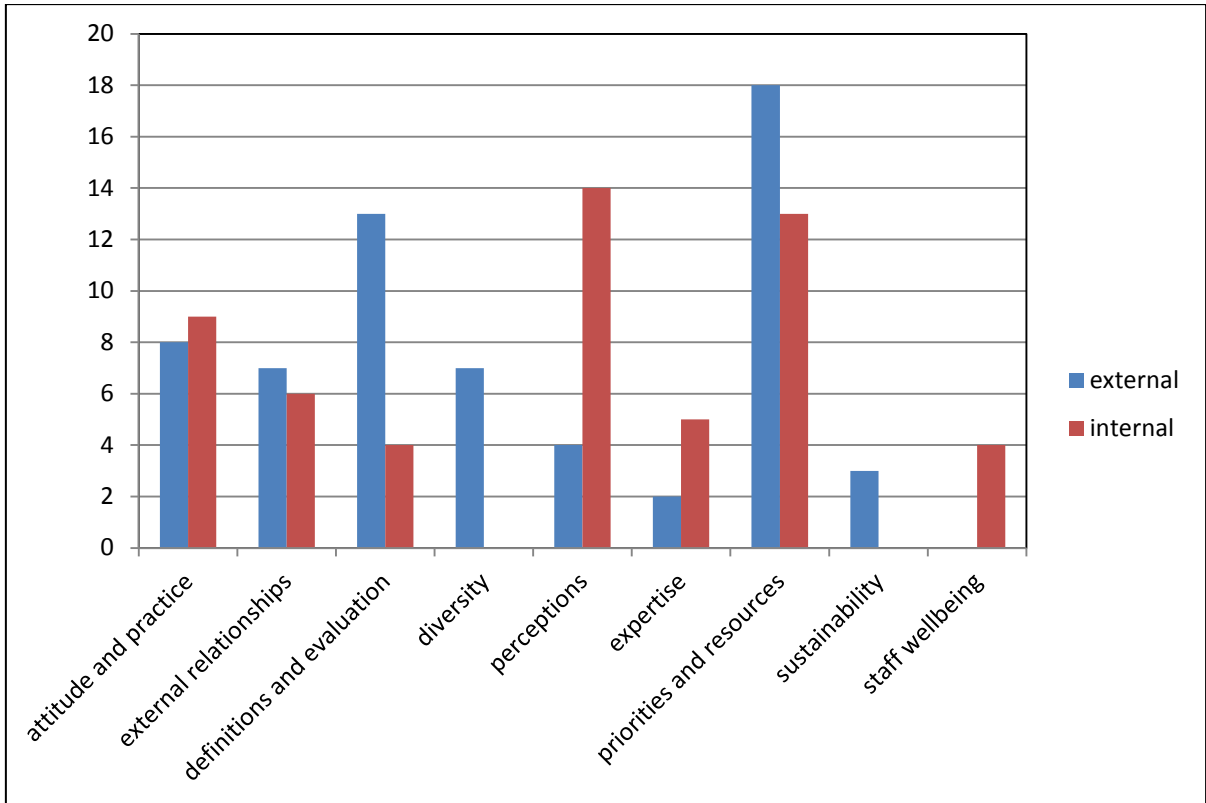


Figure 7 - Challenges of wellbeing agenda (comparison between internal and external stakeholders)

8. CONCLUSION

The results of this report show there is an opportunity to better demonstrate the link between the historic environment and wellbeing. How this is enacted depends largely on the way in which the heritage asset, activity or object interacts with people.

The suggested framework helps to articulate these differences. However, there are multiple levels on which we could be considering wellbeing. In terms of our engagement with the topic at Historic England, as our strategy develops we will need to be clear on what we are able to deliver under each of these areas:

1. Project-based wellbeing outcomes
2. Programme-based wellbeing outcomes
3. The wellbeing impact of Historic England as an organisation
4. The wellbeing impact of the historic environment.
5. Making the case for the value of cultural heritage with others

Each of these requires slightly different responses and we would do well to establish a framework for dealing with them. In practice, it may be that we begin with the project level work (Area 1) and collaborate with others such as the WWCFW to make the case for the value of such activity (Area 5), moving towards Areas 2-4 as we develop our evidence base, longitudinal studies and evaluation methods.

