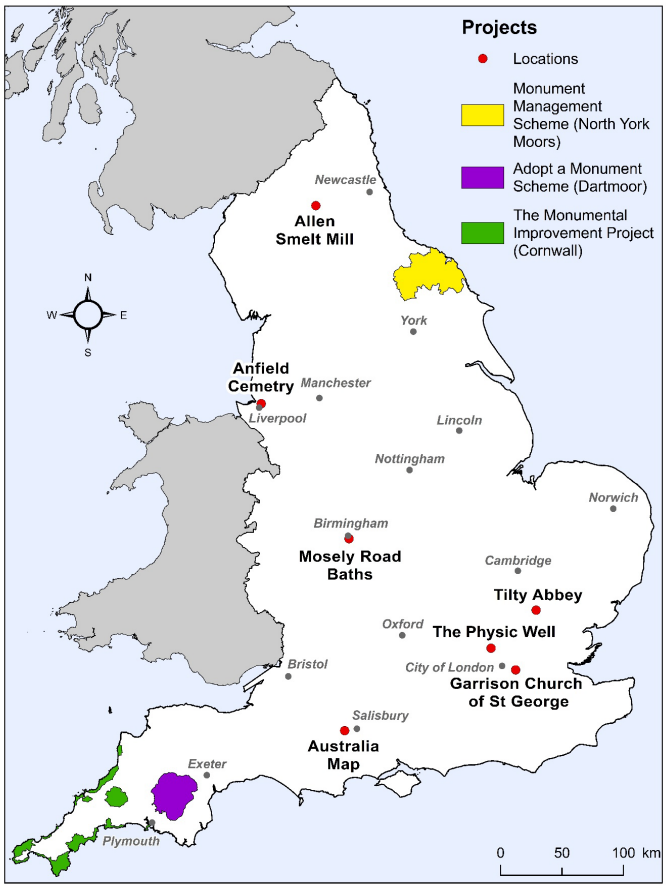
Historic England

Wellbeing in Volunteers on Heritage at Risk Projects

Carenza Lewis, Niro Siriwardena, Despina Laparidou, Julie Pattinson, Claudia Sima, Anna Scott, Heather Hughes, Joseph Akanuwe

Discovery, Innovation and Science in the Historic Environment



Research Report Series no. 57/2021

Research Report Series 57-2021

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NGR: Nationwide

ISSN 2059-4453 (Online)

The Research Report Series incorporates reports commissioned by Heritage Protection Commissions and by expert teams within Historic England.

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SUMMARY

The Heritage at Risk and Wellbeing (HARAW) project aimed to explore the relationship between wellbeing and volunteering in completed Heritage at Risk (HAR) projects, in order to build capacity for future HAR projects to support wellbeing in volunteers more effectively and more widely.

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The HARAW project research team from the University of Lincoln comprised Professor Carenza Lewis, Professor Niro Siriwardena, Despina Laparidou, Dr Julie Pattinson, Dr Claudia Sima, Dr Anna Scott, Professor Heather Hughes, and Dr Joseph Akanuwe.

ACKNOWLEDGEMENTS

The project team would like to thank the nominated organisations and volunteers involved with Heritage at Risk projects and their supporting staff at Historic England for their contributions and interest.

ARCHIVE LOCATION

University of Lincoln Repository

DATE OF RESEARCH

2020-2021

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CONTENTS

1. EXECUTIVE SUMMARY

The Heritage at Risk and Wellbeing (HARAW) project aimed to explore the relationship between wellbeing and volunteering in completed Heritage at Risk (HAR) projects, in order to build capacity for future HAR projects to support wellbeing in volunteers more effectively and more widely. This executive summary outlines the context, aims, methods, results, discussion and conclusions presented in the report, with the relevant section numbers in the main body of this report given.

1.1 Introduction

1.1.1 Context

- 'Heritage at Risk' (HAR) interventions by Historic England aim to mitigate and reverse deterioration to tangible heritage assets such as historic buildings and archaeological sites. HAR interventions sometimes involve volunteers in a range of roles.
- Wellbeing is a high priority recognised by the WHO and the UN as an essential part of good health.
- Wellbeing has become a growing priority for voluntary heritage projects, as routes to wellbeing have expanded beyond healthcare to encompass a wide range of self-help and volunteer activities. The National Lottery Heritage Fund have introduced "People will have greater wellbeing" as one of their required outcomes for funded projects, while one of the core purposes of Historic England is now "to improve people's lives".
- HAR interventions by Historic England are not primarily intended to support wellbeing, but HAR team staff in 2019 believed they might be associated with improved wellbeing in volunteers.
- This project aimed to advance knowledge and understanding of the association between HAR volunteering and wellbeing in order to improve HAR teams' ability to support wellbeing in the future.

1.1.2 Previous research (see sections 2.3-4)

- Extensive research has shown higher rates of wellbeing to be associated with volunteering (including on heritage initiatives) which can help people with the five 'steps' to wellbeing recommended by NHS England.
- However, evidence showing that volunteering *causes* higher wellbeing remains weak and the possibility of reverse causality (people with higher wellbeing being more inclined to volunteer) cannot always be excluded. Knowledge of the ways in which wellbeing is affected by heritage volunteering (compared with other sorts of volunteering) is more limited, and understanding of the processes underpinning this even more so.
- A 2019 survey by Historic England showed that HAR staff believe HAR interventions to be associated with wellbeing, but this survey was small-scale and did not include volunteers.

1.1.3 HARAW Project aims (see section 2.5)

The Heritage at Risk and Wellbeing (HARAW) project aimed to explore with HAR volunteers the relationship between wellbeing and volunteering projects in order to help future HAR projects support wellbeing in volunteers more effectively and more widely. The six key aims of the project were:

- To establish the scope of wellbeing work already incorporated in the practice and methodology of the HAR projects;
- To demonstrate through case studies the kinds of public value and wellbeing outcomes of a number of successful HAR projects;
- To explore the possible ways to embed wellbeing and its evaluation in future HAR work focusing on community wellbeing;
- To address how to ensure involvement of a broader demographic in conservation and heritage work;
- To discover and articulate the social and psychological processes connecting heritage and wellbeing through evidence-based analysis of completed projects;
- To develop realistic wellbeing objectives and associated indicators that would fit the range of projects delivered through the HAR teams in Historic England's regional offices.

Three areas were to be used to structure the interviews:

- Belonging and identity – the ways in which people feel connected to the place in which they live and its heritage;
- The impact of volunteering on/contributing to an HAR project on individuals or communities (with an emphasis on psychological effects/wellbeing but not excluding transferable skills, social capital etc);
- The impact of a completed restored heritage asset on individuals or communities (after the project).

1.2 Methodology *(see sections 3.1-3.3)*

- The project brief from Historic England required post-participation analysis of new data from HAR volunteers using a grounded theory approach which would allow the insights to emerge inductively from analysis of the data. This approach was chosen to avoid prejudicing outcomes which may occur when testing a pre-determined hypothesis.
- We developed a multiple case study design and sequential exploratory mixed methods approach (Fig 3.3) based on an initial logic model (Fig 3.2), with ten Heritage at Risk sites (Fig 3.4; Fig 3.5) each forming a case or unit of analysis.

1.2.1 Qualitative semi-structured interviews (see section 3.4)

Qualitative semi-structured interviews were conducted with 35 individuals (17 male, 15 female, 3 not given) who had been volunteering on one of the ten Heritage at Risk case sites. The transcribed texts were analysed using a grounded theory method to identify expressions relating to wellbeing in volunteer responses which

were coded, categorised and grouped in order to allow themes in the associations with wellbeing to emerge (Fig 3.6).

1.2.2 Online survey (see section 3.5)

An online survey was then developed, informed by the interview analysis, in order to provide data which might illuminate and/or complement the perspectives offered by the interviews. This achieved 52 completed responses (31 male, 21 female). Data were summarised as descriptive statistics with no further statistical analysis.

1.3 Results

1.3.1 Qualitative semi-structured interviews (see sections 4.1.1-8)

Our qualitive grounded theory analysis of the HAR interview data showed there to be six over-arching themes in the relationship between volunteering and wellbeing.

- Theme 1 was defined as 'Purpose' and showed wellbeing to be associated with interviewees' perceptions of their motivations for volunteering as being right for them, and wellbeing to be negatively impacted by a range of barriers to volunteering.
- Theme 2 was defined as 'Being' and showed wellbeing associated with aspects of identity, belonging, and contributing – volunteering was associated with greater appreciation and attachment to place and community, a connection with history, heritage and site, and enjoyment and satisfaction of volunteering as a means of self-expression.
- Theme 3 was defined as 'Capacity' and showed wellbeing to be associated with gaining skills, knowledge and experience including learning about history and the heritage asset, with the wellbeing emotional as well as transactional.
- Theme 4 was defined as 'Sharing' and showed wellbeing to be associated with community engagement, connectedness, and inclusivity – volunteers welcomed the opportunity to engage with a diverse range of volunteers and their wider community, and to increase public awareness of heritage sites.
- Theme 5 was defined as 'Self-nurture' as it showed wellbeing to be associated with a range of physical, psychological, and social benefits including increased physical activity, improved emotional and psychological mood and wider social interaction.
- Theme 6 was defined as 'Self-actualisation' as it showed wellbeing to be associated with the value volunteers placed on achieving and recognising their achievement, in increasing their appreciation of heritage sites and history in general, leaving a legacy, and planning for the future.

1.3.2 Online survey (see sections 4.2.1-10)

Analysis of the online survey data showed that HAR volunteering was associated with length of residence, involvement in other local activities, distance from the project and previous interest in heritage. The online survey data supported the

qualitative grounded theory findings for aspects of heritage volunteering that were associate with wellbeing.

1.3.3 Cross-case synthesis (see sections 4.3.1-8)

- Our cross-case synthesis used pattern-matching logic to test hypotheses proposing causal relationships between wellbeing and seven site attributes identified from interview data analysis (site setting, site condition, volunteer environment, volunteer impact on asset, physical activity level, volunteer management and public engagement).
- The attributes which matched most strongly to wellbeing were rural setting, outdoor activity, positive volunteer impact on asset, and higher levels of physical activity level and public engagement, but analysis showed that all types of HAR activity had some association with wellbeing. This was evident in Venn diagrams which showed the proportionate differences in NHS wellbeing associations for each attribute (Figs 4.18-4.24).

1.4 Discussion

Our results clearly showed an association between HAR volunteering and a diverse range of positive wellbeing impacts. Discussion aimed to advance understanding of why this should be the case.

1.4.1 Contextualising insights from mixed methods HARAW analysis with NHS wellbeing domains (see sections 5.2.1-6)

Bringing together insights from all analyses aimed to provide some indication *why* HAR volunteering was associated with wellbeing. This was considered theme-by-theme.

- Analysis of Theme 1 (Purpose) indicated HAR volunteering was associated with wellbeing because it enabled volunteers to indulge and nurture their interests in heritage while also fulfilling a desire to act altruistically and feel purposeful (*section 5.2.1*).
- Analysis of Theme 2 (Being) indicated HAR volunteering was associated with wellbeing because it enabled volunteers to express their identity, to strengthen their sense of belonging and to make a contribution they value (*section 5.2.2*).
- Analysis of Theme 3 (Capacity) indicated volunteering was associated with wellbeing because it enabled volunteers to gain satisfaction and pride from gaining skills, expanding knowledge and diversifying their life experience (*section 5.2.3*).
- Analysis of Theme 4 (Sharing) indicated volunteering was associated with wellbeing because volunteers enjoyed, and gained satisfaction from, engaging with others, making and strengthening inter-personal connections and making their lives more diverse and inclusive (*section 5.2.4*).
- Analysis of Theme 5 (Self-nurture) indicated volunteering was associated with wellbeing because volunteers not only benefitted physically, psychologically,

and socially in a wide range of ways which were meaningful to them, but gained reassurance from knowing that they were doing so (*section 5.2.5*).

- Analysis of Theme 6 (Self-actualisation) indicated volunteering was associated with wellbeing because it enabled volunteers to gain satisfaction and a sense of self-fulfilment from changing attitudes/behaviour, supporting placemaking, engaging in self-reflection and exploring their aspirations for the future (*section 5.2.6*).

1.4.2 Exploring the specific association of 'heritage' with wellbeing (see sections 5.4.1-7)

Having noted that understanding of the unique value of *heritage* for wellbeing remained limited, and in order to explore why HAR volunteering was associated with wellbeing, our discussion next explored the associations between the first of the two unique 'offers' of HAR volunteering: connection with heritage.

- Analysis of Theme 1 (Purpose) showed heritage was strongly associated with wellbeing-related motivations to volunteer, particularly with enthusiasm for the 'special' character of the heritage site and the unique access volunteering offered. For people interested in history and archaeology, wellbeing would have been less strongly associated with their volunteering had it not been related to heritage (*section 5.4.1*).
- Analysis of Theme 2 (Being) showed heritage associated with identity and belonging-related wellbeing, expressed both in personal and family connections and in heritage interests being part of what makes people who they are. We inferred that other forms of volunteering would not have offered the same association with wellbeing (*section 5.4.2*).
- Analysis of Theme 3 (Capacity) showed wellbeing associated with gaining heritage-related skills, knowledge, and experience, and with satisfaction associated with navigating particular difficulties relating to dealing with irreplaceable things from the past (*section 5.4.3*).
- Analysis of Theme 4 (Sharing) showed wellbeing strongly associated with sharing and evangelising historic character or narratives. Happiness, satisfaction, and a sense of privilege were associated with rendering apparently obscure sites more visible (and thus more impressive) and through sharing little-known 'guild' historic knowledge (*section 5.4.4*).
- Analysis of Theme 5 (Self-nurture) showed few of the physical and psychological wellbeing associations to be closely related to heritage, with the exception of psychological benefits of increased place attachment (*section 5.4.5*).
- Analysis of Theme 6 (Self-actualisation) showed heritage to be associated with many wellbeing categories. Heritage benefited wellbeing not only by fulfilling a desire to be public spirited, but also by increasing volunteers' sense of 'continuity' by connecting them with past, present, and future. HAR projects, by bringing volunteers into direct, tangible contact with the past, also increased volunteers' capacity to empathise with past lives and experience the past vicariously in ways which may have created similar wellbeing associations to nostalgic memories and object handling (*section 5.4.6*).

- Overall, we inferred the wellbeing benefits of heritage *specifically* were derived from the opportunities volunteering offered to experience or achieve temporality, discovery, authenticity, and continuity (*section 5.4.7*).

1.4.3 Exploring the specific association of 'at-risk' with wellbeing (see sections 5.5.1-7)

Our discussion next explored the associations between the second unique 'offer' of HAR volunteering: helping *at-risk* assets.

- Analysis of Theme 1 (Purpose) showed the at-risk status of HAR sites to be strongly associated with motivation in volunteers, with many coded categories associated with awareness that the site needed 'help' (*section 5.5.1*).
- Analysis of Theme 2 (Being) showed at-risk status to be strongly associated with wellbeing, through offering fulfilment for people whose identity was rooted in public-spiritedness or whose place attachment derived from an emotional connection such as a desire to acknowledge a past achievement or to atone for a past wrong. Site vulnerabilities could also be a source of wistfulness which was associated with wellbeing (*section 5.5.2*).
- Analysis of Theme 3 (Capacity) showed at-risk status rarely associated with wellbeing related to gaining skills, knowledge, and experience, other than satisfaction in an improved understanding of the threats that sites face (*section 5.5.3*).
- Analysis of Theme 4 (Sharing) showed at-risk status strongly associated with wellbeing especially around community engagement, often associated with excitement at new opportunities offered by the saved or repurposed sites, with a strong sense of revelation, discovery, satisfaction, and pride in having created something good from an unpromising starting point. This could be heightened by awareness that the site was unique and irreplaceable (*section 5.5.4*).
- Analysis of Theme 5 (Self-nurture) showed at-risk status rarely associated with wellbeing related to physical, psychological, and social benefits to self, although there was an association between place/site attachment, temporal mindfulness and intergenerational connectedness where volunteers felt their ameliorative interaction with the site had brought them closer to other people's lives. Mitigating threats was associated with self-esteem and feeling good in oneself or valued for one's contribution (*section 5.5.5*).
- Analysis of Theme 6 (Self-actualisation) showed at-risk status to be strongly associated with gratification in having helped ensure something from the past had been saved or mended for the future. The value of the legacy was greater when the threat had been most clearly perceived. The at-risk status was particularly associated for wellbeing when volunteers are aware that a heritage asset once lost, can never be replaced (*section 5.5.6*).
- The benefits of at-risk attributes specifically were associated with the capacity of at-risk projects to offer opportunities to experience or achieve rescuing, nostalgia, transformation and legacy (*section 5.5.7*).

1.4.4 Factors in the combined wellbeing associations of heritage and at-risk volunteering (see section 5.6)

- Exploring the wellbeing associations of opportunities which, like HAR interventions, offered connection both with heritage and at-risk assets, identified three other significant factors: 1. the authenticity conferred by a unique irreplaceable asset, 2. the benefits to perceptions of continuity offered by non-vicarious nostalgia which was shared and 3. interventions which could/did make a difference.
- We noted that HAR interventions served as a force multiplier for wellbeing because their associations (with heritage and at-risk) were complementary rather than contradictory (*section 5.6*).

1.5 Conclusions and recommendations

1.5.1 Conclusions

- We concluded firstly that our analysis confirmed the suggestion in the 2019 Historic England survey of HAR team staff that wellbeing was associated with HAR volunteering (*section 6.1*).
- We concluded also that cross-contextualising our insights into the themes elicited from our grounded theoretical analysis of the qualitative interview data, statistical analysis of the online survey and cross-case synthesis with NEF/NHS wellbeing domains added to our understanding of why HAR volunteering was associated with wellbeing, showing six themes in the wellbeing: purpose, being, capacity, sharing, self-nurture and self-actualisation *(section 6.1.1*).
- We concluded that volunteering on sites which were rural and/or ruinous, on activities which were outside and/or made a difference (to the asset or in other ways), and/or were physically demanding and/or engaged local (non-volunteer) communities had strong associations with wellbeing, but also noted that all types of project had some association with wellbeing (*section 6.1.2*).
- We also concluded that the wellbeing benefits of heritage volunteering specifically were associated with opportunities to experience or achieve temporality, discovery, authenticity, and continuity. The benefits of volunteering on at-risk sites specifically were associated with opportunities to experience or achieve rescuing, nostalgia, transformation, and legacy, and we also observed that these underpinned wellbeing associations in all themes (Fig 6.1).

1.5.2 A concluding logic model (see section 6.2)

- Our concluding logic model articulated the inputs (motivations, enabling actions and resources), activities (opportunities and HAR specific experiences) and wellbeing outcomes (including HARAW themes and NHS domains) of HAR projects involving volunteers, based on our data and analysis (Fig 6.2).
- This logic model can be used (a) to understand how aspects of HAR volunteering were associated with wellbeing; (b) to assess future HAR

interventions for potential for supporting wellbeing in volunteers; and (c) to ensure that programmes which involve volunteers are able to support wellbeing more effectively, using a toolkit we have developed. The logic model also informed the Flowchart (HARAW Tool #1; toolkit accompanies this report) we developed to guide HAR teams through the process we recommended.

1.5.3 Objectives for embedding wellbeing in future HAR practice (see section 6.3)

We identified six objectives which should be met in order to embed wellbeing more effectively in future HAR practice, each specifying its rationale, implementation, and outcomes.

- Objective 1 was to ensure Historic England staff, stakeholders and volunteers are aware of the capacity of core activity such as HAR interventions to support wellbeing in volunteers and know the benefits of this for people, places, and the organisation (*section 6.3.1*).
- Objective 2 was to assess all HAR interventions for potential to involve volunteers and support wellbeing, using HARAW Tool #2 (*section 6.3.2*).
- Objective 3 was to identify and promote to potential volunteers the likely wellbeing impacts of HAR interventions (alongside the opportunities offered) in order to attract a more diverse range of volunteers, which could be done using HARAW Tool #2 (*section 6.3.3*).
- Objective 4 was to identify HAR volunteers' aims and monitor their experience longitudinally with reference to HARAW wellbeing outcomes, which could be done using HARAW Tool #3 (*section 6.3.4*).
- Objective 5 was to track the development of skills, knowledge, and experience for those HAR volunteers who wish to record this, which could be done using HARAW Tool #4 (*section 6.3.5*).
- Objective 6 was to capture feedback from as many HAR volunteers as possible when their volunteering ends, which could be done using HARAW Tool #5 (*section 6.3.6; this could also help support objective 3*).

1.5.4 Summary of project aims met

We summarised how we have met the HARAW project aims specified in the brief.

- Aim 1 was to establish the scope of wellbeing work already incorporated in the practice and methodology of the HAR projects. This was established through pattern-matching wellbeing with seven HAR project attributes identified in project data (*section 6.2.1*).
- Aim 2 was to demonstrate through case studies the kinds of public value and wellbeing outcomes of a number of successful HAR projects. A grounded theory methodology, coding and analysing 35 transcribed interviews from ten HAR interventions, showed additional public value to exist in the form of volunteer wellbeing encompassing all NEF/NHS domains to be associated with all HAR volunteering, and identified six overarching themes in these data (*section 6.2.2*).
- Aim 3 was to explore how to embed wellbeing and evaluation in future HAR work focusing on wellbeing. HARAW analysis showed that priorities for

Historic England are to make opportunities for volunteering on HAR more widely available and to monitor and capture wellbeing data more effectively. We identified six objectives which would help achieve this (*section 6.3*) and developed a toolkit to support this process (*section 6.2.3*).

- Aim 4 was to address how to broaden demographic involvement in Historic England's conservation and heritage work. This was achieved by identifying that wellbeing benefits transcended individual projects so were likely to be felt by wider demographic cohorts than currently volunteer; that volunteering itself increased the wellbeing impact by increasing the value of heritage to volunteers; and that wellbeing impacts could be clearly identified, leading us to suggest that effective promotion of the value of volunteering should be a priority (*section 6.2.4*).
- Aim 5 was to discover and articulate the social and psychological processes involved in heritage and wellbeing through evidence-based analysis of completed projects. We identified six themes in HAR-associated wellbeing, with 19 sub-themes (Fig 6.2, column 6) identifying processes, and showed these to encompass all five NEF/NHS wellbeing domains and explored the relationship with HAR-specific opportunities. We showed these wellbeing associations to be both emotional and transactional and noted wellbeing is both created and enhanced by the strong interest volunteers have in history/archaeology and the value they place on the site, both of which can be increased by the volunteering experience, completing a virtuous circle (*section 6.2.5*).
- Aim 6 was to develop realistic wellbeing objectives and associated indicators that would fit the range of projects delivered through the HAR teams in Historic England's regional offices. We offered six realistic, easily achieved wellbeing objectives focussed on our identified priorities of making more HAR volunteering opportunities available and capturing data more effectively. Objectives had clearly stated rationales, implementation strategies and outcomes, and were supported by a toolkit to help embed these in HAR team practice (*section 6.2.6*).

1.5.5 HARAW project strengths and limitations

- We identified that the strengths of the HARAW research were its large dataset, the range of different projects reviewed, the mixed methods approach used which had been very effective for demonstrating associations between volunteering and wellbeing, and the interdisciplinary makeup of the team which worked on the project, helping avoid inferences being biased by preconceived ideas.
- We identified that the limitations were the methodology which could not demonstrate causal link and the demographic bias in the respondent cohorts which, although representative of most heritage volunteering initiatives, were not representative of the population of England at the time.

1.5.6 Recommendations for future research

Finally, we made three recommendations for further research:

- To explore the existence and nature of *causal* links between aspects of HAR volunteering and wellbeing, including the impact of volunteering on wellbeing over time, to test the hypothesis that the associations observed in the HARAW data were causally related.
- To further advance understanding of the *distinctive* wellbeing benefits of volunteering in heritage and/or at-risk contexts by exploring in more depth the ideas discussed in this report (*sections 5.4-6*).
- To explore the wellbeing impact of volunteering on members of currently under-represented demographic groups, including young adults (20-40 years), economically disadvantaged individuals, members of minority (in England) ethnic communities and individuals with special needs.
- We emphasised that we did *not* recommend that any of this research should be attempted as part of core HAR practice as it would be too time-consuming and require significant additional resources as well as skills and knowledge which might not be available. We suggested that the outcomes would, however, be of considerable interest and would be likely to further increase the capacity of Historic England to increase the public value of its work by increasing wellbeing.

2. REPORT: INTRODUCTION

2.1 Why is the topic of heritage and wellbeing important?

Heritage and wellbeing might seem unlikely associates, but both are important to society and to individuals and there is evidence they can support each other in ways which can improve people's lives. In 2018/19 government-financed expenditure on healthcare in the UK was c.£166bn,[1] while heritage contributed an estimated £37bn annually to the UK economy before the Covid-19 pandemic.[2] There is increasing evidence that heritage has the capacity to contribute to wellbeing in a diverse range of ways, and given the high stakes understanding processes and building capacity in this area must be a priority. This is already reflected in the strategic plans of a number of organisations including the National Heritage Lottery Fund in the UK which has recently introduced 'People will have greater wellbeing' as one of their required outcomes for funded heritage projects at all scales.[3]

This report explored the association between wellbeing and volunteering on heritage projects, through a qualitative study of ten HAR projects where the tangible heritage asset was or had been at risk of deterioration or loss. The aim was to build capacity for supporting wellbeing in volunteers in similar projects in the future.

2.2 Wellbeing as a health priority

Wellbeing is about 'feeling good and functioning well',[4] recognised as a vital part of health in the founding principles of the World Health Organisation (WHO) in 1948 that 'Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity'.[5] This represented an advance on Maslow's 1943 'Hierarchy of needs'[6] which held that physical needs were a more urgent priority than psychological needs.[7] In 2015, the third of the 17 UN goals for sustainable development to 'ensure healthy lives and promote wellbeing in all at all ages'.[8]

In spite of repeated commitments to wellbeing, actions have tended to focus on disease and infirmity. As early as 1990, 'quality of life' (QOL) (defined by the WHO

[1] https://www.ons.gov.uk/peoplepopulationandcommunity/healthandsocialcare/healthcaresystem/bulletins/ukhealthaccounts/2018 (accessed 28/5/2021).
[2] Historic England 2020b *Heritage and the economy*. https://historicengland.org.uk/content/heritage-counts/pub/2020/heritage-and-the-economy-2020/ (accessed 28/5/2021), 4.
[3] https://www.heritagefund.org.uk/publications/wellbeing-guidance.
[4] Aked, J, Marks, N, Cordon, C, Thompson, S 2008 *Five ways to wellbeing: A report presented to the Foresight Project on communicating the evidence base for improving people's well-being*. London: New Economics Foundation. https://www.artshealthresources.org.uk/docs/five-ways-to-wellbeing-a-report-presented-to-the-foresight-project-on-communicating-the-evidence-base-for-improving-peoples-well-being/ (accessed 22/2/2021)
[5] World Health Organisation 2020 'Constitution', *Basic Documents: Forty-ninth edition* (including amendments up to 31 May 2019). Geneva: World Health Organisation. https://apps.who.int/gb/bd/pdf_files/BD_49th-en.pdf (accessed 22/2/2021), 1.
[6] Maslow, A H 1943 'A theory of human motivation'. *Psychological Review* 50(4), 370-96.
[7] Maslow, A H 1987 *Motivation and personality (3rd ed.)*. Delhi, India: Pearson Education, 69.
[8] https://sdgs.un.org/goals (accessed 22/2/2021).

as "*individuals' perceptions of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns"*) was identified as the 'missing measurement' in health.[9] Such measurement could not be achieved without a means of assessment and in the mid-1990s WHO QOL group identified 100 key feelings within four overarching domains (physical, psychological, social and environment) which contributed towards QOL cross-culturally,[10] and developed the WHOQOL-100 assessment tool to measure QOL using 26 questions answered using a five-point Likert scale.[11] Each of the four WHOQOL domains contains facets relating to wellbeing. A simpler version of this focussing exclusively on emotions, the positive and negative affect scale or PANAS, was developed in the 1980s,[12] and has been widely used in pre and post surveys to measure the impact of activities on mental wellbeing including in therapeutic interventions.

Even after extensive research and with new approaches and assessment toolkits widely available, progress in improving mental wellbeing has been uneven. Even in more affluent and politically stable countries improvements have tended to lag in more disadvantaged areas and to stall or even regress in periods of economic difficulty.

2.2.1 Wellbeing in the UK

In the UK, advancing wellbeing is a requirement of government legislation, and given recent research showing "*there is a clear and significant positive relationship between national life satisfaction in the run-up to general elections and the subsequent electoral success of governing parties*" (Ward 2019, 5-6), it might be expected to remain high on diverse political agendas. However, in 2020 a review of progress achieved towards identified public health priorities over ten years[13] concluded that the amount of time people in England spend in poor health had actually increased.[14] The report drew strong attention to the extent to which health inequalities had grown, noting that poorer places were experiencing the worst trends in life expectancy and morbidity. It did also note that 'practical evidence about how to reduce [health] inequalities has built significantly' and claimed to see grounds for optimism. However, the review was largely completed before the Covid-19 pandemic, which has further exacerbated the contrast between the health experiences of affluent and disadvantaged areas and communities.

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[9] Fallowfield, L 1990 T*he quality of life: the missing measurement in health care*. Souvenir Press.
[10] WHOQOL Group 1994 'The development of the World Health Organization quality of life assessment instrument (the WHOQOL)' in Orley J and Kuyken W (eds) *Quality of life assessment*: *international perspectives*. Heidelberg: Springer Verlag.
[11] WHOQOL Group 1996 *Introduction, administration, scoring and generic version of the assessment*. https://www.who.int/mental_health/media/en/76.pdf.
[12] Watson D, Clark L A, Tellegen A 1988 'Development and validation of brief measures of positive and negative affect - the Panas Scales'. *J Pers Soc Psychol* 54, 1063-1070.
[13] Marmot, M, Allen, A, Goldblatt, P, Boyce, T, McNeish, D, et al, 2010 *Fair society, healthy lives - the marmot review: strategic review of health inequalities in England post-2010* (UK: The Marmot Review), http://www.instituteofhealthequity.org/resources-reports/strategic-review-of-health-inequalities-in-england-post-2010-presentation-of-findings (accessed 22/2/2021).
[14] Marmot et al 2020 *Health equity*, 3.

2.2.2 Approaches to improving wellbeing

Recent approaches to improving wellbeing have offered actionable routes which can be followed whether or not people have diagnosable mental health conditions. In the UK, a landmark report in 2008 by Jody Aked and colleagues for the New Economics Forum (NEF) aimed to establish a generic set of wide-ranging actions to enhance personal wellbeing, and elicited five key 'messages' around social relationships, physical activity, learning and giving and mindfulness.[15] These messages remain the foundation of UK NHS advice in 2021 for five 'steps' to wellbeing[16] which are briefly outlined in the table below (Table 2.1)

NEF 'message'	NHS Step
Connecting with others to improve social relationships is one message: the NEF report suggested connecting "*With the people around you. With family, friends, colleagues and neighbours. At home, work, school or in your local community*" on the grounds that feeling close to, and valued by, other people is a fundamental human need for functioning well. It concluded that not only strengthening but also broadening social networks is important for well-being.	Step 1. Connect with other people
A second message focussed on the importance of physical activity "*Go for a walk or run. Step outside…. discover a physical activity you enjoy; one that suits your level of mobility and fitness*", citing research showing increased physical activity improves mood, affect and perceptions of self-efficacy, competence and ability to cope (these benefits are distinct from any physiological benefits gained from increased physical activity). 'Be physically active' is NHS Step 2.	Step 2. Be physically active
The message to keep learning "*Try something new. Rediscover an old interest. Sign up for that course. Take on a different responsibility at work… Learn to play an instrument or how to cook your favourite food. Set a challenge you will enjoy achieving*" was based on research showing that learning can be fun and boost confidence, self-esteem, self-efficacy, a sense of purpose, satisfaction and mood, with goal-setting particularly strongly associated with higher levels of well-being.	Step 3. Learn new skills
The message around giving "*Do something nice for a friend, or a stranger… Volunteer your time. Join a community group. Look out, as well as in*" suggested wellbeing is enhanced by helping, sharing, giving and team-oriented behaviours which contribute to others, increasing a sense of self-worth and positive feelings.	Step 4. Give to others

[15] Aked et al 2008 *Five ways to wellbeing*.
[16] https://www.nhs.uk/mental-health/self-help/guides-tools-and-activities/five-steps-to-mental-wellbeing/

'Take notice' (often defined as mindfulness 'the state of being attentive to and aware of what is taking place in the present') was the least easily defined of the NEF report messages which recommended "*Be curious… Savour the moment… Be aware of the world around you and what you are feeling*", noting that being self-aware of sensations, thoughts and feelings can enhance well-being, and that reflecting on experiences helps people appreciate what matters to them and make choices in alignment with their own values and intrinsic motivations.	Step 5. Pay attention to the present moment (mindfulness)

Table 2.1 Five steps to wellbeing identified by NEF (New Economics Forum) andvused by UK NHS

2.2.3 Social Prescribing in the UK

Social prescribing, also known as community referral, enables healthcare professionals to refer people with emotional, social or practical needs to a range of local, non-clinical services (including voluntary groups) offering access to activities such as arts, gardening, befriending or exercise.[17] There is growing interest in social prescribing of participatory activities including volunteering to help people with one of more of the five NHS 'steps' to improved wellbeing,[18] with research, mostly arts-focussed, indicating that such activities are effective[19] and may even be more so than conventional medical approaches for improving quality of life, emotional wellbeing, mental and general wellbeing, and reducing levels of depression, anxiety and use of NHS services.[20] Social prescribing is part of the NHS Long Term Plan (2019) for universal personalised care intended to give people choice and control over the planning and delivery of care tailored around what is important to them.

Social prescribing is relevant to this study of wellbeing because if the wellbeing benefits of archaeological volunteering can be robustly evidenced, then projects such as HAR interventions may in the future be able to develop opportunities for social prescribing referrals.

2.3 Heritage and wellbeing

Cultural heritage is defined by the United Nations as 'cultural resources that are inherited from the past, created in the present and bestowed for the benefit of future generations.'[21] This definition encompasses tangible heritage (such as buildings, sites), intangible heritage (such as traditions and folklore) and participation in

[17] Buck, D and Ewbank, L 2017 *What is Social Prescribing?* https://www.kingsfund.org.uk/publications/social-prescribing (accessed 22/4/2021).
[18] National Academy for Social Prescribing, http://www.socialprescribingacademy.org.uk (accessed 11/8/2021); Chatterjee, H J, Camic, P M, Lockyer, B, Thomson, L J M 2017 'Non-clinical community interventions: a systematised review of social prescribing schemes', *Arts & Health*, 10/2, 97-123.
[19] Fancourt, D, Warren, K and Aughterson, H 2020 *Evidence summary for policy: the role of arts in improving health and wellbeing*.
[20] Polley, M J, and Pilkington, K 2017 *A review of the evidence assessing impact of social prescribing on healthcare demand and cost implications.* London: University of Westminster. https://westminsterresearch.westminster.ac.uk/item/q1455/a-review-of-the-evidence-assessing-impactof-socialprescribing-on-healthcare-demand-andcost-implications (accessed 11/8/2021).
[21] https://en.unesco.org/creativity/sites/creativity/files/cdis/heritage_dimension.pdf (accessed 23/2/2021).

heritage-related activities (including volunteering). In England in 2019 72.8% of the population made at least one visit to a heritage site and c.1.4% of the population gave their time to volunteering on heritage projects,[22] so understanding its impact and potential to increase wellbeing is important.

Recognition of the importance of heritage for contemporary society has grown in recent decades and is enshrined in the 2005 Faro Convention recognising that 'knowledge and use of heritage form part of the citizen's right to participate in cultural life.'[23] At the same time, interest has grown in identifying and understanding associations between heritage and wellbeing, driven in part by attempts within the heritage sector to diversify audiences; in part by interest in connections between cultural and natural heritage; and in part by a growing interest in holistic approaches to wellness.[24]

2.3.1 Heritage volunteering in England

In recent years, increasing numbers of people have been volunteering on heritage projects in England. This has been due in no small part to the National Lottery Heritage Fund (formerly the Heritage Lottery Fund) which has given £8bn to heritage in the UK since 1994, and in the last decade prioritised projects enabling participation and delivering identifiable benefits to people.[25]

In England in 2016 heritage projects attracted an estimated 616,000 volunteers,[26] representing c.1.4% of the entire adult population[27] and 5.7% of the volunteer workforce. In the same year, the number of people employed in salaried heritage-related roles in England numbered around 464,000, considerably fewer than the number of volunteers, leading Historic England to conclude that volunteers are vital to the day-to-day running of many heritage organisations because "*They dedicate significant amounts of time, knowledge and expertise in a wide range of high-skilled and low-skilled roles. These activities range from fundraising, outreach, events and exhibitions staffing, specialist conservation work, to governance roles and trusteeship.*"[28]

2.3.2 Research into the impact of heritage on wellbeing

In 2010, a large-scale review of volunteers on 134 HLF-funded projects included visits to 27 projects across the UK, in-person interviews with 224 volunteers and

[22] Historic England 2019a *Heritage and society 2019*. https://historicengland.org.uk/content/heritage-counts/pub/2019/heritage-and-society-2019/ (accessed 11/8/2021).
[23] https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/199 (accessed 28/5/2021).
[24] Holmes-Skelton, G 2019 'For everyone? Finding a clearer role for heritage in public policy making'. *The Historic Environment: Policy and Practice,* 10 (3-4), 363-379.
[25] Maeer, G. 2017. 'A People-Centred Approach to Heritage: The Experience of the Heritage Lottery Fund 1994–2014'. Journal of Community Archaeology and Heritage 4 (1): 38–52.
[26] Historic England 2019b *Heritage and the economy 2019*. Historic England, 40; https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/828832/Focus_on_volunteering_by_age_and_gender__Community_Life_Survey_and_Taking_Part_Survey__-_Report.pdf, p5.
[27]https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/datasets/analysisofpopulationestimatestool (accessed 11/8/2021).
[28] Historic England 2019b *Heritage and the economy 2019*.

725 responses to the main cohort survey.[29] This demonstrated a positive correlation between volunteering and greater wellbeing, even when corrected for reverse causality and self-selection, noting that HLF volunteers reported levels of mental health and well-being 'far higher' than for the general population, or for the general volunteering population.[30] It also concluded that younger volunteers benefitted most from skills development and unemployed volunteers were more likely to have embarked on training or education following their volunteering. However, it found little evidence that the social outcomes could be attributed specifically to the heritage character of the projects.

Large-scale reviews in 2014-15 showed heritage-related activities in museums to improve wellbeing in a wide range of ways,[31] such as reducing symptoms of depression,[32] while improved wellbeing has been identified in participants in archaeological excavation, heritage volunteering or heritage object handling which achieve positive impacts for people without diagnosed mental health conditions[33] and also for those experiencing conditions including loneliness, dementia,[34] cancer diagnosis[35] or post-traumatic stress disorder.[36]

A 2020 review showed heritage sites and activities provide opportunities for benefits across all five NEF 'steps' as they enable people to connect with other people, be physically active, learn new things, give and focus on the moment.[37] Living near heritage sites or visiting them has been found to be associated with higher life satisfaction and quality of life of individuals and communities, including by providing learning opportunities, providing places to visit, increasing place attachment, offering chances to contribute, increasing people's sense of self-esteem, identity and belonging and increasing social cohesion.[38] While acknowledging that the evidence for a causal relationship between heritage specifically and wellbeing is often small-scale and reliant on self-reporting, the report showcased the growing breadth and strength of this evidence.

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[29] Rosemberg, C, Naylor, R, Chouguley, U, Mantella, L and Oakley, K 2010. *Assessment of the social impact of volunteering in HLF-funded projects: Yr 3*. London: Heritage Lottery Fund. https://www.heritagefund.org.uk/sites/default/files/media/research/social_impact_volunteering_2011.pdf (accessed 13/8/2021)

[30] Rosemberg et al 2010 *Assessment of the social impact of volunteering in HLF-funded projects,* 2.

[31] Chatterjee, H J and Camic, P M 2015 'The health and well-being potential of museums and art galleries', *Arts & Health* 7:3, 183-186.

[32] Thomson, L J and Chatterjee, H J 2015 'Measuring the impact of museum activities on wellbeing: developing the museum wellbeing measures toolkit', *Journal of Museum Management and Curatorship* 30, 44–62.

[33] Sayer, F 2015 'Can digging make you happy?' *Arts and Health* 7:3, 247-260.

[34] Morse, N, Chatterjee, H J, 'Museums, health and wellbeing research: co-developing a new observational method for people with dementia in hospital contexts', *Perspectives in Public Health*, 138/3 (November 2017), 152-159.

[35] Paddon, H L, Thomson, L J M, Menon, U, Lanceley, A, 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.

[36] Everill, P, Bennett, R, Burnell, K. 2020 'Dig in: an evaluation of the role of archaeological fieldwork for the improved wellbeing of military veterans', *Antiquity* 94/373, 212-227.

[37] Price, M and Keynes, S 2020 *Heritage, health and wellbeing*. London: Heritage Alliance. https://www.theheritagealliance.org.uk/wp-content/uploads/2020/09/Heritage-Alliance-AnnualReport_2020_Online.pdf (accessed 23/2/2021).

[38]Pennington, A, Jones, R, Bagnall, A-M, South, J and Corcoran, R 2018 *The impact of historic places and assets on community wellbeing - a scoping review*. London: What Works Centre for Wellbeing. https://whatworkswellbeing.org/resources/heritage-and-wellbeing-2/ (accessed 23/2/2021).

However, the 2020 report noted that access to heritage activities remains very uneven,[39] limiting its capacity to enhance wellbeing, often most severely so in disadvantaged areas where its benefits may be needed most.