Set within this framework, the issue of individual and community wellbeing needs to be considered, especially how we define the latter and how it can be measured as something more than an aggregate of individual wellbeing. Many of the case studies presented in this document show some ways of achieving this and how different solutions can relate to different circumstances.

What is especially clear from this assessment is the wealth of research and evidence in some areas, such as volunteering, an increasing interest in specific types of projects to do with healing and a relative dearth of material on issue of place and identity.

Each of the five ways of relating our work to wellbeing (Areas 1-5 above) which might be considered as layers of proof, needs to take additional issues into account, for example ensuring SMART objectives (Specific, Measurable, Achievable, Relevant and Time-bound) and consistent evaluation methods that allow parity and comparison with others work in this field.

They also raise the important issue of whether our primary goal is to demonstrate the value of the work of Historic England to wellbeing, or whether we are aiming to demonstrate the value of the historic environment to wellbeing. The latter subdivides into the issues of whether we are using the historic environment as a mechanism to enact other social activities which themselves are known to aid wellbeing, or whether we are making a claim about the specificity of the historic environment and its direct impact.

The framework set out here suggests that using the historic environment as a mechanism to aid other activities is the most common and best researched relationship linking heritage and wellbeing. As we have suggested here, this might be a tool to get people together to talk about other things that have a social cohesion objective (Heritage as Mechanism); it could be the process of undertaking an activity that is in and of itself the wellbeing component, but the opportunity to do this is provided by an organisation such as our own and others facilitating this active participation (Heritage as Process). These two are certainly the areas that we could engage with directly through certain locally based projects, such as Heritage at Risk, Heritage Action Zones and local advocacy in particular. In fact there is considerable evidence that much of this work is being done already but it is not being done with the aim of increasing wellbeing. Rather that is a by-product of the work to protect or conserve the historic environment, and as a result it is not evaluated or understood. There is much to learn from others in this area and to find best ways to approach this and collaborative working with other interested parties would be a productive place to start.

With regards to Heritage as Place, we probably have most to contribute and much to learn. The relationship between sense of place, power of place, belonging and identity is complex, multi-faceted and not static. The challenge in translating this into a meaningful and measurable concept is not insignificant, however this area of interest would be the only one which most clearly met the dual objectives set out above demonstrating the specific value of Historic England (as a non-curatorial body with a largely assets and place-based focus) and the unique contribution of the historic environment to wellbeing. This certainly should be an area that we consider for in-depth research and assessment with others.

Set alongside these project or research based initiatives, there is the clear potential in this area, as shown by many examples detailed above, for allowing wellbeing objectives to focus our minds on the people we would like to reach and how to do that. This could provide a real opportunity to work with others and collaborate with groups we have less experience of working with. New objectives will require some new methods of engagement as well as evaluation. The inevitable follow on from this is that we need to be sure we have the expertise, or access to it, to facilitate such projects and to set project objectives that work for all partners, rather than simply aim to have others help us reach our goals. Equality of esteem in partnerships is one route to achieving this.

In order to build on the work of this assessment we need to have a sense of direction. The stakeholder research and comparative studies set out above help define these. At the broadest level we might wish to help Government address social inequality, social inclusion and wellbeing at individual and community levels. We have seen the potential to break down barriers of access to the historic environment through this agenda and support the wellbeing of the organisation itself.

We must also be clear on the degree of change in these areas we can achieve; wellbeing is not the same as mental health, and as an organisation our work is likely to support only aspects of the multiple variables that come together to support wellbeing. Yet we can work in ways that increase impact by providing a framework to show how our work relates to the complex picture of variables and ensure we report on the impact of those aspects most relevant. We can work collaboratively with others to contribute more to the whole picture of wellbeing. With this in mind working with local authorities and health commissioning bodies is most likely to enable this sort of joined up thinking, especially at the project level.