2.3.3 Historic England, heritage, volunteering, and wellbeing

A review in 2018 by Historic England noted that heritage could enhance wellbeing (across and beyond the five NEF categories) through six 'routes': volunteering, visiting sites, sharing, therapy, belonging and experiencing.[40] Volunteering was 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*."[41] This review was focussed primarily on identifying priorities for the future direction of the organisation including a logic model, with a number of the suggested mechanisms for heritage-related/enabled routes to improving wellbeing being hypothetical rather than evidenced. However, of particular relevance to the present research, the 2018 report suggested the means by which wellbeing benefits of heritage volunteering specifically might be achieved might be through increasing social engagement, self-esteem, meaning, being useful and competence.[42]

In 2020, SQW explored the potential for Historic England to support social prescribing, carrying out a literature review, interviews with Historic England staff and stakeholders and four case studies.[43] The report concluded that while some Historic England projects were already contributing to wellbeing and there were many respects in which it was well placed to support social prescribing activity, the business case for this was not established and further action would be needed to develop sufficient expertise, with partnership working recommended as one way forward. It was also noted that embedding and extending wellbeing-focused ways of working which stopped short of being offered as formal social prescribing activities might offer an effective route forward. This is an extension of the suggestion that "*Developing offers which target those reporting lower level concerns (for instance, social isolation and loneliness) before they escalate, may be more feasible than targeting those with clinical conditions.*"[44] The report suggested that starting with a non-therapeutic approach could help build institutional capacity in enhancing wellbeing before offering programmes for more vulnerable individuals and mitigate the risk of reputational damage to Historic England through actual or perceived diversion or dilution of existing heritage-focussed expertise.

2.3.4 The Heritage at Risk (HAR) programme in England

[39] Historic England 2019c *Heritage Counts*.
[40] Reilly, S, Noland, C, and Monckton, L 2018 *Wellbeing and the historic environment*. Published online by Historic England.
[41] Reilly et al 2018 *Wellbeing and the historic environment*, 26.
[42] Reilly et al 2018 *Wellbeing and the historic environment*, Fig A.
[43] Roberts, L, Waddell, H and Birch, H 2020 *Social prescribing and the potential of Historic England's local delivery*. London: Historic England. https://historicengland.org.uk/images-books/publications/social-prescribing-potential-historic-england-local-delivery/social-prescribing/ (accessed 22/4/2021).
[44] Roberts et al 2020 *Social Prescribing and Historic England*, 37.

Historic England's Heritage at Risk (HAR) programme helps protect and manage historic places and sites (termed heritage assets) in England, including buildings and structures, archaeological sites, places of worship, registered parks, gardens and battlefields, protected wreck sites and conservation areas, ranging from grand buildings to simple structures, from large visible monuments to buried remains.[45] Such assets can be vulnerable to damage or loss from a range of threats including neglect, decay, environmental change, or inappropriate development.

The HAR programme identifies sites that are most at risk and maintains a register of these,[46] carries out surveys on asset condition and management and establishes what action is required. It then works with owners, support groups, developers, and other stakeholders to find solutions to mitigate identified risks, arrest or reverse any damage and find sustainable solutions so the asset can be removed from the HAR Register which is reviewed and updated annually.

Historic England provides advice and contributes funding to devise and implement interventions to mitigate the risk to assets, independently or in collaboration with partners such as the National Lottery Heritage Fund,[47] Natural England,[48] local authorities and charities. Two-thirds of the assets on the HAR Register when it was first published in 1998 have since had their futures secured.

2.3.5 HAR and wellbeing

The HAR programme is not primarily intended to affect personal wellbeing, but some HAR projects involve members of the public as volunteers in a range of roles and therefore have the potential to impact on wellbeing.

In 2019, Historic England carried out a survey of staff to enquire into possible links between HAR projects and wellbeing.[49] This indicated that wellbeing had definitely been part of the HAR teams' work, although it had not been specifically targeted, measured, or identified as a priority. 40-50% of all cases were identified as having much broader social/community value than current recording showed. Most HAR teams saw potential in including more wellbeing in future work, appreciated the benefit of maximizing the public value of the HAR projects, and agree that effort should be made to make wellbeing more visible. Three issues were agreed as priorities for investigation: individual and community relationship with the place they live in; the impact of an HAR conservation project on individuals or communities; and the impact of a completed restored building on individuals or communities. A minority of staff were concerned that the issue of wellbeing might be (or become) a distraction undermining the expert position and authority of Historic England and/or diverting attention from its core statutory focus on heritage.

[45] https://historicengland.org.uk/advice/heritage-at-risk/ (accessed 28/5/2021).
[46] https://historicengland.org.uk/advice/heritage-at-risk/search-register/ (accessed 28/5/2021).
[47] https://www.heritagefund.org.uk/ (accessed 28/5/2021).
[48] https://www.gov.uk/government/organisations/natural-england (accessed 28/5/2021).
[49] Gradinarova, D and Monckton, L 2019 *HAR and wellbeing survey report*. Unpublished report by Historic England.

2.4 Knowledge gaps pertinent to the current research

Given the importance of wellbeing and the aspiration of many heritage sites and projects to maximise their contribution to the 'public good', any loss of opportunity to do so by supporting wellbeing within heritage interventions is regrettable. There are three key research gaps in current understanding of the relationship between heritage and wellbeing which can be highlighted here.

2.4.1 Cause and effect in the relationship between heritage and wellbeing

Many studies of the impact of heritage on wellbeing have been on a small scale and/or stopped short of demonstrating causal links. Such studies have generally been observational, anecdotal, or reliant on post-hoc self-reporting. While the evidence base for the link between heritage and wellbeing has been growing in size, strength, diversity, and rigour,[50] it has also created significant complexity. For example, a What Works Wellbeing survey found over 180 measures used to demonstrate wellbeing outcomes in heritage settings, presenting a substantial challenge to demonstrating individual and more particularly community benefits.[51] Further, understanding of process and causality connecting wellbeing benefits to heritage remains limited, with few studies including before and after surveys,[52] and fewer still including control groups.[53] The paradoxical difficulty that the measurement process is itself potentially capable of affecting results has also not really been resolved, as is evident in WWW's discussion of the pros and cons of open questions.[54]

Some clues may be offered by nostalgia research which explores the relationship between an interest in the past and wellbeing. Nostalgia, which can be triggered by tangible items, is "*... no longer regarded as a mental/psychological disorder, but interpreted as a positive evocation*"[55] which, while it can have positive and negative effects, is on balance able to confer psychological health benefits.[56] Fiorito and Routledge's 2020 review of recent nostalgia research[57] proposed that nostalgia is a future-oriented positive emotional experience which increases optimism, inspiration, social efficacy, feelings of purpose in life and optimism (in older people), hopefulness for the future, physical activity, social engagement and prosocial

[50] Price, M and Keynes, S 2020 *Heritage, health and wellbeing*. London: Heritage Alliance. https://www.theheritagealliance.org.uk/wp-content/uploads/2020/09/Heritage-Alliance-AnnualReport_2020_Online.pdf (accessed 23/2/2021).
[51] What Works Wellbeing 2019 *Briefing: heritage and wellbeing*. heritage-briefing.pdf (whatworkswellbeing.org) (accessed 2/6/2021).
[52] Waterloo Uncovered 2019 *Waterloo Uncovered impact report 2019*. https://waterloouncovered.com/wp-content/uploads/2020/06/waterloo-uncovered-impact-report-2019.pdf.
[53] Lewis, C, van Londen, H, Marciniak, A, Vařeka, P 2020 *Understanding, capturing and measuring the social impacts of participative community archaeology: new approaches from the Netherlands, Czech Republic, Poland and UK*. Paper given to the Annual conference of the European Archaeological Association 28 Aug 2020.
[54] https://measure.whatworkswellbeing.org/homepage/open-questions/.
[55] Chi, O H and Chi, C G 2020 'Reminiscing other people's memories: conceptualizing and measuring vicarious nostalgia evoked by heritage tourism', *Journal of Travel Research* November 2020.
[56] Sedikides, C, and Wildschut, T 2016 'Nostalgia: a bittersweet emotion that confers psychological health benefits', in *Wiley Handbook of Positive Clinical Psychology*, Wood, A M and Johnson, J (eds). Hoboken, NJ: Wiley, 125–36.
[57] Fiorito, T A and Routledge, C 2020 'Is nostalgia a past or future-oriented experience? affective, behavioral, social cognitive, and neuroscientific evidence', *Frontiers in Psychology* 3 June 2020. https://www.frontiersin.org/articles/10.3389/fpsyg.2020.01133/full (accessed 21/5/2021).

behaviour. Research exploring vicarious nostalgia (relating to non-autobiographical phenomena not personally experienced by the individual)[58] through a desk-based study using virtual tour videos suggested that heritage such as historic events, buildings and ancient culture provoked mixed, but primarily positive, emotions and satisfied a desire for authenticity.[59] However, the required condition for the evocation of past orientated cognition (POC) was that the nostalgia trigger (the building, culture etc) should match the subject's own heritage or memory,[60] limiting its value for understanding the relationship between heritage and wellbeing.

2.4.2 The unique impact of heritage on wellbeing

Another aspect which is not well understood is the unique value of heritage specifically to wellbeing. While, as noted above, many heritage activities have been shown to be linked to wellbeing, it is rarely articulated what their heritage character achieves that is not possible through other types of activity providing the same opportunities (such as taking exercise or meeting new people). It remains unclear whether (and if so how) heritage is associated with wellbeing in ways which other volunteering is not. Few surveys have directly compared heritage volunteering with any other form of volunteering but one 2010 survey for the (then) Heritage Lottery Fund (comparing HLF and Oxfam volunteers) showed there to be differences, with social networks, understanding of others, participation/membership/activism, collective efficacy, place embeddedness, sense of belonging, community cohesion and collective efficacy were more characteristic of HLF (heritage) volunteers than Oxfam volunteers.[61] But the survey concluded *"there is little evidence to show that the positive social outcomes that HLF volunteers report can be attributed to a distinctive HLF or heritage-based experience… the positive outcomes experienced by HLF volunteers are driven principally by volunteering per se, and by context independent variables such as the time intensity of the volunteering"*.[62]

Studies in hospitals,[63] and museums,[64] have suggested that the therapeutic impact of heritage derives from the opportunities it provides for reminiscence and reflection, like nostalgia. A 2018 review by Historic England suggested that heritage offers emotional benefits, such as an increased attachment to place, feelings of security or comfort gained from a long-term perspective and enhanced attachment to others through exploring intimate personal stories.[65] A 2019 review argued that

[58] Marchegiani, C, and I. Phau, I 2013 'Personal and historical nostalgia—a comparison of common emotions', *Journal of Global Marketing* 26(3): 137–46.
[59] Chi and Chi 2020 'Reminiscing other people's memories'.
[60] Chi and Chi 2020 'Reminiscing other people's memories', Fig 1.
[61] Rosemberg et al 2010 *Assessment of the social impact of volunteering in HLF-funded projects,* 65-86.
[62] Rosemberg et al 2010 *Assessment of the social impact of volunteering in HLF-funded projects,* 4.
[63] Paddon, H L, Thomson, L J M, Menon, U, Lanceley, A, 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.
[64] Thomson, L J M, Lockyer, B, Camic, P M, Chatterjee, H J 2017 'Effects of a museum based intervention on quantitative measures of psychological wellbeing in older adults', *Perspectives in Public Health* 138/1, 28-38.
[65] Reilly, S, Nolan, C, Monckton, L 2018 *Wellbeing and the historic environment*. https://historicengland.org.uk/imagesbooks/publications/wellbeing-and-the-historicenvironment/

heritage sites engender 'enchantment' including wonder, transformation and attachment.[66]

However, emotions are difficult affects to measure, and National Trust surveys in 2017,[67] and 2019,[68] which reported that the emotion-processing area of the brain was stimulated by special places indicated that in only 15% of cases were these places ones of historic interest. The 2018 Historic England stated that "*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*."[69]

2.4.3 Wellbeing in heritage projects not primarily focussed on social impact

Data on heritage-related wellbeing tend to derive from projects developed with the express intention of achieving or researching the link between heritage and wellbeing,[70] or with the intention of delivering some benefit to people (such as NLHF-funded projects). However, the majority of heritage interventions, which may aim to mitigate structural deterioration, threats from proposed infrastructure development and climate change,[71] are not devised with wellbeing as the primary aim. Much less is known about their wellbeing impact or their latent potential to improve wellbeing. The value of this potential loss of wellbeing benefit is slowly being recognised, as Sara Perry has recently highlighted in her analysis of the 'enchantment' of archaeological investigation which advocates wider public sharing of developer funded discoveries.[72]

As noted above, a recent survey by Historic England of HAR schemes whose primary aim is to reduce the risk to the heritage asset suggested that these interventions also contribute to wellbeing.[73] Staff also anticipated that wellbeing, placemaking, regeneration and public value are likely to continue and increase as priorities alongside the 'established' HAR priority of repairing buildings or conserving archaeological monuments. However, this report was based largely on surveys of staff relying on anecdotal data which were small-scale and do not include quantifiable measurements of the scale of impact. Subsequently a study in 2020 of volunteers in a range of heritage projects noted that Heritage at Risk projects "allow Historic England access to assets which are currently underused but have potential for wellbeing impact through restoration and conservation." [74] The same survey

[66] Perry, S 2019 'The enchantment of the archaeological record', *European Journal of Archaeology* 22(3), 354-71. doi:10.1017/eaa.2019.24.
[67] National Trust 2017 *Places that make us*. https://www.nationaltrust.org.uk/stories/why-do-places-mean-so-much.
[68] National Trust 2019 *Why places matter to people*. https://www.nationaltrust.org.uk/stories/why-do-places-mean-so-much.
[69] Reilly et al 2018 *Wellbeing and the historic environment*, 29
[70] Exemplified by the case studies explored by Roberts et al 2020 *Social prescribing*.
[71] See for example Humphrey-Taylor, B et al 2020 'Safeguarding cultural heritage using novel technologies: the perspective from a UK volunteer-led site', *IOP Conference Series: Materials Science and Engineering*. https://iopscience.iop.org/article/10.1088/1757-899X/949/1/012110 (accessed 10/2/2021).
[72] Perry 2019 'Enchantment of the archaeological record'.
[73] Gradinarova and Monckton 2019 *HAR and wellbeing survey report*.
[74] Roberts et al 2020 *Social Prescribing and Historic England*, 38.

concluded that "considering how wellbeing outcomes are delivered through the process (for individuals and for the community) may provide further evidence of value for projects."[75]

2.5 Aims of the HARAW (Heritage at Risk and Wellbeing) project

The overarching aim of the University of Lincoln Heritage at Risk and Wellbeing (HARAW) project was to advance understanding of the relationship between volunteering and wellbeing in relation to Heritage at Risk interventions (on assets such as archaeological monuments and historic buildings). [76] In Theory of Change terms, it aimed to characterise 'the "missing middle" between what an initiative does and its outcomes.[77] HARAW thus aimed to help heritage organisations such as Historic England build capacity for such heritage projects to achieve and demonstrate wellbeing more effectively in the future. This reflected a pragmatic interest expressed by Historic England consultees in 2020,[78] for the organisation to find ways to identify, measure and articulate wellbeing outcomes through activity that is already being delivered.

The further rationale for the HARAW research was that a better understanding was needed of wellbeing as an outcome of HAR projects in order to build capacity within Historic England, and potentially others, to advance wellbeing in individuals and communities in the future, thus increasing the benefit to society. In addition, being able to communicate this added public value more effectively to internal stakeholders, external partners and the public would support the case for action.

Accordingly, the HARAW project had six key aims:

1. To establish the scope of wellbeing work already incorporated in the practice and methodology of the HAR projects.
2. To demonstrate through case studies the kinds of public value and wellbeing outcomes of a number of successful HAR projects.
3. To explore the possible ways to embed wellbeing and evaluation in future HAR work focusing on community wellbeing.
4. To address how to ensure involvement of a broader demographic in conservation and heritage work.
5. To discover and articulate the social and psychological processes involved in heritage and wellbeing through evidence-based analysis of completed projects.
6. To develop realistic wellbeing objectives and associated indicators that would fit the range of projects delivered through the HAR teams in Historic England's regional offices.

[75] Roberts et al 2020 *Social Prescribing and Historic England*, 38.
[76] Reilly and Monckton 2018 *Wellbeing and the historic environment*.
[77] https://www.theoryofchange.org/what-is-theory-of-change/.
[78] Roberts et al 2020 *Social Prescribing and Historic England*, 29.

The broad initial areas around which the HARAW investigation was structured were developed with reference to recent research into HAR and Wellbeing[79] and a survey conducted in the Netherlands for the CARE-MSoC project[80] using grounded theory to explore the social impact of participative community archaeology projects.

The questions explored three areas:

Area 1: Belonging and identity – exploring the what in which people felt connected to the place in which they lived and its heritage.

Area 2: The impact of volunteering on/contributing to an HAR project on individuals or communities (with an emphasis on psychological effects and wellbeing but not excluding transferable skills, social capital etc).

Area 3: The impact of a completed restored heritage asset on individuals or communities (after the project).

[79] Gradinarova and Monckton 2019 *HAR and wellbeing survey report*.
[80] Lewis, C, van Londen, H, Marciniak, A, Vařeka, P and Verspay, J 2021 'Exploring the impact of participative place-based community archaeology in rural Europe: community archaeology in rural environments meeting societal challenges', *Journal of Community Archaeology and Heritage* forthcoming; Schneider, L I 2020 *The values associated with a dutch community archaeology project: a reflexive account of a qualitative study*. Ongepubl. master thesis: Universiteit Leiden.

3. METHODOLOGY

Section Three of this report explains the HARAW research process involved in investigating the links between volunteering on a HAR project and wellbeing outcomes. It explains the principles of a grounded theory approach and sets out the HARAW research design adopted in consequence.

Following Historic England's initial brief, the HARAW study adopted a grounded theory approach. Grounded theory has at times been conflated with a qualitative research approach, not least by its leading proponents, Corbin and Strauss, in the title of their handbook: *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*.[81] The HARAW research team treated grounded theory as one specific qualitative research strategy that is inductive, in that hypotheses or research questions are generated by, rather than precede, the collection of data. [82] Corbin and Strauss stress this iterative character: "*research is a continuous process of data collection, followed by analysis and memo writing, leading to questions, that lead to more data collection, and so on."*[83] These two features, inductive and iterative, underpinned the current research design, which, at certain points in the iterative sequence, allowed for the introduction of quantitative elements.[84]

3.1 Research design for HARAW: introductory logic model

Reilly et al (2018) proposed a logic model linking wellbeing to interactions with the historic environment (figure 3.1 below), which included volunteering (under 'process').

For HAR projects, we developed an introductory logic model based on Reilly et al which identified inputs, resources, activity, and anticipated outcomes (Fig 3.2). This was an intentionally broad-brush model with minimal detail included, as we did not know which projects would be included and we wanted to keep an open mind as to what wellbeing was actually associated with volunteers.