The logic model which follows (Figure 8) sets out the issues raised in this report, what we think it would be productive to achieve and the steps required to realise those aims. It forms the basis of a proposed strategy for enhancing understanding of the role the historic environment can play in promoting wellbeing, and provides a set of principles from which an action plan could be produced.

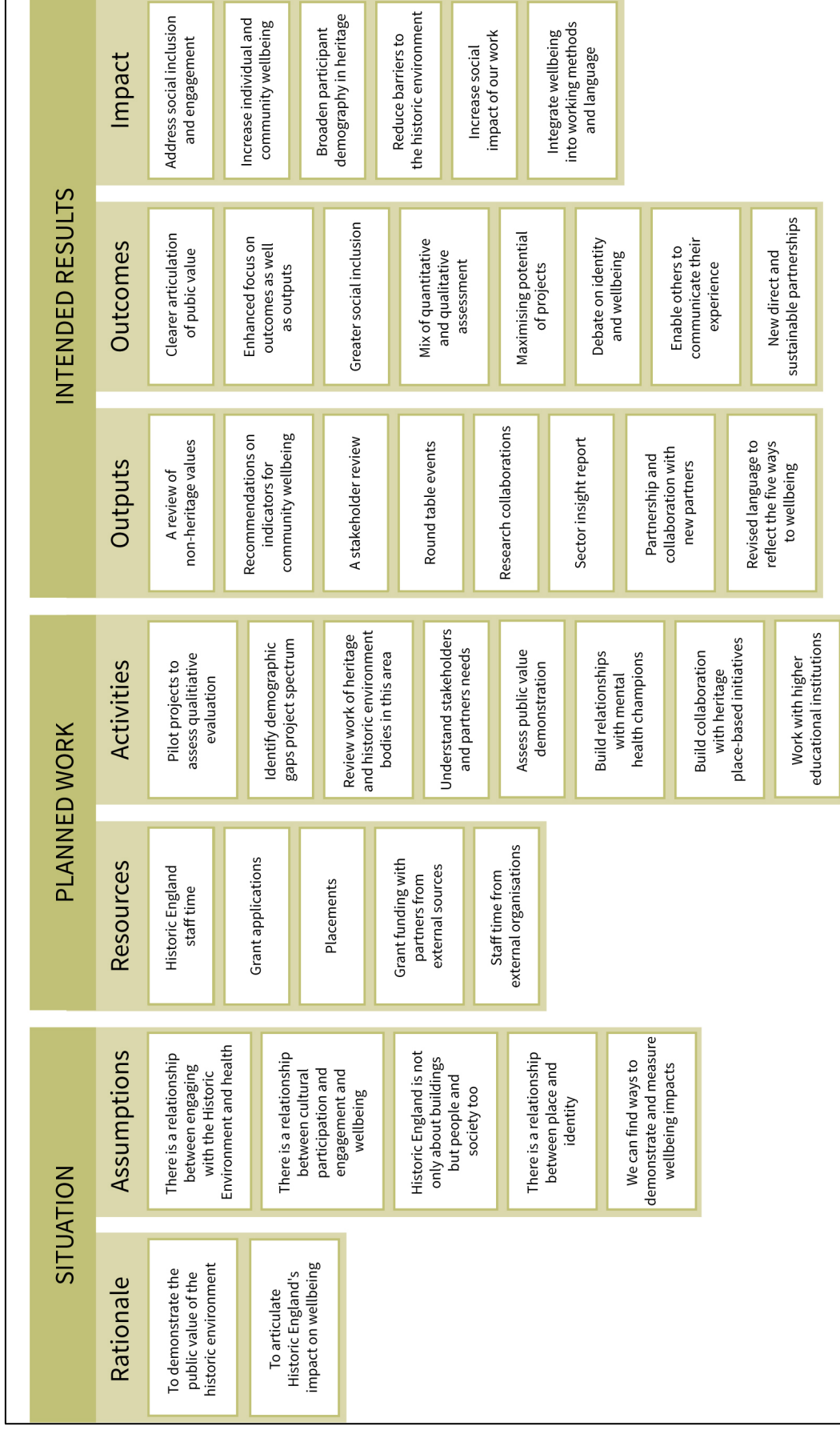


Figure 8 – Proposed logic model for wellbeing outcomes

9. BIBLIOGRAPHY

- Alcock, I., White, M. P., Wheeler, B. W., Fleming L. E., Depledge, M. H. 2014. Longitudinal effects on mental health of moving to greener and less green urban areas. *Environmental Science & Technology*
- Ander, E., Thomson L. J. M., Blair K., Noble G., Menon U., Lanceley A., Chatterjee H. J. 2013. 'Using museum objects to improve wellbeing in mental health service users and neurological rehabilitation clients', *British Journal of Occupational Therapy*, 76(5), 208-216
- Ashley, S. L. T. 2016. 'Acts of heritage, acts of value: memorialising at the Chattri Indian Memorial, UK', *International Journal of Heritage Studies*, 22(7), 554–567.
- Berry, C. 2014. *Wellbeing in four policy areas: Report by the All-Party Parliamentary Group on Wellbeing Economics*. London: New Economics Foundation. Online resource available at: http://b3cdn.net/nefoundation/ccdf9782b6d8700f7c_lcm6i2ed7.pdf [accessed 20 June 2017]
- Bickerton, C. and Wheatley, D. 2014. *Arts, Cultural Activity, Sport and Wellbeing*. Economic Strategy Research Bureau, Nottingham Business School
- BOP, 2011. 'Assessment of the Social Impact of Volunteering in HLF-funded projects: Year 3'. Online Resource available at: <http://www.hlf.org.uk/social-benefits-involvement-heritage-projects> (accessed 4 January 2016)
- BritainThinks, 2015. *20 Years in 12 Places: 20 years of Lottery funding for Heritage*, A report prepared by BritainThinks for the Heritage Lottery Fund. Online resource available at: <https://www.hlf.org.uk/about-us/research-evaluation/20-years-heritage#bottom> [accessed 25 August 2016]