3.2 Research design for HARAW: strategies

Our research design (Fig 3.3) incorporated a sequential exploratory mixed methods approach, with each Heritage at Risk (HAR) site/project forming a case or unit of analysis.[85] The initial data-gathering strategy consisted of a **qualitative semi-structured interview study**. The interview transcripts were coded in order to elicit

[81] Corbin, J and Strauss, A 2014 *Basics of qualitative research. techniques and procedures for developing grounded theory,* 4th ed. Thousand Oaks: Sage Publishing.
[82] Chapman, A L et al 2015 'Qualitative research in healthcare: an introduction to grounded theory using thematic analysis', *Journal of the Royal College of Physicians of Edinburgh* 45, 202.
[83] Corbin and Strauss 2014 *Basics of qualitative research,* 197.
[84] Holton, J A and Welsh, I 2017 *Classic grounded theory: applications with qualitative and quantitative data.* Thousand Oaks: Sage Publishing.
[85] Yin, R 2004 *Case Study Research: Design and Methods.* London: Sage.

themes in the data that were associated with aspects of wellbeing. These themes were then used to develop an **online survey,** to investigate the qualitative findings in more detail. We then carried out a **cross case synthesis using pattern matching logic** to test hypotheses proposing causal relationships between wellbeing associations and site attributes. Throughout, we employed a lens of pragmatism, which allowed us to combine qualitative and quantitative methods, focussing on outcomes.[86]

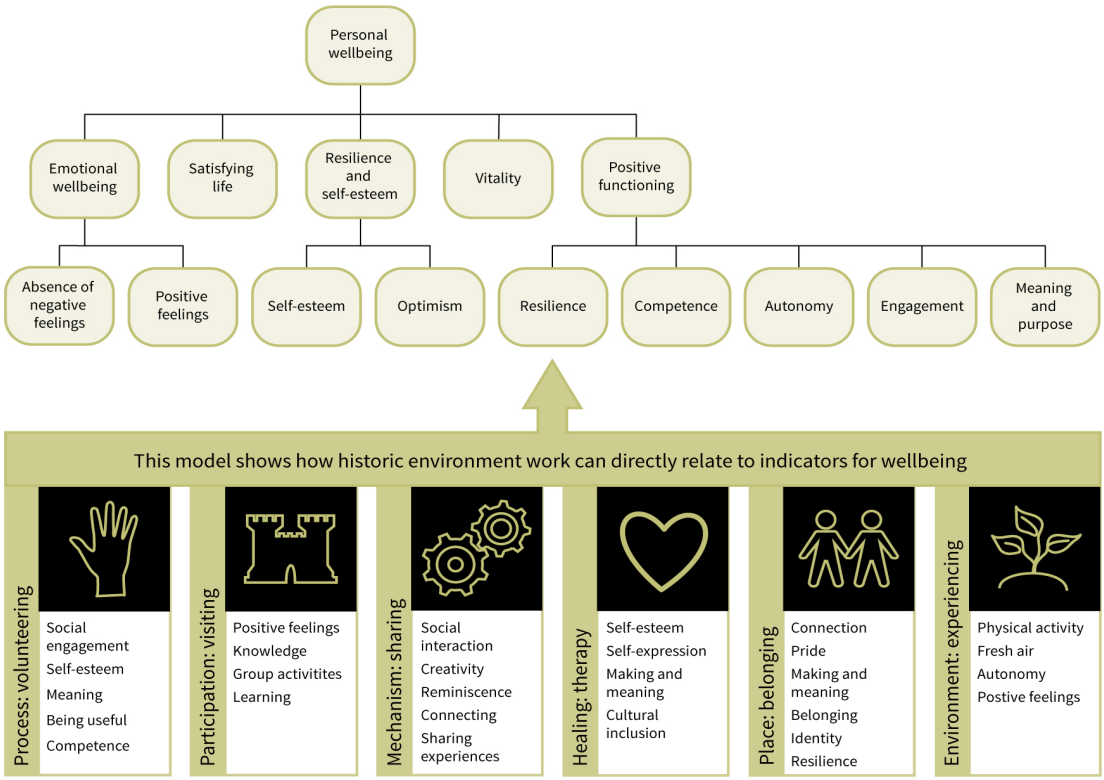


Figure 3.1 Historic England model showing how routes into the historic environment can directly relate to wellbeing indicators (Reilly et al 2018 Fig A).

Challenge	HAR Inputs	HAR Resources	HAR Activity (the HAR 'offer')	Anticipated wellbeing outcomes
To increase wellbeing from Heritage at Risk (HAR) interventions **Population**	**From HAR** Need / rationale for action (from asset)	Funding	Opportunities to help at-risk heritage asset enable	Physical, psychological and social aspects of wellbeing in volunteers are

[86] Teddlie, C and Tashakkori, A 2009 *Foundations of mixed methods research: integrating quantitative and qualitative approaches in the social and behavioral sciences*. Thousand Oaks: Sage Publications.

Adult volunteers on HAR projects **Aim** To understand the associations between HAR volunteering and wellbeing in order to help ensure these benefits can be achieved and identified in future HAR projects	Funding Organiser time Specialist skills/ knowledge/ experience **From volunteers** Time Energy/ enthusiasm/ commitment Interest in history/ heritage	Access to asset Specialist advice and expertise	volunteers to engage socially, be physically active, increase their self-esteem and competence and satisfaction and add meaning to their lives by contributing to activities mitigating the risk.	increased as people have connected with others, been more physically active, learnt new things, made a contribution valued by themselves and others and been able to enjoy being immersed in their volunteering activity.

Figure 3.2 HARAW project introductory logic model

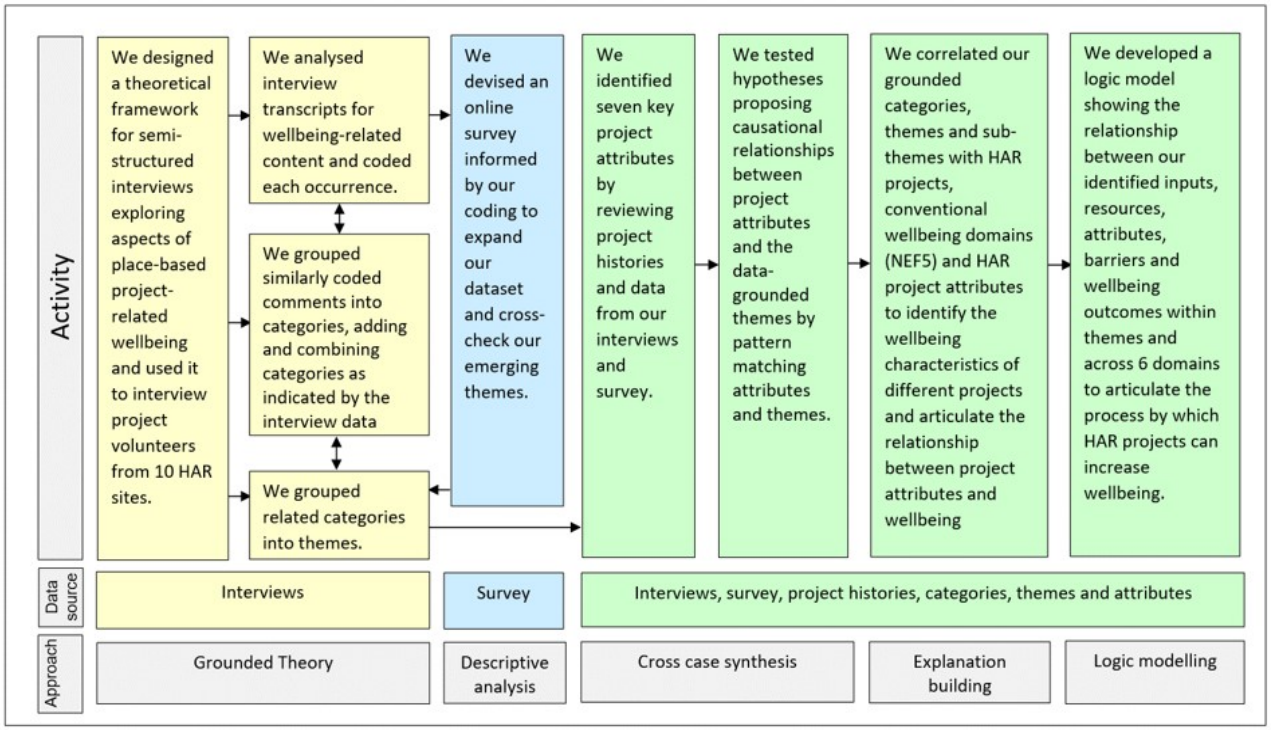


Figure 3.3 HARAW research design and workflow

3.3 Research design for HARAW: case study selection

Through consultation with Historic England, a shortlist of recent HAR projects which had involved members of the public as volunteers was drawn up. Following extensive discussion and attempts to reach out to volunteer communities a final list of ten was agreed. These were selected to include a diverse range of asset types and volunteer activities and to include at least one project from each of Historic England's six regions (East, London and South East, South West, Midlands, North-East/Yorkshire and North West) (Fig 3.4). Two further projects initially selected for inclusion but from which it proved impossible to secure any interviewees were removed from the study at a point when data saturation had been reached in interviews with respondents from the 10 other projects.

Short thumbnail summaries of each of the 10 projects included in the HARAW research are provided in Table 3.2 with additional detail provided in Appendix 1. The location of sites is shown in Fig 3.4.

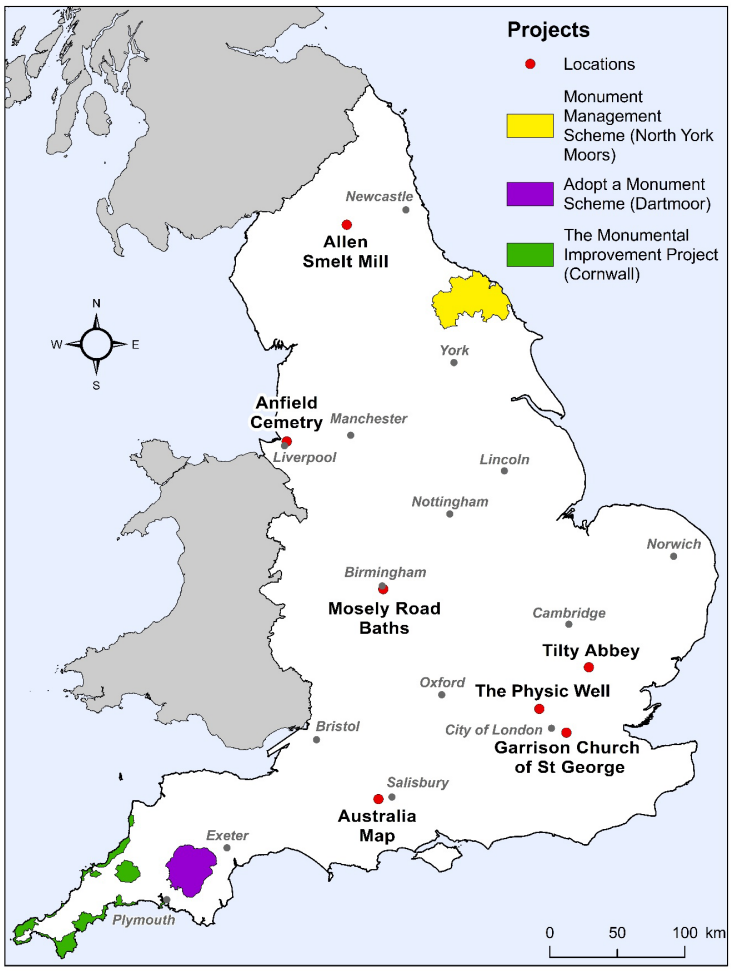


Figure 3.4 *Map of England showing the location of HAR projects included in the HARAW research*

No	HE region	Project name	Asset type	Rationale/context
1	London & South East	The Physic Well, Barnet, London	17th century brick-vaulted well	Remedial HAR work to the building involved a partnership of voluntary organisations, the borough and HE. Monument came off the HAR register in 2019. Now leased to Barnet Museum Charitable Trust and run by their volunteers.
2	London & South East	Garrison Church of St George (1863), Royal Artillery Barracks, Woolwich, London	19th century, church (bombed during WWII)	A collaboration between Historic England, the Heritage of London Trust, London Historic Buildings Trust and the Woolwich Garrison Church Trust to repair damage and make the building weather resilient. Site is now run by volunteers from the (WGCT).
3	South West	The Monumental Improvement Project, Cornwall	Multi-period, 40 sites	A collaboration between Historic England, the AONB and local community heritage groups clearing and conserving a variety of historic monuments in Cornwall. Strong partnership working has developed ongoing projects.
4	South West	Adopt a Monument Scheme Dartmoor	Multi-period, landscape	Project aimed to train volunteers in skills for heritage conservation of sites and monuments in Dartmoor National Park including 15 at-risk monuments, with chances to gain certificated skills. Has built capacity for other conservation projects.
5	South West	Australia Map, Wiltshire	20th century (WWI) chalk-cut hill figure	A quick, small-scale, community-initiated project, clearing vegetation from a WW1 chalk-cut hillside monument, recutting features and

				replacing chalk on an unusual type of heritage asset.
6	East of England	**Tilty Abbey, Essex**	**Medieval, Cistercian Abbey**	Project consolidating the last surviving walls of the abbey and improving its presentation led to the founding of the lively and ongoing Tilty Abbey Local History Group.
7	Midlands	**Mosely Road Baths, Birmingham**	**Late 19th century, Civic Building**	A renowned 'Arts and Crafts' civic building was repaired enabling it to remain open for public swimming. Now run by community volunteers and hosting fundraising activities.
8	North East & Yorks	**North York Moors Monument Management Scheme, Yorkshire**	**Multi-period, landscape**	Condition monitoring, conservation and remedial work of archaeological sites. Large numbers of volunteers achieved significant reduction in the numbers of at-risk SAMs and improvements to many others.
9	North East & Yorks	**Allen Smelt Mill, Northumberland**	**17th/18th century lead smelt mill.**	Project removing damaging vegetation and consolidating walls carried out by self-organised volunteers working with site manager and specialist contractors to take project beyond its original scope.
10	North West	**Anfield Cemetery, Liverpool**	**19th/20th century civic cemetery**	Friends of Anfield Cemetery maintain and present the cemetery and ran 'Lifting the Lids' researching and installing interpretation boards, to present the site history and help young people learn various skills.

Table 3.2 Projects included as case studies in the HARAW research

3.4 Qualitative semi-structured interview study

3.4.1 Data collection

Interview data were collected between May and July 2020. Semi-structured interviews were conducted online and recorded. All interviews were conducted by one researcher (CS) and lasted between 20 and 40 minutes. Historic England provided the names of key people managing the volunteer groups. An initial meeting was set up with the volunteer team leaders. They then proceeded to email their list of volunteers or the volunteers they knew who were still active and recommended to the study. Between three to five names of individuals who had agreed to participate were then communicated back to the research team from each participating case study. Some volunteers that were interviewed recommended the study to other volunteers that might be interested. Trint software was used to transcribe the interviews to create text documents which were then checked by researchers against the recordings.

3.4.2 Volunteer cohort characteristics

The volunteer group characteristics were as follows:

No.	Name and place	Volunteer numbers and characteristics
1	The Physic Well, Barnet, London	Approximately 4-5 permanent volunteers; all retired; difficulty attracting younger volunteers
2	Garrison Church of St George, Royal Artillery Barracks, Woolwich, London	Approximately 4-5 permanent volunteers; all retired.
3	The Monumental Improvement Project, Cornwall	Approximately 20 permanent volunteers; mixed ages; varied team including students on placement and occasionally other community members.
4	Adopt a Monument Scheme, Dartmoor	Profiles unclear, list contained hundreds of names but replies varied when calls were made.
5	Australia Map, Wiltshire	Approximately 20-30 occasional volunteers, mostly retired. Llist contained hundreds of names but very few were active volunteers.
6	Tilty Abbey, Essex	Approximately 20-30 volunteers; mostly retired; most local community members.
7	Moseley Road Swimming Baths, Birmingham	Approximately 4-5 permanent volunteers; volunteer list contained a few dozen occasional volunteers that might reply to callouts for help.

8	North York Moors Monument Management Scheme, Yorkshire	No definitive number, list contained a couple of hundred names.
9	Allen Smelt Mill, Northumberland	Approximately 3-4 volunteers remained active.
10	Anfield Cemetery, Liverpool	Approximately 20-30 permanent volunteers, occasionally joined by a few dozen young volunteers.

3.4.3 Interview structure and questions

The interview schedules (Appendix 2) consisted of open-ended questions exploring participants' feelings about the place in which they lived and its heritage, the impact of volunteering on a Heritage at Risk project on individuals and communities, and the impact of a completed restored Heritage at Risk asset on individuals or communities.

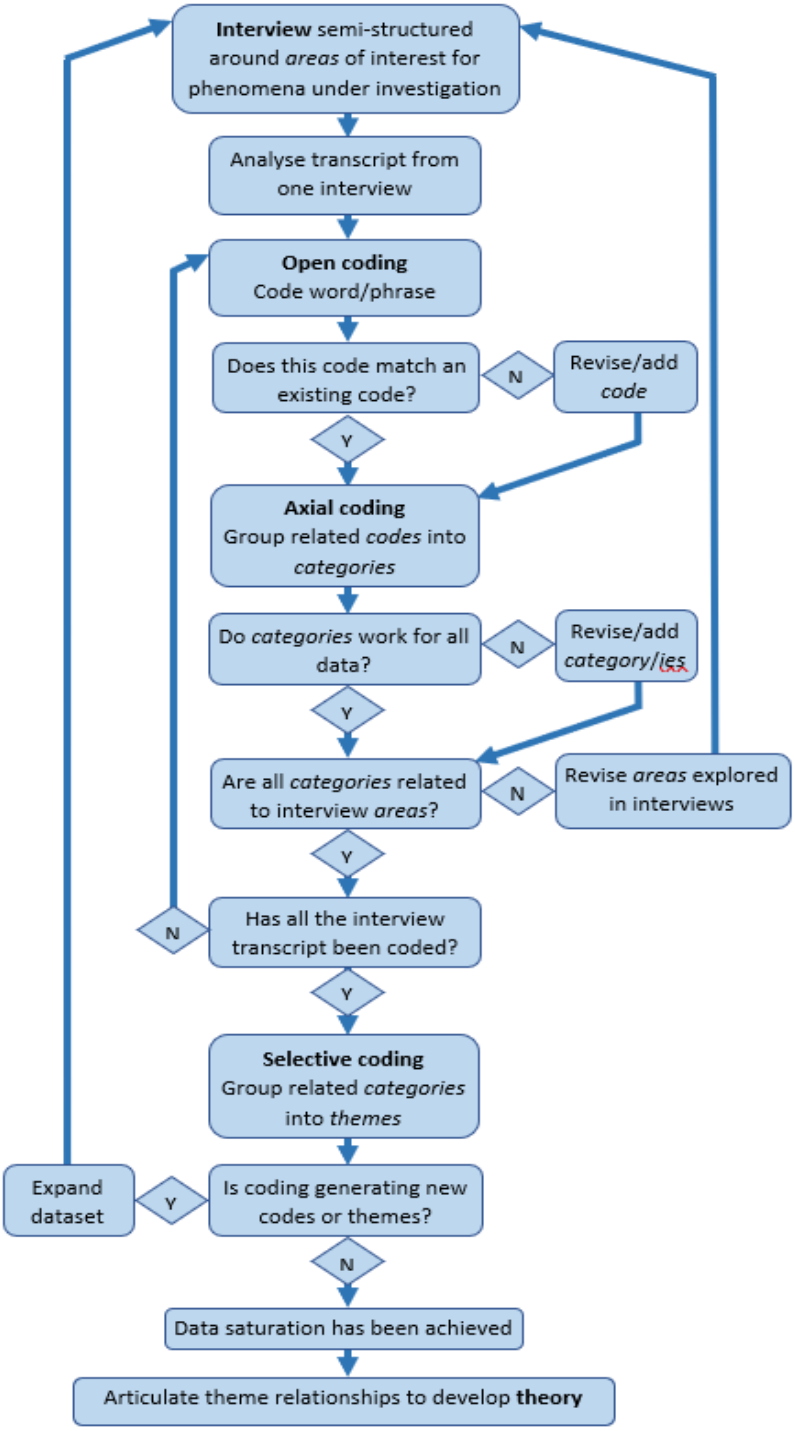
3.4.4 Approach to grounded theory coding and analysis

As noted above, we employed grounded theory to develop an emergent theoretical framework about volunteer wellbeing, achieved through an inductive process of data collection and analysis.

Analysis of the HARAW interview data (Fig 3.5) commenced with open coding as transcripts were systematically analysed sentence by sentence using NVIVO software to allow grounded codes to emerge from the data by putting aside any presuppositions and previous knowledge. Coding was not simply part of data analysis; rather it was the "*fundamental analytic process used by the researcher*".[87] The objective of open coding is to identify behavioural patterns grounded in the data and generate a multitude of categories to aid the identification of important concepts in the data that require further investigation. The categories were sometimes words elicited by the participants themselves, termed "in vivo" language by Strauss and Corbin. The patterns that emerged from open coding guided the HARAW researchers at to where to further focus the study in the next stages (online survey and cross-case attribute pattern matching).

[87] Strauss and Corbin 1990 *Basics of qualitative research,* 12.

Figure 3.5 *Task-flow model for grounded theory exploration of the relationship between HAR volunteering and wellbeing*



The second stage of data analysis was axial coding, achieved through systematic analysis and constant comparison of the data, again using NVIVO software. In axial coding, four analytical processes occur: (1) continually relating subcategories to a category, (2) comparing categories with the collected data, (3) expanding the

density of the categories by detailing their properties and dimensions, and (4) exploring variations in the phenomena. Strauss and Corbin described axial coding as "the process of relating categories to their subcategories, linking a category at the level of properties and dimensions".[88] A coding paradigm involving conditions, actions and interactions, and consequences actualises this process.

The aim of axial coding in this study was to create a model that detailed the specific conditions that gave rise to a phenomenon's occurrence. The final stage of the three-stage coding process was initiation of selective coding. Primarily, selective coding is a commitment to coding data in relation to the identified core variable. The purpose of selectively coding around a core concept is to pull everything together in order to explain the behaviour under investigation: in this case, the association of volunteering at a HAR site with participants' wellbeing and its relation to the type of Heritage at Risk project.

The theoretical propositions to emerge from the analysis were concluded as theoretical saturation was achieved. Finally, any field notes, memo cards, and final theoretical propositions of the first author were evaluated by the additional authors to observe whether they were representative of the data transcripts.

3.5 Online Survey

In line with the original proposal and as a means of further exploring the interview data, an online survey of volunteers aimed to:

- explore further key themes that arose from the coding exercise of a sample of interviews
- draw on a wider pool of responses
- generate data that could be assessed quantitively
- remove interviewer effects that might sway responses.