- Cohen, D.A., McKenzie T.L., Sehgal, A., Williamson, S., Golinelli, D., and Lurie, N. 2007. Contribution of parks to physical activity. *American Journal of Public Health*, 97(3), 509-14
- Crossick, G. and Kaszynska, P. March 2016. *Understanding the value of arts and culture*. The AHRC cultural value project
- Da Silva, V. *In prep*. 'Coastal change, communities, communication and heritage'.

Department for Culture Media and Sport. 2016. The Culture White Paper. Online resource available at:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/510798/DCMS_The_Culture_White_Paper__3_.pdf [accessed May 2017].

Department for Culture Media and Sport, 2016. *Taking Part 2015/16 Quarter 4 Statistical Release*. [pdf] Online resource available at:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/539312/Taking_Part_2015-16_Quarter_4_Report_-_FINAL.pdf [accessed May 2017]

Department for Environment, Food and Rural Affairs, 2010. Measuring Progress: Sustainable Development Indicators 2010. Online resource available at www.defra.gov.uk/sustainable/government/progress/documents/SDI2010_001.pdf [accessed 10.07.17]

Department of Health, January 2014. *Wellbeing and why it matters to health policy* https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/277566/Narrative__January_2014_.pdf [accessed 20.06.17]

Department of Health. 2014. *Wellbeing and why it matters to Health policy*. Online resource available at:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/277566/Narrative__January_2014_.pdf [accessed 20 June 2017]

Ecorys. 2016. *Come as you are: leave better. Scoping report for the evaluation of Quay Place* (given to the author by the Churches Conservation Trust)

English Heritage. 2008. *Conservation Principles: policies and guidance for the sustainable management of the historic environment*. Online resource available at: <https://content.historicengland.org.uk/images-books/publications/conservation-principles-sustainable-management-historic-environment/conservationprinciplespoliciesguidanceapr08web.pdf/> [accessed May 2017]

Finnegan, A. 2016. 'The biopsychosocial benefits and shortfalls for armed forces veterans engaged in archaeological activities', *Nurse Education Today*, 47, 15–22.