From the perspective of the respondents, the advantages of a survey were deemed to be flexibility, convenience, and anonymity.

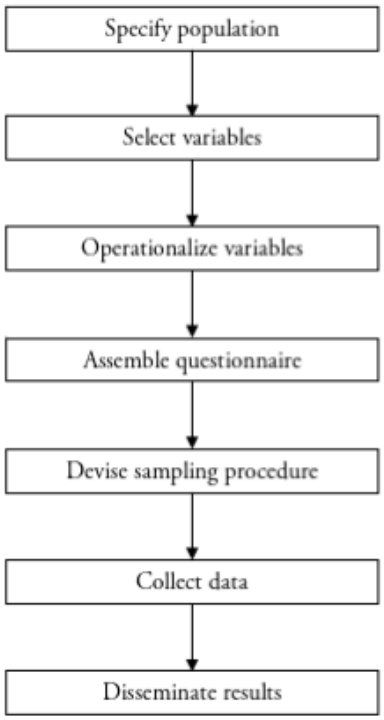
3.5.1 Data collection

As with any survey, there were potential drawbacks, such as a risk of non-completion if respondents did not perceive that questions were relevant to them; loss of opportunity for the interviewers to prompt; and a low response rate. To offset these, careful survey design and efficient administration were essential. Fig 3.6 sets out a standard workflow for a survey, which the researchers adopted for this study.

[88] Strauss and Corbin 1990 *Basics of qualitative research,* 123.

Our target population sample was a purposive one, in that we wished to include the views of other volunteers who had been involved in the ten HAR case studies selected for this study. The rationale for this choice was twofold: that the focus of the study would remain on Heritage at Risk sites; and that this would enable a deeper analysis of the case studies.

Figure 3.6 *Steps involved in conducting a survey* (Spector 2013, 171).



3.5.2 Survey structure, questions and dissemination

Selection of variables: we devised a new questionnaire (Appendix 3) for the purpose of the survey, including validated wellbeing measures in order to help understand the relationship between wellbeing and volunteer participation on Heritage at Risk sites.

These variables were operationalised in the nature of the questions asked, for example Likert scale, single-choice and multiple-choice responses. The questionnaire (Appendix 3) was designed to vary the nature of responses, so as to maintain engagement. We requested few open-ended responses as there is a known tendency to produce very brief responses if there are perceived to be too many of these. To measure psychological wellbeing, the generic negative and positive measures developed by Thomson and Chatterjee[89] were adapted with their measures interspersed and presented in a matrix. The questionnaire consisted of 30 questions.

The survey was distributed via the Qualtrics platform, facilitated by means of a link to the online questionnaire. Under conditions of lockdown, this enabled the researchers to reach the widest possible range of the target sample, although it is acknowledged that those without access to digital technology were excluded from participation. Advantages of the self-completion format include the removal of interviewer bias, greater convenience and time-saving for the respondent. Disadvantages include losing opportunities to question respondents further, reduced chances of completion where questions are not thought to be relevant to the respondent, and incompletion due to limited patience or digital literacy.[90] These issues were offset by the mixed methods approach of the study, taking into account

[89] Thomson, L J, & Chatterjee, H J 2015 'Measuring the impact of museum activities on wellbeing: developing the museum wellbeing measures toolkit'. *Journal of Museum Management and Curatorship* 30, 44–62.
[90] Bryman A 2004 *Social research methods*. Oxford: Oxford University Press.

the extensive interview data that were collected. Ethical issues regarding participation in the survey were addressed by means of explanatory notes posted before the start of the questionnaire, which participants were required to acknowledge as having read. No personal data were collected during the survey.

The survey was piloted through August 2020; minor adjustments were made to questions and the survey proper launched at the start of September 2020. It ran for three months, until the end of December. The survey link was sent to the 'gatekeeper' contact at each case study, who disseminated it to participating volunteers. Reminders were sent on up to three occasions. Where response rates from particular sites were low, contact was made with other individuals known to be associated with the project or through project's own website contact details or social media. A total of 81 responses were received, of which 55 were sufficiently complete to be usefully included in the data analysis sample. Although this results was acceptable for analysis, it proved impossible to assess the representativeness of the sample, as the characteristics of the volunteer cohort for each case study site could not be established.

3.5.3 Approach to statistical analysis of survey data

Data were summarised as descriptive statistics with no further statistical analysis carried out, due to the non-random nature of the sample.[91] Data from open questions about likes and dislikes of volunteering were coded for summary purposes.

[91] After During, recognising that representativeness is not a central issue and cannot recognise minority views in cultural studies: 'knowledge based on statistical techniques belongs to the processes which 'normalize' society and stand in opposition to cultural studies' respect for the marginal subject' (2007, 19).

4. RESULTS

4.1 Qualitative semi-structured interviews

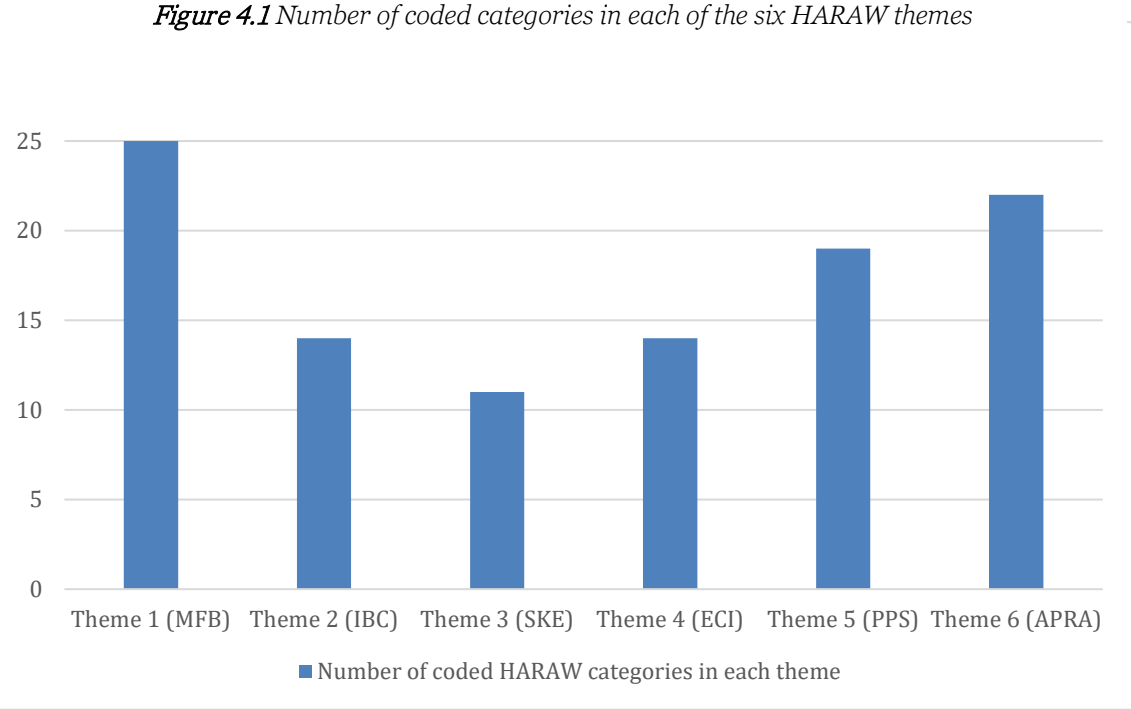
4.1.1 Participant cohort characteristics

The final sample of transcribed interviews consisted of 35 volunteers who had been participating in 10 Heritage at Risk initiatives. Of the 35 interviewees, similar numbers self-identified as male (18/35) as female (17/35) and the majority were married (24/35). Most identified as white (28/35) of which 24/35 identified as white British; one identified as black Caribbean British and one as Asian Goan, born in Kenya. Ages ranged from 20 to 80 years old with an average age of 59.7 years. 16 participants reported being in full-time employment, 16 retired, two students and one did not give their age. Four participants had formerly been teachers, and three had been in the armed forces. Participants' length of involvement in their current HAR project ranged from two months to 13 years. One participant self-identified as disabled, although this was not one of the standard questions so we did not have information on this for any other participants.

4.1.2 Grounded theory themes

Coding and categorising the interview data elicited six overarching themes associating wellbeing with volunteering on HAR sites/projects. Some themes encompassed more categories than others (Fig 6), which reflected the diversity of categorised responses rather than the relative importance of any theme.

Figure 4.1 *Number of coded categories in each of the six HARAW themes*



4.1.3 Theme 1: Purpose - motivation, barriers and facilitators

Categories coded into Theme 1 'Motivation, barriers and facilitators' were grouped into three sub-categories (Table 4.1).

Theme 1 - Motivation, barriers and facilitators (Purpose)	
Coded category	Sub-theme
Have interest in history / heritage	1.1. Motivation
Want to occupy time purposefully	
Have personal/family connection with HAR site	
Have attachment / connection to place/community	
Desire to give to community	
Valuing history and heritage	
Want to connect with nature/ countryside	
Want to mitigate threat to heritage	
Learn	
Want to use existing skills / knowledge	
Local / accessible site	1.2. Facilitators
Funding is available	
Flexible timetable	
Leadership	
Lack of resources	1.3. Barriers
Unreliable people	
Lack of information	
Age differences	
Lack of time	
Seasonality/ weather	
Physical health constraints	
Negative attitudes	
Site inaccessibility	
Too much responsibility	
Burdensome bureaucracy	

Table 4.1 *Theme 1 categories and sub-themes*

Analysis showed volunteers were motivated to give their time through an interest in history, archaeology and/or local history "*...it's about history, it's about learning. Where we from and how things have evolved.*" (HAR01) and by valuing history, "*I'm interested in history that tells the truth. Not history that only tells half a truth.*" (HAR14). Many were keen to learn more about the past "*I want to learn everything as much about Barnett as possible, about the local area and also things on the Battle of Barnett now.*" (HAR18), with a small number volunteering in order to support their university education "*I wanted to expand my somehow limited work experience...*" (HAR01).

Volunteers were also motivated by a desire to preserve and restore historic sites: *"I kept asking people, why are we letting this map disappear?"* (HAR04). Many were motivated by a sense that this would give something back to the community by restoring local heritage sites "*I see our church as a catalyst for that kind of transformation of Woolwich into a much more established historical hub and tourist hub."* (HAR06).

Volunteers wanted to occupy their time purposefully "*once I retired, I had time to use usefully. I wasn't the sort to sit at home and knit" (HAR17).* Many were motivated by a desire to be involved and give back to a community in a place they loved to be a part of, and felt volunteering was about social impact and value "*I was brought up in a socialist household, and part of the motto was, you just don't take out, you put back in as well" (HAR24).* Volunteers were motivated by an opportunity to do good for the people in the community "*the feeling that you were doing something that is noble and it has a value to social value and impact. It's a very good motivation*." (HAR01), and a desire to use their skills, knowledge and experience.

There was a sense of local, social and family motivation for volunteering "*my mother was heavily into the history and in the archaeology of the area. That's what brought me into it*" (HAR24), some inspired or introduced to projects via their friends or family members. Many were retirees, keen to keep active physically and mentally "*I had worked almost all of my life. So if I didn't find something to occupy my mind, I think I might have been about over 20-odd stones now" (HAR16),* and avoid boredom "*If I didn't have the archaeology and if I didn't have the monuments at risk thing, it would just be going out for coffee with friends. And it's all quite boring. So for me, it's great*" (HAR15).

Volunteers' motivation also included connecting with place and community "*I like feeling part of a community and doing things for the people*." (HAR23), including with the natural environment "*I just love the moors…. I just like feeling a part of the national park…*" (HAR30); with local history "*I'm so interested in history… And then local history is very different from national history*" (HAR18); with places of interest and political interests. Volunteers were also motivated by being better able to contribute towards making decisions about their area "*we realised that… we needed to pull our socks up and protect them and restore them"* (HAR34). Many volunteers were motivated by a personal connection with place, some extending for generations "*…members bringing their own histories to the group themselves anyway, because many of them have come from families that have lived here for generations*" (HAR07). They contributed their skills, some with backgrounds in archaeology and previous involvement in heritage projects, others offering skills based on workplace or life experience *"I… have quite a lot of experience and stuff. And so that's good to put it to a good use…*" (HAR14). Volunteering provided an opportunity to learn, expand and build on existing skills.

There were a variety of facilitators for volunteers, including funding "*The funding was terrific. We wouldn't be where we were today if we hadn't had that.*" (HAR11). Some were encouraged by the sites being local and convenient to travel to "*...it was very convenient because it being for the community, you had to actually live nearby so I was able to use the bike... So that was fairly straightforward*" (HAR17). Being connected to people who could access resources and funding to restore Heritage at Risk sites was helpful to the volunteers "*having a group of people who are quite well connected and connected into resources or connected into people who potentially can access resources is a useful thing*" (HAR33). It was important for some volunteers to have flexible funding and timetable scheduling. A key motivator was that they could participate in their own time, that this did not conflict with employment or university, and that they could schedule activities around family commitments "*You go out and do your surveys when you want to. So I have quite a busy life so I could fit in around all of the other stuff I was doing. So it just suited me nicely" (HAR24).* Other volunteers felt retirement facilitated volunteering as they had fewer commitments and more free time. Helpful management and leadership were facilitators for some volunteers *"she has an extraordinary leadership style. And I think it may make everything hugely doable"* (HAR27).

Some barriers to volunteering were identified, including inadequate resources, staff, funding, management, and the stress of dealing with bureaucracy "*I don't like all the all the hassle about, you know, nowadays everything in life is just so complicated as, it's what I call just the bureaucracy*" (HAR18). It was felt to be problematic when volunteers did not show up for work, or when numbers dwindled over time *"we did get people beginning and but over time, we lost them. So it's sort of run down to almost nothing, actually, now.*" (HAR05). Some felt it was difficult to find out what opportunities were available; *"the problem, it's knowing where to look to get involved in these things for me anyway... to get involved in something else I wouldn't really know where to start*" (HAR35). It was highlighted that a volunteer organisation still required core staff including some paid staff *"But then it's like, well, how are we gonna staff them, have we got enough lifeguards to be able to do that? You know, then there's a bit of frustration because you sort of think well, actually what we need is more paid lifeguards*" (HAR23).

Some volunteers were concerned about the responsibility of future maintenance *"But the problem with all these chalk maps is that you can't just go out there and re-dig them and re-chalk them, you've got to look after them. It's like a garden. You've got to keep on looking after it"* (HAR04). Others felt vulnerable financially due to concerns about funding restoration which might be needed in the future "*if it starts to deteriorate. Is that the onus is then on us to preserve it? I need to look into it. So... it starts to become a more of a responsibility*" (HAR31).

Other barriers for volunteers were that they were too busy, with some struggling to volunteer due to other commitments, including work and family, including during retirement "*there's not a lot of room in my life now... And my normal life, and my*

dog, and my grandchildren, et cetera, et cetera. So I would be reticent before coming in. Oh and my photography. So, you know, there's so much going on" (HAR14). Barriers for younger people volunteering were also associated with other priorities including personal domestic and financial responsibilities "*the real group that we will want is something on 20, 25 to 35 year olds and 25 to 40, say. The thing is that they are people usually with, I mean, they've got things like families and jobs anyway. So it's very difficult*" (HAR18). Some younger students working with local retirees felt like outsiders "*...it felt like we were total outsiders and, they were very welcoming, they gave us pasties. It was very, very lovely. But it definitely felt like that was... I think there's a difference in age or something*" (HAR29). Access was cited as a problem, also more often with reference to younger people; "*...not many young people because they can't get there*" (HAR03).

Seasonality was also a barrier when volunteers could only restore sites at restricted times of the year, for reasons such as bird nesting "*it's the winter things I think they like best, really. And it's just the way that nature is. We can't chop things down in the summer because the birds and that and wildlife*" (HAR15). Weather was cited by some "*in choosing your own time, you can choose not to go out in bad weather, you go in good weather*" (HAR24). Physical health constraints prevented some volunteers participating as much as they would have liked to "*if I could do more, I would do more. But I can't use my hands, my hands. They're like wood. I can't bend*" (HAR16). Natural or man-made environmental barriers also restricted some volunteering, with some volunteers feeling vulnerable when farmers were shooting game, when organising events in bad weather, or using slippery farm tracks; "*You do get a little bit of antagonism at times. People don't want you there. Not very often...*" (HAR30). Several commented on restrictions and disruption to follow-on activity due to the COVID-19 pandemic.

4.1.4 Theme 2: Being - identity, belonging and contributing

Categories in Theme 4 'Identity, belonging and contributing' were grouped into three sub-categories (Table 4.2).

Analysis showed volunteering was positively associated with many participants' self-expression and identity "*...we are a gang of like-minded people which is trying to do something difficult and we're doing it against opposition. It's no longer active opposition from people who are trying to stop us. But it's an opposition, I guess, to forces of inertia*" (HAR08). Many volunteers had been volunteering for years, whether in their current project or other sites, societies, and/or community groups; *"...it can get ingrained into you as a child that this* [volunteering] *is like normal behaviour. I understand that. But also, of course, over the years, I've found that some people just do it, and some don't, if you like. So I suppose it's just part of our character in a way"* (HAR05). Some of these activities included being involved in a church group, local history group, Caribbean Social Forum, local WI group, archaeological and historical society, law society, photography and camera clubs,

and many more; "*I'm a member of our local church…. I belong to the U3A, University of the Third Age, and I do various things like philosophy, medieval history, science, Shakespeare and a few other bits and pieces as well*" (HAR09). Some saw their heritage volunteering as a defining part of their lives: "*I have a big circle of friends that are not connected to any of this. And they all think I'm bonkers, especially when it's raining and cold and I've gone out. So I have… two sections to my life. One is the archaeology and Heritage at Risk and stuff*" (HAR15).

Theme 2: Identity, belonging and contributing (Being)	
Coded category	Sub-theme
Volunteering is part of identity/self-expression	2.1. Identity
Belonging to several groups	
Interest in family history	
Interested in archaeology, history	
Pride in area	2.2. Belonging/place attachment
Personal links to asset	
Place attachment	
Emotional attachment to heritage asset	
Belonging	
Beauty of space and place	
Sharing heritage	2.3.Contributing/giving
Benefiting the community	
Helping HAR sites	
Contributing skills and knowledge	

Table 4.2 Theme 2 categories and sub-themes

Volunteers reported a strong attachment to and appreciation of their place of residence and the community. They felt proud to be part of their area and its historical and cultural background "*I'm from Wolverhampton, which is also in the West Midlands, so I'm so proud of being part of the area, this area of the UK and the kind of industrial heritage*" (HAR23). In some cases, there was a strong emotional connection; "*these poor guys, having served their country, died of flu in a churchyard in the camp just underneath the downs. Five miles from where I'm sitting…. Terrible*" (HAR04). Many showed a keen interest in and appreciation of the history of the place they lived in and their own family history, "*…it is our family, grave location…, that was always in the background, because I was brought up in Liverpool. Anyone died, anyone in the area, people that we knew, they all went into Anfield Cemetery*" (HAR02), as well as in preserving heritage and restoring sites to what they used to look like, for future generations. Some felt their volunteering had created new place attachments; "*I'm always interested in background and what gave rise to whatever. I can't say it's my heritage because obviously I wasn't born*

in this country. And all the archaeology I have done has been in this country. But I suppose I've, you know, it's become my place" (HAR17).

Participants enjoyed living in vibrant, diverse, communities, within easy reach of the city centre or often close to London or other big cities and even mainland Europe. Those living in more rural areas appreciated living in the countryside with open spaces to take walks, exercise and enjoy the natural environment and scenery, such as the North Yorkshire Moors, Cornwall, or the seaside "*...you're surrounded by the most wonderful rivers and fantastic countryside, brilliant flowers, amazing wildlife...*" (HAR04). Participants also felt a connection between locations and their history "*I really like the location... the place is extremely beautiful. And the monuments that exist from the outside, they look spectacular, really*" (HAR01). For some, a sentimental attachment attracted volunteers and the public to heritage sites, such as the Moseley Road Baths, which attracted people who used to swim there when they were younger; "*...we've had visitors from quite a long way away... They say, I learnt to swim here as a child... They used to live locally, but now they've moved away. But they still have this very strong association with the Baths through their own personal experience. That's happened hundreds of times*" (HAR08). Volunteers revelled in the beauty of the sites with which they were involved "*When you're in the swimming pool, you could sit there and, you know, on the side and then look at the sun's coming and you look up and all you see is a reflection in the water. And look at them stained glass, you don't see that nowadays. No, no, it's just a wonderful experience*" (HAR16).

Against these positives, participants did not appreciate living in areas with pollution (including noise pollution), vandalism of historic monuments, litter, traffic, or where it was too crowded and busy. Another issue reported, although for some this was a positive attribute, was isolation, including poor transport and accessibility, and a feeling of community divisions or at least a lack of community cohesion. For some, the threat to valued heritage was a source of sadness *"it's kind of sad. Sometimes you have to just say, I think we're going to lose this one, but we're really lucky in this case that we were able to save so much of it, if we can*" (HAR26).

Participants loved being involved in their projects and doing things they loved, while interacting with others and welcoming people in the community *"And to be able to share it, I think, is one of the things that some you know, sometimes people get very protective and defensive about their heritage. And I think it's more important to share it, to make people aware of it and be able to enjoy it"* (HAR35). They also felt that volunteering was rewarding, since they were doing something useful and beneficial for the Heritage at Risk sites, as well as the community; "*the museum is an important part of the community. Volunteers at the museum... enjoy being there and supporting what is an important thing for the community*" (HAR10).

4.1.5 Theme 3: Capacity – skills, knowledge and experience

Theme 3: Learning and diversifying experience (Capacity)	
Coded category	Sub-theme
Heritage skills	3.1. Skills gained
Technical skills	
Personal skills	
Thinking skills	
Life skills	
Learning about history/archaeology	3.2. Knowledge gained
Learning about heritage management	
Gain new experience	3.3. Experience gained/diversified
Experience different activities	
Using experience in new ways	
Team working	

Table 4.3 Theme 3 categories and sub-themes

Categories coded into Theme 3 'Learning and diversifying experience' were grouped into three sub-categories (Table 4.3).

Analysis showed the range of volunteer experience encompassed a variety of roles, including writing proposals, creating surveys, acting as a chairperson or trustee, leading a volunteer team, managing websites and social media, putting on cultural events, mapping out ruins, organising walks, painting, cleaning, and/or vegetation management.

Participants expressed satisfaction at acquiring new skills and knowledge in a variety of areas, including heritage-specific skills "*we did a test pit digging session in one of my neighbour's gardens to show everybody the processes and how you could get involved with it, which was great*" (HAR11). Volunteers were also pleased to gain transferable technical, personal and cognitive skills "*We did the performances at the baths, worked with different people… I've never done anything like that before. So that was, they were new skills and a different experience that I would never have done before*" (HAR23). Gaining life skills was also appreciated "*…fine tune skills such as diplomacy and tact and also understanding the way that communities have a vast range of abilities and experiences as well*" (HAR07), which included looking after yourself *"…the skills are more life skills. Keeping yourself fit. Keeping yourself interested. Keeping yourself alive. Keeping yourself. Keeping your mind engaged*" (HAR04).

Practical skills gained included photography, managing social media, finance, ICT, advertising, communication, life-saving, driving track-barrows and cutting down trees. Participants also reported improving 'soft' skills in teamworking "*It's a real team thing. Everyone's involved and everyone's so, you know. As part of a team, I feel that that we've achieved…*" (HAR18); logistics, "*And then I got involved with, doing the logistics side as well, like entering data and things which I love doing, I*

usually love going down there" (HAR16); problem solving, "*understanding how to design a project, how to write a proposal. What are the areas that you need to pay attention to? And so that was one of the things. How does the evaluation work? So, for example, how does the cost estimation work*?" (HAR01); and thinking more creatively while working with others with different attitudes or abilities, *"I think I have learnt, how to actually get on with people whose views might be rather different from mine. In other words, the virtues of cooperation as opposed to confrontation, I think are lessons that you learn if you're involved in a project like this*" (HAR06).

Other participants did not feel they had gained any new skills as a result of their time spent volunteering, but they did not regard this as a negative, simply a consequence of having used existing skills "*I wouldn't say new skills because I think I had a lot of those in place …"* (HAR33). Others had learned to use existing skills in new ways; *"So I run a theatre organisation, we've pulled events from everything… showcasing the people who make it work for the outdoors*" (HAR33). A common sentiment was how much volunteers had enjoyed learning about history and archaeology, discovering what life was like hundreds or thousands of years ago; "*I know a great deal more about archaeology than I did, because you're never far from an expert*" (HAR03), and then sharing it and making it more accessible to the public while at the same time meeting new and interesting people *"Yesterday someone was visiting the church and the key holder wasn't available. I've got a key, so I went and spent an hour showing them around. So on an ad-hoc basis, I get involved in that sort of thing. I also manage the website. And the social media"* (HAR14).

4.1.6 Theme 4: Sharing – community engagement, connectedness and inclusivity

Categories coded into Theme 4 'Community engagement, connectedness and inclusivity' were grouped into three sub-categories (Table 4.4).

Analysis showed that volunteers felt positive about how local people and communities had ownership of and legacy from the heritage sites "*the local community would be much poorer because they wouldn't be aware of their heritage and their history, and even more than it is now it would be just a suburb of London*" (HAR10), in that the monuments would not be abandoned or ignored as they had become more important as markers to the community "*And now it's got a very interesting role today. It's still a consecrated ground, so we can still have a church service, but it's also a community place. So we have summer parties, and there's nothing religious and people are playing cricket, drinking, eating, and listening to music, having a good time. And that place is alive and full of people, which is good. And that's, you know, that couldn't have happened unless this Trust was refurbishing the building and making things happen*" (HAR14). Volunteers were aware that their participation could develop or expand tourism "*we were featured*

last year in one of the national newspapers because it was seen as a good walk to go on. And it [the restored HAR site] *was mentioned there. So, yes, I do think we do get walking tourists*" (HAR26). Some were interested in engaging with local communities through local events, open days and significant anniversaries, "*we have open days at the, at our excavation site once a year, we get about 200 people out there*" (HAR15).

Theme 4: Community engagement, connectedness and inclusivity (Sharing)	
Coded category	Sub-theme
Community is engaging with asset	4.1. Community engagement
Approaches to engaging with communities	
Developing or expanding tourism	
Sharing experiences and benefits of volunteering	4.2. Connectedness
Communicating across cultures	
Connecting with heritage	
Promoting the project locally	
Connecting with others	
Connecting local community to heritage	
Being culturally inclusive	4.3. Inclusivity
Being age inclusive	
Being ability inclusive	
Being gender inclusive	
Communicating inclusive stories	

Table 4.4 *Theme 4 categories and sub-themes*

Categories relating to diversity and inclusion encompassed age, ethnicity, ability and gender "*... the Garrison Church is all about the war. But often a war doesn't reflect that... a lot of people from the Caribbean and Africa and India were also part of that war. So if I could actually add those flavours to the truth, then it gives people a more holistic idea that people are not just here to get what they can get here and now, but yesterday before they also contributed to the well-being of this country*" (HAR14); "O*riginally we didn't have any women, that we thought was, you know, that it wasn't right. We've now got three, one of whom is the chair, which is great.*" (HAR02). Volunteers were keen to highlight the relevance of practising or promoting equal access to opportunities and resources for different people "*working with community groups over the years has taught me that everybody has something to offer. And whether that's an 80-year old retired civil engineer who probably has all sorts of practical skills that would be invaluable. And knowledge. Or a very enthusiastic 13 year old who just wants to discover everything*" (HAR07). This included other volunteers and publics who might otherwise have been excluded or marginalised, such as those with special needs, "*So that probably gave me a lot of skill while being able to work in a group with a lot of people with different abilities and some people able to do things that others can't"* (HAR26), or

who belonged to minority ethnic groups, "*...that's the oldest Chinese community in Europe. Hundred and fifty odd years. And we had a couple of events with them. And that's lovely... inclusion of all people is important to us*" (HAR02).

Through recruitment and spreading the word, volunteers enjoyed sharing their experiences of volunteering and the benefits they got from it, recommending volunteering to their local communities and friends: "*Whenever people say to me, you know, I could do with something to occupy myself, and I know there are people, I tell them about these projects*" (HAR30). Where there was lack of public awareness, volunteers enjoyed talking to people about their role in the project and explaining what they were doing and the expected outcomes for restoring the at-risk project for the local community. This also included promoting sites and heritage to the local community by advertising on local billboards, putting articles in the local newspaper, through social media and holding village events. Engaging in this way with visitors gave people pleasure and satisfaction; "*I've taken myself a lot of people who've been into it for the first time, which is always lovely because generally people have a kind of 'wow', and they didn't realise this existed in Woolwich. And, you know, they're very surprised by it and they really like it. So it's a nice space to introduce people to*" (HAR06).

4.1.7 Theme 5: Self-nurture - physical, psychological and social benefits

Categories coded into Theme 5 'Physical, psychological and social benefits' were grouped into three sub-categories (Table 4.5).

Analysis showed that overall, there appeared to be many more wellbeing benefits than disadvantages associated with volunteering. The pros associated with the volunteers' wellbeing outweighed the cons and appeared important to health outcomes. Volunteering promoted physical activity, it was an opportunity for volunteers to walk outdoors, get fresh air, swim at the restored local baths or do some restorative physical work such as lifting wheelbarrows and cutting bracken *"You couldn't do any exercise. You couldn't do anything. So that is what made me go to the bath. And then I was able to swim, you know, and keep carry on swimming and things like that*" (HAR16). Overall, these types of activities increased physical activity levels for many volunteers; *"You know, my time of life, it's harder and harder to shift the pounds. So, yeah, it's great for physical and mental health. I think just getting out there in the great outdoors*" (HAR07).

Volunteering delivered psychological benefits, including satisfaction as volunteers came away feeling they had done something worthwhile "*... it's also satisfying to see things cleared and visible, particularly on... antiquities*" (HAR03). Several appreciated feeling valued, "*It was it was good to feel really useful because the other people couldn't do it, you know*" (HAR18). Volunteering also brought people together and alleviated loneliness, "*one of the reasons we get a good turnout for these monuments at risk events is because they're coming to see their mates as well*

as do the work" (HAR15). It was good for depression as it lifted mood, "*Doing these things is very good for your own wellbeing... Lifts depression, lifts the mood*" (HAR15) and created positive emotional reactions "*The feelings are definitely, the feelings that I have are warm feelings. So I like the values of the project. So I think that that's another thing, that the increase is this good feeling about being involved at the community side of it. Again, it makes you so satisfied with the involvement and love*" (HAR01). These ranged from a short-term 'buzz' "*Little bit of a buzz out of the success of that. Yes. It's in the interest of the, people showing interest in the museum, interest in showing interest in something you're interested in is always good*" (HAR18), to enduring feelings of happiness, "*every time I go back there, I still go wander and have a look at these boards and stare out them, still in sort of amazement, really, at, you know, how could this structure have been in this, what seems like a small field, you know, so no, it makes me feel happy that we did it and what came out of it*" (HAR35).

Several volunteers commented on the benefit for holistic healthy aging; "*And you would think if you saw them, they were probably somewhere in their 60s. And that's because they're active. They've got an active mind that go in and they come out and do - whatever they can, you know. Some people I mean, pretty much*

Table 4.5 *Theme 5 categories and sub-themes*

Theme 5: Physical, psychological and social benefits (self-nurture)	
Coded category	Sub-theme
Increased physical activity levels	5.1. Physical benefits
Got fresh air	
Maintained physical health	
Healthy aging	
Reduced loneliness	5.2. Psychological benefits
Improved mood	
Increased place attachment	
Emotional reactions/'buzz'	
Refreshment of doing something new/different	
Relaxed enjoyment of unpressured activity	
Sense of achievement	
Feeling good about yourself	
Feeling valued	
Few negatives	
Increase in social interaction	5.3. Social benefits
Meeting people beyond normal social circles	
Formed new friendships	
Enjoyed good working relationships	
Interacted across different generations	

everybody's got some sort of injury, but they know it, it doesn't matter. You can do whatever you can do" (HAR03).

Volunteers felt refreshed by the novelty of "*doing something completely different. Being involved in something completely different to your day-to-day life...*" (HAR35) and enjoyed the lack of pressure coming from their volunteering activity "*... there's no pressure on anybody, it's not competitive. So you do what you are able to do, and if you want a rest, you have a rest. But it keeps people who are much older, very active*" (HAR03), with some finding hard physical work therapeutic "*that's very satisfying in a sort of mindless way, really, going out and swinging a jungle knife at a load of bracken* [laughs]. *I think it's very cathartic. I enjoy that*" (HAR30).

Social benefits were related to an increase in social interaction including expanding social networks "*the Caribbean Social Forum is a classic example. I go to that big summer party. It's tremendous fun. I'm usually one of only two or three white people amongst under 150 black people, but they could not be more friendly, sociable, and a great time is had by all. So I'd never have met them, had it not been for the Garrison Church and other organisations"* (HAR06), and friendships "*The top three of things I like. I think first of all it would be the people, you know, in the relationships and getting to know people*" (HAR23). Volunteering strengthened working relationships where volunteers worked in a group "*And that was nice to be working with people that, perhaps, we came from a different part of the park. So we didn't know very well, at all and I met like-minded people and you chatted as you worked*" (HAR09). Interpersonal group relationships were mostly viewed positively, "*overall, we've all got a good working relationship. We do listen to each other. There are some things we don't agree with, but we haven't ever had any massive argument about it because everybody kind of wants to achieve the same thing*" (HAR26).

Some volunteers reported minor potential adverse effects on their wellbeing, such as getting thorns in their fingers, carrying chalk on the side of a hill or working outdoors in all types of weather including excessive heat, rain, wind and freezing conditions. These were not however considered to have negatively impacted volunteers *"The hard-physical work was offset by the fact that it was fun to do because you're doing it with a group of like-minded people that you know. So, it wasn't an effort or a chore to do the hard work*." (HAR20). Some had experienced psychological stress as a result of volunteering, with factors including leadership roles, bureaucracy, and lack of communication amongst volunteers. Negative impacts on volunteering were also associated with not feeling part of the community. A few had minor quibbles associated with their volunteering role and yet held no negative views in general.

Most volunteers had no negative feelings, in that they did not feel express negative emotions and could not remember anything in their role that had created a negative

experience "*I was trying to think about this. And I literally can't think of anything. No, I didn't come across anything that made me feel unhappy or negative at all, really, it was just such a lovely experience. So I've, I've tried to wrack my brains and I just can't think of anything at all that was a problem*" (HAR35).

4.1.8 Theme 6: Self-actualisation: retrospect, reflection & prospect

Categories coded into Theme 6 'Retrospect and prospect', were grouped into four sub-categories (Table 4.6).

Analysis showed that volunteering increased participants' appreciation of heritage sites and history in general. Their participation also made them more aware of the challenges and problems associated with such sites and how to look after buildings.

Volunteers felt that their work improving the condition and/or presentation of HAR assets had increased wider appreciation of them, amongst them and others "*lots of people have more appreciation, I think, of the history of it, and it's always been a nice place for a walk and it's a more interesting place now.*" (HAR11). Some volunteers reported how their own perceptions of heritage had been affected by volunteering, *"I've generally used heritage sites as venues for arts. So I've... taken them a bit for granted. So I think this has been quite interesting because I'm finding out and learning a bit more about the nuts and bolts of heritage itself and what it takes to look after a building*" (HAR33). This included their perceptions of the capacity of heritage to help local communities "*I had no idea about, you know, some of the problems that different communities are facing and how actually a local authority heritage project could help improve people's lives*" (HAR01).

Volunteering had also increased awareness of the risks faced by heritage assets, including from sources not previously considered *"I have never before appreciated the damage that badgers could do ... it's not something I thought about before, to be quite honest. Same with the damage done by these mountain bikers. I hadn't really thought that some mountain bikers would go to the middle of nowhere and dig into dykes and ditches and build ramps. It's an eye-opener, to be quite honest."* (HAR30).

Volunteering had also positively affected volunteers' perceptions of others *"...dealing with a large group of people that I didn't really know. Well to be honest, it scared the hell out me to start with. But when we actually got into it and I realised that actually, you know, everybody was really friendly. No matter what their background was or where they'd come from, I realised just how friendly people can be. And that that was lovely. Really nice*" (HAR35), and of themselves, "*And it sort of gave me confidence in myself to, you know, my own abilities in some way so that, you know, to trust in myself. I suppose that, yes, I think that was probably one of the main things*" (HAR35).

Theme 6: Retrospect & prospect (self-actualisation)	
Coded category	Sub-theme
Increased public appreciation of heritage sites	6.1. Attitudinal change
Changed volunteers' perceptions of value of heritage assets	
Changed people's awareness of risk (to heritage sites)	
Changed volunteers' own perceptions about others	
Changed volunteers' self-perceptions	
Increased group self-esteem	
Stopped/reversed damage/threat to site	6.2. Place making
Contributed to community	
Connected different communities	
Increased visibility of at-risk sites	
Empowered communities	
Widened reach of heritage	
Helped preserve sites for future generations	
Volunteers learned about history and archaeology	6.3. Reflections on impact on volunteers
Volunteers learned more than they had expected	
Volunteers feeling valued as part of a team	
Volunteers feeling valued for making a difference locally	
Volunteers had an enjoyable experience	
Aiming to inspire others to volunteer	6.4. Prospect
Spreading enthusiasm for heritage	
Happy to volunteer again	
Anticipating subsequent projects	

Table 4.6 Theme 6 categories and sub-themes

Volunteers reported a range of impacts on local places. They felt that their interventions would change the community's perceptions of the Heritage at Risk sites *"I think it will open people's eyes to what's inside, it will get them in, it will make them appreciate it. But also they will realise it's not a museum. It's not a church. It's not just a community centre. It's many things. All of them are very appealing. So, yeah, I think it will enhance the place enormously."* (HAR14). Some talked about the positive impact on local groups, *"So that has a number of really positive effects, firstly on the Trust in terms of our confidence in ourselves that, you know, we can do this."* (HAR34). Some talked about how the projects helped empower local communities to take ownership of heritage assets "*at the end of the day, it's the communities that … can force change by making sure that the heritage assets around them are protected*" (HAR07). Others talked about how HAR projects helped communities make new connections *"… it connects all these different villages together because of course, it had sister abbeys and a mother abbey, I didn't know that until that time*" (HAR26).

Volunteers appreciated the impact on heritage of their volunteering when this helped save assets of value to local communities "*...it's been hugely rewarding for us as a Trust because, you know, we started with, you know, a derelict building, a private developer coming in, threatening to build lots of houses, so loss of a huge community asset, really. And, you know, the Heritage at Risk grant has enabled us to turn that around*" (HAR34). Some felt they had helped make history more accessible "*You don't have to be a local history geek or go out of your way to find out about it. It means that you can find out about your history, when you're walking the dog through the countryside...*" (HAR11). They felt they had increased visibility of the sites, "*...we will have aided the interpretation of lots of these sites, many of which have the whole reason why they're at risk is because they've been rather off the radar*" (HAR07). They also felt they had contributed to preserving the sites *"...the actual ruins are stabilised and are all much, you know, hopefully will survive for another few hundred years... And it wasn't just pulled down..."* (HAR19), for others including future generations to enjoy and appreciate, *"...that's been hugely rewarding, but also for the community and the tenants of the building, you know, the positive effect on them is the same thing really, is that they've seen something that could have been taken away from them start to be repaired, when it'd been neglected for years"* (HAR34).

Reflecting on their volunteering experience, many took pride in their work and felt they had achieved a lot during their time volunteering. They felt they had learned more than they expected and felt valued as part of a team making a difference in the community, "*And, you know, some of those, so one of the rooms is we've established as a visitor centre. So, you know, we didn't have that before"* (HAR34), even if it was in a small way. They felt that such volunteering projects are well worth doing. Many also felt that their volunteering experience had instilled or increased confidence in their abilities "*And it sort of gave me confidence in myself to, you know, my own abilities in some way so that, you know, to trust in myself...*" (HAR35), and pride *"I have a sense of importance and self-importance that I couldn't have gained from something else.... And so, you know, I was proud that I got through it and proud that actually I've been involved in something that, yeah, is moving forward and being really successful with their funding bids and things like that... It was really exciting. And I got a lot of satisfaction out of the whole process"* (HAR22).

Participants saw their volunteering as helping build for the future, both literally "*it's important that we do our best to preserve that heritage as much as we can and for the future generations*" (HAR24), and in wider terms of informing people's understanding of change "*Not just looking at today and worrying about today. You know, you get an appreciation in local history, I think is very important for people to appreciate where they live and the way it's developed as a society. It's about keeping young people aware of that, I think that if we don't appreciate our past, then our future's very much at risk.*" (HAR10). Participants thought their work and the restoration/preservation of the sites would inspire more members of the

community to get involved and volunteer as well in the future "*the seed growing from the half-dozen of us who were involved in the project. There were lots more people who were interested in it, that it's tapped into this latent interest, I think, in history and legacy has carried on with it*" (HAR11). Volunteers were happy (in principle) to volunteer again in the future in the same project or other similar Heritage at Risk sites/projects, as well as recommend volunteering to others.

4.2 Online survey

4.2.1 Respondent characteristics

52 usable completed responses were submitted to the online survey. 75% came from just three projects (North York Moors Monument Management Scheme (17 responses, 30.9%), Australia Map, Wiltshire and The Monumental Improvement Project, Cornwall (both with 12 responses, 21.8%). All these were rural landscape projects focussed on archaeological sites. Urban projects provided just three online responses, one each from Anfield Cemetery Liverpool; Garrison Church of St George, Woolwich, London; and the Physic Well, Barnet. This bias is likely to account for the high numbers strongly liking their local place for its natural surroundings (86.6%) and walking (74.5%), rather than buildings (36%) and access to amenities (22.2%). While not equally representative of all projects included in the HARAW research, the survey responses do however provide a good sample of those involved in rural, outdoor, archaeological HAR projects. Inferences about the survey responses can thus be considered to be strongly representative of these types of projects, and potentially indicative of the experience of HAR volunteering on the ten case study sites overall.