Finnegan, A. 2016; Nimenko, W. and Simpson, R. G. 2013. 'Rear Operations Group medicine: a pilot study of psychological decompression in a Rear Operations Group during Operation HERRICK 14', *Journal of Royal Army Medical Corps* 2014;160:295–297

Fluck, H. 2015. Health and wellbeing and the historic environment, *Historic England Horizon Scan 2015-14*, Historic England.

Froggett, L., Farrier, A. and Poursanidou, K. 2011. *Who Cares? Museums, Health and Wellbeing Research Project: A Study of the Renaissance North West Programme*. Lancaster: MLA Northwest and Renaissance Northwest.

Fujiwara, D. and MacKerron, G. 2015. *Cultural activities, artforms and wellbeing*, Arts Council England.

Fujiwara, D. and MacKerron, G. 2015. *Cultural activities, Artforms and Wellbeing*, Arts Council England. Online resource available at:
http://www.artscouncil.org.uk/sites/default/files/download-file/Cultural_activities_artforms_and_wellbeing.pdf [accessed October 2017]

Fujiwara, D., Corwall, T., and Dolan, P. 2014. *Heritage and Wellbeing* (unpublished report), English Heritage. Online resource available at:
<http://hc.historicengland.org.uk/content/pub/2190644/heritage-and-wellbeing.pdf> [accessed 20 October 2014]

Garcia, D. and Winn, A. 2017a. *Inspiring Futures: Volunteering for Wellbeing: Final Report 2013 – 2016 - Social Return on Investment*. Online resource available at: http://volunteeringforwellbeing.org.uk/wp-content/uploads/2017/03/IF_VOLUNTEERING_FOR_WELLBEING_REPORT_2013-16_SROI_IWM.pdf [accessed 29 October 2017]

Garcia, D. and Winn, A. 2017b. *Inspiring Futures: Volunteering for Wellbeing: Executive Summary 2013 – 2016 - Social Return on Investment*. Online resource available at: http://volunteeringforwellbeing.org.uk/wp-content/uploads/2017/04/IF_EXECUTIVE_SUMMARY_MARCH2017IWM.pdf [accessed 29 October 2017]

Graham, H., Mason, R., Newman, A. 2009. *Literature Review: Historic Environment, Sense of Place and Social Capital*, International Centre for Cultural and Heritage Studies (ICCHS). Newcastle University Commissioned for English Heritage. Online resource available at:
http://eprints.soton.ac.uk/182155/1/Historic_Environment,_Sense_of_Place_and_Social_Capital_Lit_Review.pdf [accessed 6 October 2015].

Halpern, D. 2015. *Inside the Nudge Unit: How small changes can make a difference*. London: WH Allen.

Heritage Lottery Fund. 2015. *All Our Stories Evaluation*. [Online resource available at: <https://www.hlf.org.uk/all-our-stories-evaluation>]

Hewson, R. and Holden, J. 2006. 'Public value as a framework for analysing the value of heritage: the ideas', in Clarke, K. (ed.) 2006. *The Public Value of Heritage: the proceedings of the London conference 25-26th January 2006*, Swindon: English Heritage.

Historic England, 2014. *Heritage Counts: Value and Impact of Heritage*. Online resource available at: <https://content.historicengland.org.uk/content/heritage-counts/pub/2190644/value-impact-chapter.pdf> [accessed May 2017].

Historic England, 2015. *Heritage Counts: Caring for the Local Historic environment*. Online resource available at: <https://content.historicengland.org.uk/content/heritage-counts/pub/2015/heritage-counts-2015-caring-local-historic-environment.pdf> [accessed May 2017].