Analysis of the online survey respondent cohort showed it to include 31 males (59.6%) and 21 females. 88.4% of respondents were aged over 50 years, with 23 (44.2%) aged 66-80 years. 26 respondents provided information about their self-identified ethnicity, with more than 96% of these identifying as British and 65.3% as white. 51 respondents provided information about their relationship status, with 70.6% in a committed relationship. One quarter of respondents reported that were in full-time employment and nearly 60% that they were retired. Respondents were generally well qualified, with 67% possessing a university degree or higher qualification and of the remainder, 25% had A Levels/NVQ or equivalent. More than 85% had been living in their current place of residence for more than ten years, with more than 60% doing so for more than 20 years.

While the characteristics of the respondent cohort were not representative of the contemporary population across Britain, they were not dissimilar to many volunteer cohorts, especially in heritage where males and people aged over 50 are most

common.[92] Inferential analysis can usefully explore a number of patterns in the survey data.

4.2.2 Motivation for volunteering

Motivation to take part	Count	% of responses	% of respondents
Personal interest in site	41	19.5	82.0
Desire to help local area	34	16.2	68.0
Desire to contribute to a good cause	24	11.4	48.0
Desire to help solve a problem	23	11.0	46.0
Use my skills/knowledge/experience	21	10.0	42.0
Desire to acquire new skills	17	8.1	34.0
Desire to meet/work with other people	11	5.2	22.0
Professional interest	10	4.8	20.0
Recommendation from someone I knew	9	4.3	18.0
Nostalgia	9	4.3	18.0
Gain work experience in heritage	4	1.9	8.0
Family connection	3	1.4	6.0
Other* (historical interest)	2	1.0	4.0
Enhance job prospects	1	0.5	2.0
Boredom	1	0.5	2.0
Loneliness	0	0.0	0.0
Peer pressure	0	0.0	0.0
Total responses	**210**	**100.0**	**-**
Total respondents	**50**		

Table 4.7 *Motivations for participation in online survey respondents*

The most common reason given for participating in the HAR project (Table 4.7)[93] was personal interest in the site, cited by 82% of respondents. This was strikingly different to motivations in volunteers overall nationally, where personal interest does not feature.[94] 68% cited a desire to help the local area, with a little under half of all respondents saying they were motivated by a desire to contribute to a good cause and/or solve a problem, very close to the national figure of 46%.[95] Overtly transactional benefits (e.g. to gain work experience or enhance job prospects) were cited by less than 10% of respondents, somewhat less than 17% in all volunteers nationally,[96] although a desire to meet or work with other people was a factor for

[92] DCMS 2018 *Community Life survey and Taking Part survey 2017-18: focus on volunteering by age and gender*. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/828832/Focus_on_volunteering_by_age_and_gender__Community_Life_Survey_and_Taking_Part_Survey__-_Report.pdf (a accessed 8/7/2021), 5-6.
[93] Multiple responses to this question were possible so the total adds up to more than 52.
[94] DCMS 2018 *Community Life survey*, 7.
[95] DCMS 2018 *Community Life survey*, 7.
[96] DCMS 2018 *Community Life survey*, 7.

22% of respondents, very close to 25% of all volunteers nationally.[97] Negative motivations (e.g. to relive boredom or loneliness) were rare in HAR online data.

4.2.3 Place attachment and place engagement

Online survey results suggest that among respondents, familiarity with, and involvement in, the local area was associated with volunteering on at-risk assets. 47 respondents had lived in the same place for at least 11 years. All bar nine respondents were involved in more than one other local group, these covering a wide range of activities and interests, including local history, village hall management, music, dance, and performance. The vast majority lived within twenty miles of the project in which they had been involved.

4.2.4 Pre-existing interest in heritage

An existing interest in heritage, both generally and about the specific project site, also emerged as a strong motivational factor for involvement. 49 respondents already visited heritage sites at least a 'few times a year', 16 (31%) of them more than once a month. This was higher than c. 20% in the UK overall[98] and in (for example) Lincolnshire.[99] 31 had volunteered on a heritage project before, most doing so for a few hours every month (49%) or a few hours every year (34%). 32 respondents were already 'strongly interested' and 13 'moderately interested' in the HAR site before the project began. We could thus conclude that the vast majority of HAR volunteers were already 'heritage-aware', probably with past-orientated cognition,[100] before deciding to become involved in the HAR project. Moreover, they were prepared to donate significant time to it.

4.2.5 The experience of volunteering on HAR projects

Survey respondents performed a wide variety of roles at the HAR site, although most were connected directly to its physical improvement: clearing vegetation (60%), survey work (58%) and site maintenance (36%) (this reflects the bias noted above in the respondent cohort towards three outdoor landscape projects). A minority had undertaken roles involving management, event management and landscaping (all 16%) and even smaller numbers had been involved in very specialised activities, such as financial management (8%), being a board member (6%), creative design (4%) or IT support (2%).

[97] DCMS 2018 *Community Life survey*, 7.
[98] Historic England 2019 *Heritage and Society*, 4
[99] Lewis, C, Scott, A, Cruse, A, Nicholson, R and Symonds, D 2019 *'Our Lincolnshire': exploring public engagement with heritage*. Oxford: Archaeopress.
[100] Chi and Chi 2020 'Reminiscing other people's memories'.

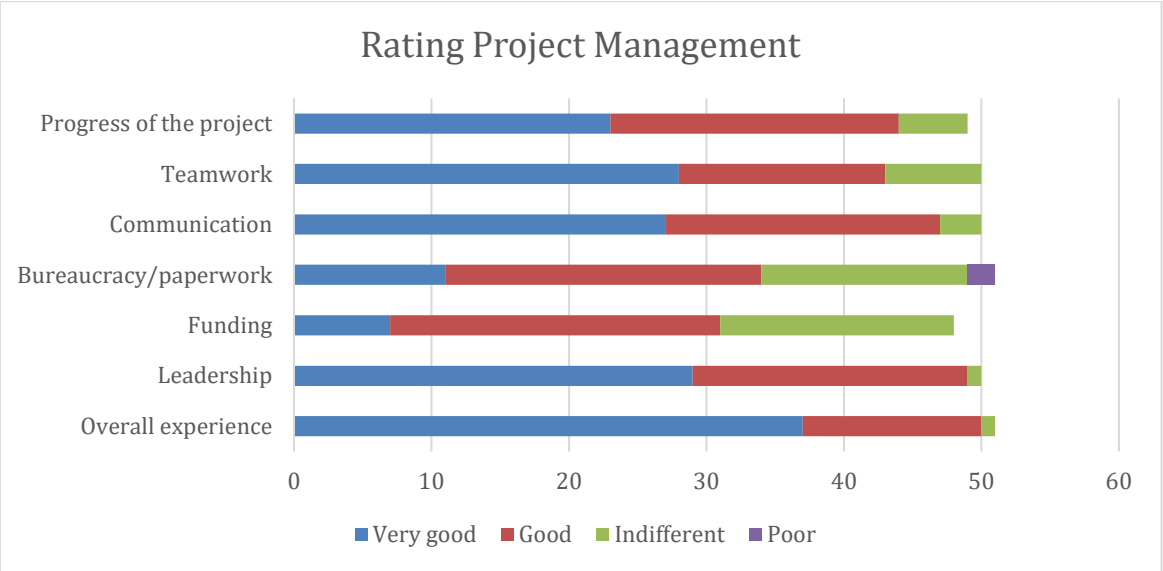


Figure 4.2 *Rating by online survey respondents of aspects of volunteer project management*

Respondents generally rated management of the HAR projects very well, with the overall experience rated 'very good' (the top option) by 72.5% of respondents and 'good' by nearly all the remainder (Fig 4.2). When rating individual aspects of project management, bureaucracy and funding were significantly less likely to be rated 'very good' (21.6%/14.6 respectively) or 'good' (45.1%/50% respectively). Leadership scored highest (58% 'very good') although only just ahead of teamwork (56%) and communication (54%). We could thus conclude that respondents generally felt positive about the way their HAR involvement had been managed, with interpersonal skills (leadership, teamwork, and communication) being important factors in this.

4.2.6 The attitudinal impact of volunteering

When asked about their level of interest in the HAR site before and after volunteering on it, 58.2% felt they had been strongly interested beforehand, 23.6% moderately interested and 18.1% neutral or uninterested. After volunteering, 92.7% felt strongly interested and 7.3% moderately interested, with none feeling neutral or uninterested. 56.4% had previously volunteered on heritage projects and 61.1% said they would do so again. 96.2% of respondents would recommend volunteering on HAR projects to others. We concluded that the experience of volunteering had a very strong effect on respondents' interest in the HAR site, and a slightly less strong impact on their commitment to volunteering on heritage sites in the future.

4.2.7 The impact of HAR volunteering on perceived wellbeing

Analysis using the negative and positive generic measures of psychological wellbeing developed by Thomson and Chatterjee for use in museums showed a high incidence of positive responses and low incidence of negative ones (Table 4.8). After

volunteering, more than 90% felt enthusiastic, determined to finish, inspired, connected to others and alert. 60% and 53.1% respectively felt extremely (the strongest option) enthusiastic and determined, with 30% and 21.6% feeling extremely inspired and connected to others. 83.7% felt physically fitter, although half (55.1%) felt only a little or moderately more fit. Overall, negative feelings were experienced by very few respondents, with a small minority having felt a little or moderately irritated (19.1%), stressed (14.6%), inadequate (12.7%) or pressured (12.3%).

How did volunteering make you feel?											
	Not at all		A little		Moderately		Quite a bit		Extremely		Total
	Count	%	Count	%	Count	%	Count	%	Count	%	Count
Enthusiastic	2	4.0	0	0.0	2	4.0	16	32.0	30	60.0	50
Determined to finish	1	2.0	3	6.1	5	10.2	14	28.6	26	53.1	47
Inspired	1	2.0	2	4.0	13	26.0	19	38.0	15	30.0	50
Connected to others	4	7.8	7	13.7	15	29.4	14	27.5	11	21.6	47
Alert	1	2.1	5	10.6	19	40.4	16	34.0	6	12.8	47
Physically fitter	8	16.3	9	18.4	18	36.7	9	18.4	5	10.2	49
Tired	18	38.3	10	21.3	12	25.5	4	8.5	3	6.4	51
Inadequate	39	83.0	5	10.6	1	2.1	0	0.0	2	4.3	47
Upset	44	93.6	2	4.3	0	0.0	0	0.0	1	2.1	49
Stressed	40	83.3	5	10.4	2	4.2	0	0.0	1	2.1	47
Irritated	37	78.7	5	10.6	4	8.5	0	0.0	1	2.1	48
Pressured	40	81.6	4	8.2	2	4.1	3	6.1	0	0.0	49

Table 4.8 Feelings about volunteering reported by online survey respondents

Two further questions explored 'emotional' and 'transactional' wellbeing impacts. Emotional factors refer to connections to place, feelings of comfort, community identity and widening perspectives.[101] Transactional factors include new skills, increased exercise, sense of purpose, career progression, intergenerational contact, and community development.

[101] Price and Keynes 2020 *Heritage, health and wellbeing*, 10.

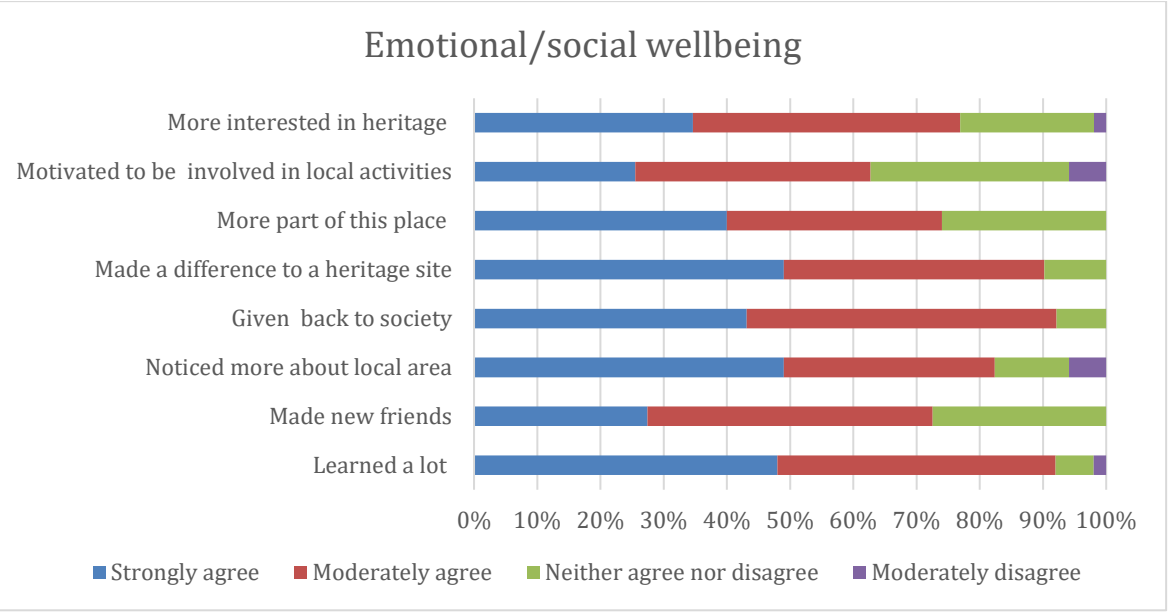


Figure 4.3 *Wellbeing responses to volunteering reported by online survey respondents*

Asked about a range of possible emotional and social impacts their HAR volunteering might have had (Fig 4.3), some of the strongest positive responses were specifically related to history and heritage. These were 'learning' (92% agreeing, with 48% strongly agreeing) and 'making a difference to the future of a heritage site' (90.2% agreeing, 49% strongly). Lower numbers (76.9%) felt they had become more interested in heritage generally, with only 34.6% feeling this strongly. 91.9% felt they had given something back to society (43.1% strongly agreeing), but fewer (62.8%) felt motivated to become more involved in local activities (25.5% strongly agreeing). Other strongly positive responses related to place attachment, with 82.3% noticing more about their local area than before (49% strongly agreeing) and 75% feeling more a part of the place (40% strongly agreeing). 72.6% had made new friends (27.5% strongly agreeing). There were nil responses for 'strongly disagree' for any statements.

4.2.8 What volunteers gained

When asked about opportunities to acquire new skills (Fig 4.4), most respondents felt that they had acquired at least one. Perhaps unsurprisingly, the most common were specifically related to heritage, including skills in heritage management and heritage conservation.

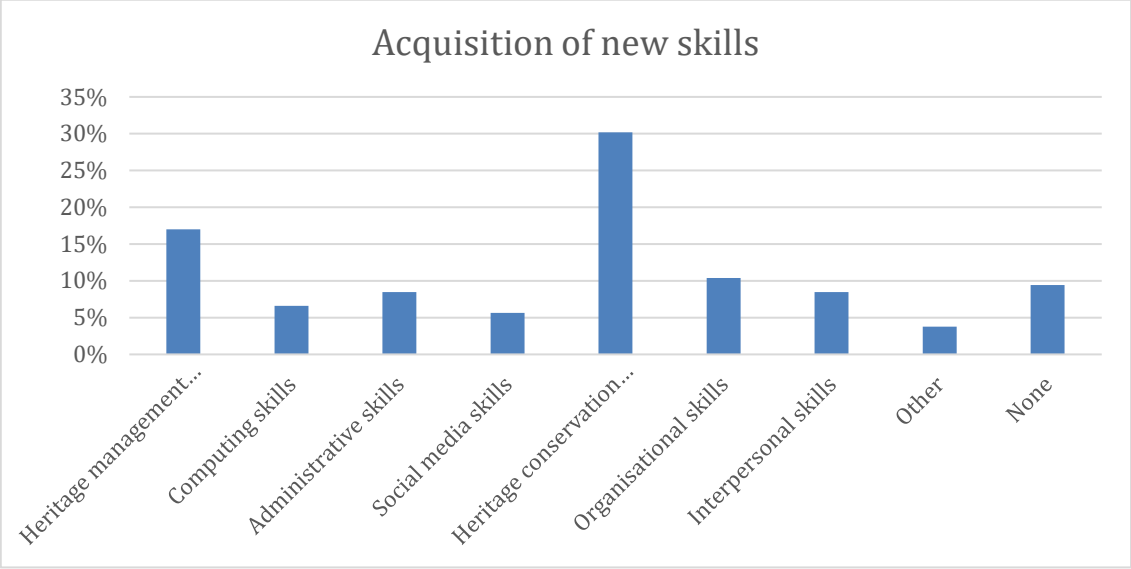


Figure 4.4 *Skills gain reported by online survey respondents*

Like	Count
Participating in the recovery of a historic artefact	13
Access to sites not normally open to public	8
Opportunity to work with others	7
Acquire new skills and responsibilities	5
To do something achievable	5
Satisfaction of giving something back to society	4
Opportunity to keep fit and be useful	4
Ability to increase knowledge of area	3
Reason to get out into the countryside	1
Ability to work flexibly	1

Dislike	Count
Nothing	15
Weather	6
Physical health a barrier to more active participation	3
Awkward relationship with landowner	3
No feedback when issues were reported	3
Bureaucracy/paperwork	2
The time taken to complete start up tasks	2
No toilets	1
Difficulty locating monuments	1

Table 4.9 *Likes and dislikes reported by survey respondents*

A total of 41 respondents submitted a free-text response when asked what they particularly liked about their involvement in a HAR project (Table 4.9). Some responses were complex and therefore captured in more than one row.

There were 34 free text responses on what was most disliked on the project (Table 4.9), although several respondents thought that 'dislike' was too strong a term. Overall, there was a high degree of satisfaction. We concluded that the actual nature of the project was a strong attraction and source of retrospective satisfaction, as was the opportunity for special access to normally inaccessible sites. As noted above, 96.1% of respondents would have recommended HAR volunteering to others.

4.2.9 Attitudes to the heritage asset

Volunteers were asked why they thought the at-risk site they had volunteered on merited attention. Responses (Table 4.10) showed a high level of engagement with the value of the sites, with only 2% having no opinion. Many respondents ticked more than one option, but these were notably clustered in terms of frequency. Responses focussing on the historic value of the asset were the most frequently selected, with 96.1% of respondents selecting historic importance and 88.2% selecting the story it could tell. The next most frequently selected responses recognised the at-risk status of the site, with 72.5% citing it being neglected and 68.6% that it was vulnerable. Two other responses chosen by similar numbers of respondents related to the local value of the assets, with 62.7% saying it made the place more special and 60.8% that it is important to local people.

Why did the site deserve attention?	Count	% of responses	% of respondents
It is historically important	49	20.3	96.1
It has a story to tell	45	18.7	88.2
It is/was neglected	37	15.4	72.5
It is/was vulnerable	35	14.5	68.6
It makes the place more special	32	13.3	62.7
It is important to local people	31	12.9	60.8
It is/was inaccessible	11	4.6	21.6
I don't know	1	0.4	2.0
Other	0	0.0	0.0
Total responses	**241**	**100.0**	**-**
Total respondents	**51**		

***Table 4.10** Justifications for HAR intervention selected by online survey respondents*

Finally, respondents were asked how they thought people's relationships with the site would change as a result of the HAR project (Fig 4.5). As with the previous question, respondents were able to select more than one answer. The most frequently selected response was that people would be able to learn more about the

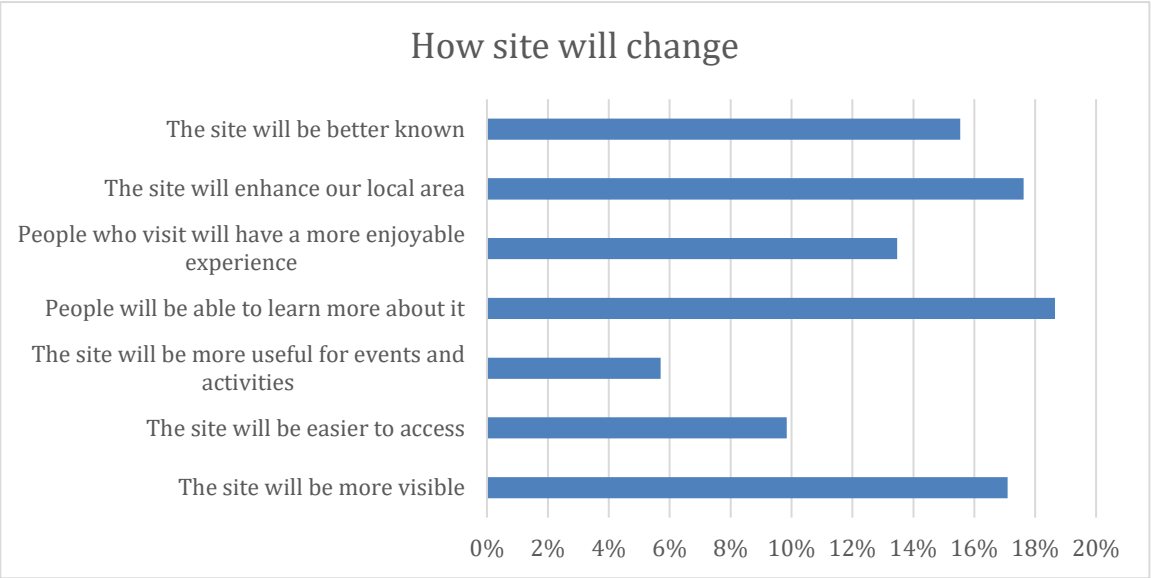


Figure 4.5 *Impact of HAR intervention anticipated by online survey respondents*

asset (selected by 72% of respondents), a pattern again reflecting a focus essentially on historic value and potential for story-telling. The next most frequently selected options were that the site would enhance the local area (68%), be more visible (66%) and be better known (60%). Fewer respondents considered the site would be more accessible or more useful for events.