Historic England, 2016. *Heritage Counts: Heritage and Place Branding*. Online resource available at: <https://content.historicengland.org.uk/content/heritage-counts/pub/2016/heritage-and-place-branding.pdf> [accessed May 2017].

Historic England, 2016. *Research Strategy*. Online resource available at: <https://content.historicengland.org.uk/images-books/publications/research-strategy/research-strategy.pdf/> [accessed May 2017]

Historic England, 2017. *Heritage and Society 2017*. Online resource at: <https://content.historicengland.org.uk/content/heritage-counts/pub/2017/heritage-and-society-2017.pdf> (accessed 30 October 2017).

Historic England, 2017. *Heritage Counts: 50 years of conservation areas*. Online resource available at: <https://content.historicengland.org.uk/content/heritage-counts/pub/2017/hc2017-conservation-areas.pdf> [accessed October 2017].

Historic England, 2017. *Three Year Corporate Plan 2017 – 2020*. Online resource available at: <https://content.historicengland.org.uk/images-books/publications/he-corp-plan-2017-20/three-year-corp-plan-2017-20.pdf/> [accessed June 2017].

Huppert, F. A. 2017. Measurement Really Matters: Discussion Paper 2, *Measuring Wellbeing Series*, What Works Centre for Wellbeing. Online resource available at: <https://www.whatworkswellbeing.org/product/measurement-really-matters-discussion-paper-2/> [accessed 10 November 2017].

Isherwood, R. A. 2009. *Community Archaeology: A study of the conceptual, political and practical issues surrounding community archaeology in the United Kingdom today*, unpublished PhD thesis, University of Manchester.

Jones, S. & Leech, S. 2015. 'Valuing the Historic Environment: a critical review of existing approaches to social value'. *AHRC Cultural Value Report*, Manchester.

Jowell, T. 2005. *Better Places to Live: Government, Identity and the Value of the Historic and Built Environment*, Department for Culture, Media and Sport.

Kiddey, R. 2014. *Homeless Heritage: Collaborative social archaeology as therapeutic practice*. Unpublished PhD thesis. University of York.

Lanceley, A., Noble, G., Johnson, M., Balogun, N., Chatterjee, H., and Menon, U. 2011. 'Investigating the therapeutic potential of a heritage-object focused intervention: a qualitative study', *Journal of Health Psychology*, 17(6), 809–820;

Larson L. R., Jennings V., Cloutier S. A. 2016. Public Parks and Wellbeing in Urban Areas of the United States. *PLoS ONE*, 11(4), e0153211. Online resource available at: <https://doi.org/10.1371/journal.pone.0153211> [accessed May 2017]

Lloyd-James, O. 2013. *Whole place community based budgets and the historic environment*. Historic England.

McMillan, J. 2013. 'Making a Mark on History with the Past in Mind', *Mental Health and Social Inclusion*, 17(4), 195-201.

Natural England. 2013. *Monitor of Engagement with the Natural Environment: the national survey on people and the natural environment Wellbeing and the natural environment*. Natural England commissioned report NECR129. Available at https://archive.org/stream/fp_well-being_and_the_environment-achieving_one_planet_living_and_quality_of_life/well-being_and_the_environment-achieving_one_planet_living_and_quality_of_life_djvu.txt [accessed 20.02.17]

New Economics Foundation. 2005. *Well-being and the environment achieving 'One Planet Living' and maintaining quality of life*. Online resource available at: http://www.i-r-e.org/docs/a005_well-being-and-the-environment.pdf [accessed May 2017]

Nimenko, W. and Simpson, R. G. 2013. 'Rear Operations Group medicine: a pilot study of psychological decompression in a Rear Operations Group during Operation HERRICK 14', *Journal of Royal Army Medical Corps* 2014, 160, 295–297.

Paddon, H. L., Thomson, L. J. M., Menon, U., Lanceley, A. E. & Chatterjee, H. J. 2014. Mixed methods evaluation of well-being benefits derived from a heritage-in-health intervention with hospital patients, *Arts & Health*, 6(1), 24-58

Pennington, A., Watkins, M., Bagnall, A. M., South, J., & Corcoran R. (forthcoming). A systematic scoping review of evidence on the impacts of heritage-based interventions on community wellbeing: draft protocol. Unpublished report. Department of Public Health and Policy, University of Liverpool.

Phillips, L. 2008. 'Reminiscence: Recent Work at the British Museum', in H. Chatterjee (ed.) *Touch in Museums: Policy and Practice in Object Handling*, Oxford and New York: Berg, 199-204.

Power, A. and Smyth, K. 2016. 'Heritage, health and place: The legacies of local community-based heritage conservation on social wellbeing', *Health & Place*, 39, 160–167

Rasbery, S. and Goddard, J. 2011. *Mental Health and Heritage Working in Partnership: 4 linked projects in Surrey, MLA Renaissance Southwest*. Online resource available at:

<https://abcofworkingwithschools.files.wordpress.com/2011/06/mental-health-heritage-working-in-partnership.pdf> [accessed 2 January 2016]

Reilly, S. 2015. Devolution: Impacts on national and local government, localism, and the historic environment. Historic England

Russell, K. and Williams, J. 2008. Dig Manchester Impact Study. Online resource available at:

<http://demo.digmanchester.co.uk/downloads/ImpactstudymainReport.pdf> [accessed 15 October 2015]

Sayer, F. 2015. 'Can digging make you happy? Archaeological excavations, happiness and heritage', *Arts and Health*, 7 (3), 247–260. Simpson, F. 2008. 'Evaluating Community Archaeology in the UK', *Public Archaeology*, 7(2), 69-90

Simpson, F. 2008. 'Evaluating Community Archaeology in the UK', *Public Archaeology*, 7(2), 69-90; Isherwood, R. A. 2009. *Community Archaeology: A study of the conceptual, political and practical issues surrounding community archaeology in the United Kingdom today*, unpublished PhD thesis, University of Manchester; <https://www.hlf.org.uk/all-our-stories-evaluation>

Thomson, L. J. M., Ander, E. E., Menon, U., Lancel, A. & Chatterjee, H. J. 2012. Quantitative evidence for wellbeing benefits from a heritage-in-health intervention with hospital patients, *International Journal of Art Therapy*, 17(2), 63-79.

United Nations. 2016. *The World's Cities in 2016*. United Nations. Online resource available at: http://www.un.org/en/development/desa/population/publications/pdf/urbanization/the_worlds_cities_in_2016_data_booklet.pdf [accessed May 2017]

University of Cambridge, City University London, and NEF (2016) *Looking through the Wellbeing Kaleidoscope: Results from the European Social Survey*. [pdf] Available at: <http://www.wellbeingcounts.org/wp-content/uploads/2016/05/Wellbeing-Kaleidoscope-Final-Report.pdf> [accessed 30.01.18]

Walshe, D., Osgood, R. and Brown, M. 2012. Archaeology as Rehabilitation, *British Archaeology*, January/February 2012, 38-43

Ward, G., CEP Discussion Paper No 1343 April 2015 Is Happiness a Predictor of Election Results? (ISSN 2042-2695) Centre for Economic Performance <http://cep.lse.ac.uk/pubs/download/dp1343.pdf> [accessed on 06/11/17]

Wheatley, D. and Bickerton, C. 2017. 'Subjective well-being and engagement in arts, culture and sport', *Journal of Culture and Economics* 41, 23–45.

Wiggins, M. 2016. *Heritage, Green Infrastructure and FALP*. Unpublished Policy Guidance, Historic England

Winterton, S. 2014. 'Reflections from the Army Medical Centre to Operation Nightingale: My Entry into Archaeology', *Journal of Community Archaeology and Heritage*, 1(3), 245–247