We concluded that for the online survey respondents, historic value was the most important characteristic that both earned a heritage asset the right to attention and which underpinned the benefits that mitigatory action would deliver. The threat to the site – its at-risk status – was the second most important factor earning the right to attention, with its community value lagging a little behind. The value to local communities of HAR improvements was seen to derive more from increasing awareness and understanding of assets, rather than their use. This highlighted the valuing of interventions which improved public presentation.

4.2.10 Rural heritage volunteering

As noted above, the survey respondent cohort was dominated by older male volunteers from three HAR projects, all on archaeological sites in rural locations, mostly remote, in which volunteering involved significant amounts of physical activity such as clearing vegetation and stabilising remains. The analysis above is therefore likely to be very informative about impacts and attitudes to HAR volunteering by older males on remote rural archaeological sites, and reflective to some extent to attitudes to HAR volunteering generally, but the representativity of the survey data is less demonstrable for other specific types of asset with different attributes, such as upstanding buildings in built-up areas where volunteering had less direct impact on the physical integrity of the asset.

4.3 Cross-case synthesis of interview data and case attributes

In order to explore further the relationship in the interview data between site characteristics and wellbeing, we classified Heritage at Risk sites according to key features or attributes distinguishing assets and featured strongly in interviews (Table 4.11), and explored positive and negative associations from HAR sites with different attributes in pattern-matching tables using NVIVO software. These associations were used to test a series of hypotheses about how attributes might be related to the aspects of wellbeing identified through the grounded theory approach.

Project	Asset in open country (v urban/ built-up setting)	Asset intact / building (v ruin / archaeological	Volunteer activity mostly indoors (v outdoors)	Volunteers improved physical condition of asset	Volunteer activity was physically demanding	Volunteer activity was directed by others	Asset engaged local (non-volunteer) community
PWBL (Physic Well, Barnet, London) 17th century wellhouse	Built-up	Intact	Indoors	No	No	No	No
GCRABWL (Royal Artillery Garrison Church) WW2 bomb-damaged C19th church	Built-up	Ruins	Outdoors	No	No	No	Yes
MIPC (Monumental Improvement Project, Cornwall) 40+ Multi-period sites	Open country -side	Ruins	Outdoors	Yes	Yes	Yes	Yes
AMSD (Adopt a Monument Scheme Dartmoor) Prehistoric / Roman settlements/barrows	Open country -side	Ruins	Outdoors	Yes	Yes	Yes	No
AMW (Australia Map, Wiltshire) WW1 chalk-cut hill figure.	Open country -side	Intact	Outdoors	Yes	Yes	No	Yes
TA (Tilty Abbey, Essex) Medieval Cistercian Abbey	Open country -side	Ruins	Outdoors	Yes	No	No	Yes
MRSBB (Mosely Road Swimming Baths, Birmingham) C19th Civic Building	Built-up	Intact	Indoors	No	No	No	Yes
NYMMMS (North York Moors Monument Mgt Scheme) Prehistoric barrows	Open country -side	Ruins	Outdoors	Yes	Yes	Yes	No
ASM (Allen Smelt Mill, Northumbs) 17th/18th century lead smelt mill.	Open country -side	Ruins	Outdoors	Yes	Yes	No	No
AC (Anfield Cemetery, Liverpool) 19th century civic cemetery	Built-up	Intact	Outdoors	No	No	No	Yes

Table 4.11 Key attributes of HARAW case studies used in pattern matching analysis

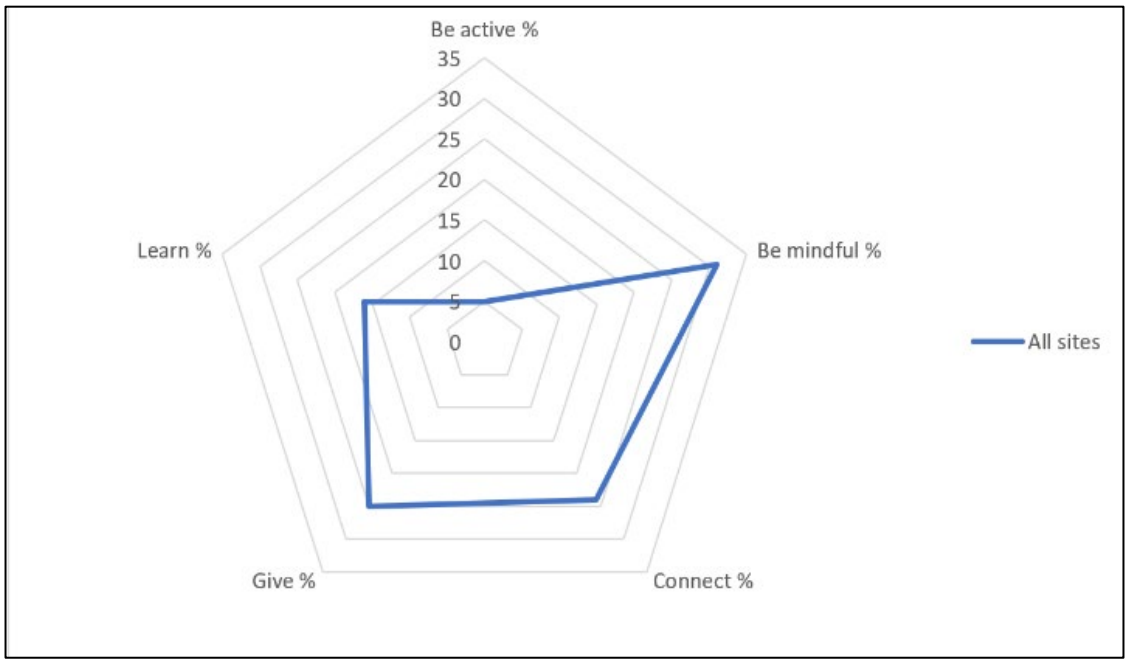


Figure 4.6 *The percentage of HARAW coded categories most strongly associated with each NEF wellbeing domain*

Coded categories from sites with different attributes were also mapped onto NEF wellbeing domains, and the spread of categories across different domains was calculated (Fig 4.6). This is by no means a precise science, but it offers another perspective on our data and potentially allows contextualisation with other studies applying these widely used NEF wellbeing measures. This (Fig 4.6) shows that the most common association of HARAW categories is with the 'be mindful' NEF domain, followed by 'give' and 'connect', with 'learn' a little less common and 'be active' least common. Differences between this overall pattern and the pattern in case studies with particular attributes may offer insights into the particular wellbeing impact of different sorts of projects.

4.3.1 Attribute 1 – Setting (rural compared with urban/suburban)

Attribute 1 focussed on the distinction between volunteering on heritage assets in rural settings/in open countryside and sites which were in urban and suburban location which were extensively built-up. The hypothesis we tested was that volunteering in rural Heritage at Risk sites was more beneficial to wellbeing compared to sites in urban or suburban settings.

We explored volunteering in rural HAR sites (n=6) versus urban (n=4) sites and how this was related to volunteers' wellbeing. According to our findings, while there was some support for this hypothesis, volunteering had wellbeing benefits for participants in either type of setting.

Volunteers participated in rural Heritage at Risk projects because they enjoyed an opportunity to be outdoors in the fresh air and active. In different rural settings

volunteers reported that they loved hill walking in the moors, taking in the national park and coastal regions, fantastic churches, beautiful villages or living in historic parts of England. Volunteers in rural areas loved the peace and quiet of the countryside, the wildlife and beautiful flowers, describing an easier life which even if more remote still offered access to culture.

Most volunteers on urban Heritage at Risk sites felt that the town or city was a good place to live, bring up a family and also good for walking the dog or taking exercise. Some did not like the way the local authorities ran the town and some urban areas getting more congested and crowded. Some deplored the presence of significant areas of deprivation and a reduced likelihood of a strong community group. Urban residents were described by volunteers as generally less interested in engaging in heritage events or arts exhibitions. Urban noise pollution was also considered a problem including neighbours' music or the sound of gardening equipment.

Rural volunteers revelled in working in perfect environments with great views even though getting to their HAR could be far more difficult compared to urban volunteers. Working in rural areas was physically hard for some volunteers, but difficult tasks such as climbing hills rarely detracted from enhancing wellbeing and some relished the challenges. Some rural sites were interesting to volunteers because of their unusual 'niche' character. A task such as clearing bracken from a rural site, although hard work, was a cathartic and joyful experience for volunteers who described feeling good about doing something useful for the local community. Urban volunteers also found their HAR experience joyful, enjoying sites being a hub in the community, while urban sites which were local or had good transport connections were more convenient to access. Making buildings accessible and welcoming tourists and the local public was also associated with wellbeing amongst urban volunteers.

Rural settings were not universally beneficial to wellbeing. Noise pollution was also viewed negatively by volunteers in rural settings, including dogs barking, day-trippers or noisy motorcycles. Some rural sites were positioned in popular areas where members of the public were likely to be walking, adversely affecting volunteering jobs such as cutting and clearing bracken. Travel was difficult for some rural volunteers who had to cover long distances to reach rural sites. Weather had a negative effect on some rural volunteers, including working in freezing conditions, having work cancelled because of hot weather or postponed for nesting birds or grouse shooting, whereas urban volunteers worked inside buildings protected and sheltered from the natural elements.

Meeting interesting people and talking with other volunteers and members of the public had positive wellbeing associations in volunteers in both rural and urban settings. Working picnics was associated with wellbeing in rural volunteers working outdoors. COVID-19 disrupted activities in both urban and rural sites, from

restoration of buildings outdoors to the opening of urban heritage sites, such as the local swimming baths.

Overall, the percentage of coded categories in each NEF wellbeing domains differed between rural and urban sites (Fig 4.7). Coded categories from rural sites were proportionately more inclined than urban sites to be associated with 'give' and 'be active' wellbeing domains, while categories from urban sites were more inclined to be associated with 'connect' and marginally more likely to be associated with 'learn' and be mindful wellbeing domains.

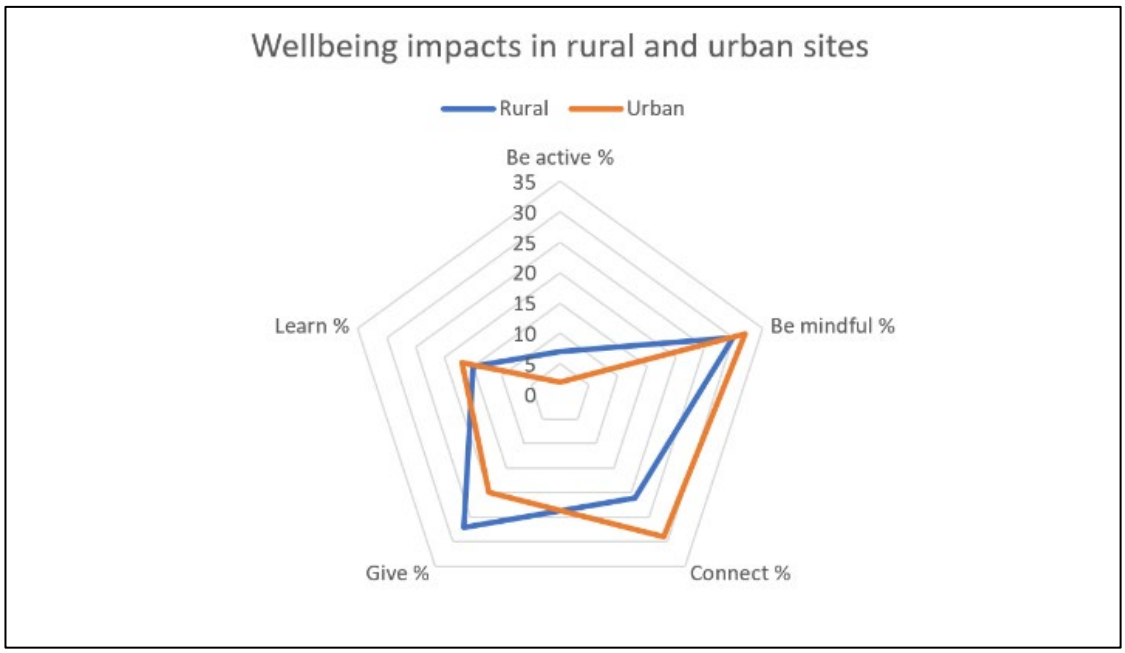


Figure 4.7 Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for sites that are rural (blue) and urban (orange).

4.3.2 Attribute 2 – Site condition (ruin sites compared with intact sites)

Attribute 2 focussed on the distinction between heritage assets which are (or could be) classified as ruins, comparing sites where substantial/vital elements of the original feature have been lost or the site is reduced to partial, ground level or below ground remains with little or no protection from the elements, with sites which are largely intact, upstanding and weatherproof, such as still-roofed historic buildings. Prior research has shown that historic buildings were ranked second of five types of asset identified as having a statistically significant positive impact on wellbeing when visited, compared with archaeological sites which ranked fifth.[102] The hypothesis we tested was whether volunteering in Heritage at Risk sites that were ruinous were more beneficial to wellbeing, compared to sites that were largely intact. We explored volunteering in HAR sites that have been reduced to

[102] Fujiwara, D, Cornwall, C and Dolan, P 2014 *Heritage and wellbeing*, 17.

fragmentary ground level remains or are ruinous (including most archaeological sites) (n= 6) versus sites that were upstanding and more-or-less intact (including most buildings) (n= 4) and how this was related to volunteer wellbeing. According to our findings, while there was some support for this hypothesis, volunteering had benefits for participants working on ruin sites and on those that were intact.

Volunteers enjoyed working on ruinous sites because they felt these sites required their attention and this drew them in. Volunteers believed that restoring or preserving these sites brought them back to life and allowed the public to learn more about their history while having fun at the same time, as often these sites were used for social events for the community. Volunteers also enjoyed learning how to take care of these sites and having a better understanding of what was required within a heritage context. They found satisfaction in seeing the tangible results of their work (such as reversing damage to scheduled monuments) and in feeling they were doing something useful that benefited the whole community. Volunteers also enjoyed doing something very different from that to which they were used and enjoyed the sense of anticipation derived from not knowing what they might uncover while clearing or digging in the sites and excitement of discovering what was beneath the ruins (or in what was now empty fields), as well as sharing this new-found knowledge with others in their community. Some found activities like cutting bracken “cathartic”, comparable to therapy.

Volunteers who worked on intact sites took pride in their work and felt that the community valued their work and understood the importance of restoring and preserving these sites, because without these projects these sites might not exist anymore. They found satisfaction in having the sites up and running, maintaining the buildings and finding new uses for them which would benefit the community, as well as in seeing people visiting them. Volunteers also enjoyed experiencing and using the sites themselves.

In contrast, some volunteers working on ruinous sites felt that they were faced with an endless task, since they knew the vegetation they removed would eventually come back or felt there were too many at-risk monuments to cope with and not enough people or money. Another frustration for one volunteer was preserving a site that they felt the public did not find interesting enough to visit.

Volunteers working in intact HAR sites also felt that some sites required constant care to maintain them, just like a garden, or were grieved when some parts of the sites were removed or were not restored for people to enjoy.

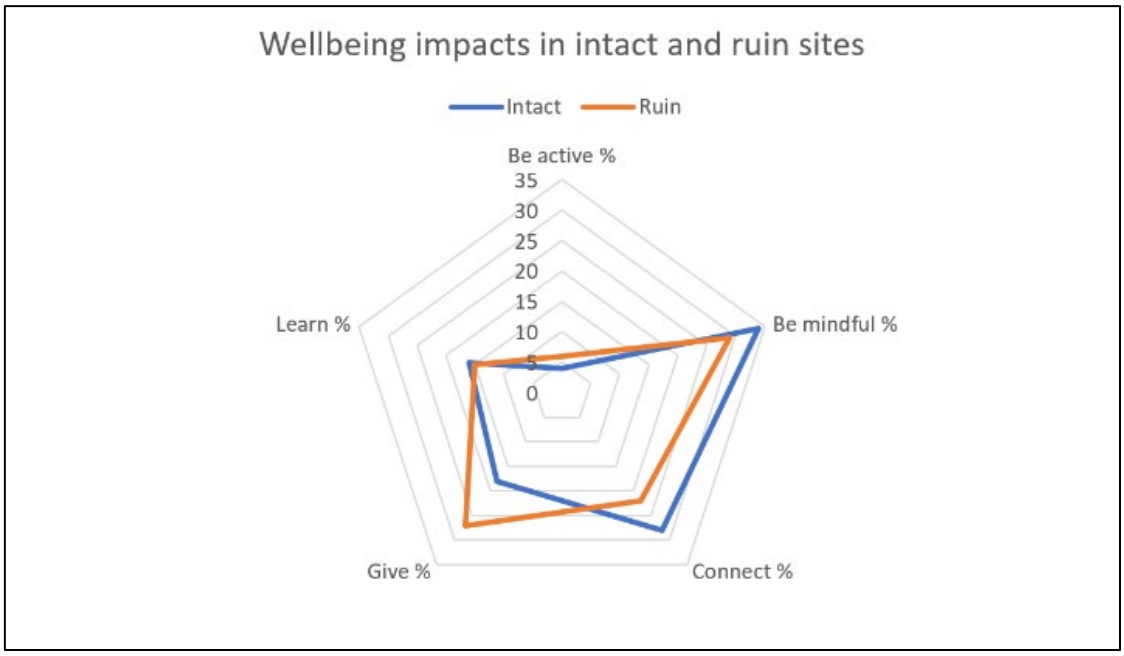


Figure 4.8 *Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for sites that are intact (blue) and ruin (orange).*

Overall, the percentage of coded categories in each NEF wellbeing domain differed between intact and ruin sites (Fig 4.8). Coded categories from intact sites were proportionately more inclined than ruin sites to be associated with 'connect' and 'be mindful' wellbeing domains. Ruin sites were a lot more inclined to be associated with 'give' wellbeing domains, and marginally so with 'be active' wellbeing.

4.3.3 Attribute 3 – Activity environment (outdoors compared with indoors)

Attribute 3 focussed on the distinction between volunteering activity which mostly took place indoors and that which mostly took place outdoors. The hypothesis we tested was whether outdoor volunteering in heritage was more beneficial to wellbeing, compared to indoor volunteering. We explored HAR sites where volunteering was mostly outdoors (n= 8) versus sites where activity was mostly indoors (n= 2) and how this was related to volunteer wellbeing. According to our findings, there was some support for this hypothesis, but volunteering indoors was also associated with wellbeing.

Outdoor HAR volunteering was beneficial to wellbeing in a range of ways. Volunteers enjoyed working across wide open spaces, in beautiful surroundings on sunny days, and in unique venues, such as memorial and church gardens, the moors and coastal regions. Wellbeing was increased outdoors as volunteers enjoyed the fresh air and were motivated by activities allowing them to walk and talk, climb hills, clear bracken, map out projects, kite flying, and excavate. In one outdoor project, participation made volunteers feel part of the National Park and expressed it as 'great' and 'exciting'. Being outdoors gave Heritage at Risk volunteers an

opportunity to try something different, socialise at working picnics and improve the local area.

Some aspects of outdoor volunteering projects were less beneficial to wellbeing. Some volunteers did not like entering property. Despite having permission to do so, they disliked feeling animosity and could be anxious about personal safety if activity such as grouse shooting or fire setting was taking place. Alternatively, owners supportive of Heritage at Risk, and keen to stabilise and consolidate remains, promoted wellbeing in outdoor volunteers as they felt supported and were being helped to reduce further deterioration of the site.

Reaching outdoor project sites could be demanding, involving lengthy car journeys, sharing transport, or walking long distances through uncleared pathways. Working in harsh weather conditions could be unpleasant, but volunteers indoors also sometimes complained about the cold. Additional indoor tasks associated with volunteering projects (even in primarily outdoor projects) included paperwork, computer work and bureaucracy. Outdoor volunteers were sometimes overwhelmed by the task and felt there was not enough funding to maintain sites. Outdoor volunteers who were retirees often needed younger volunteers to help with demanding tasks.

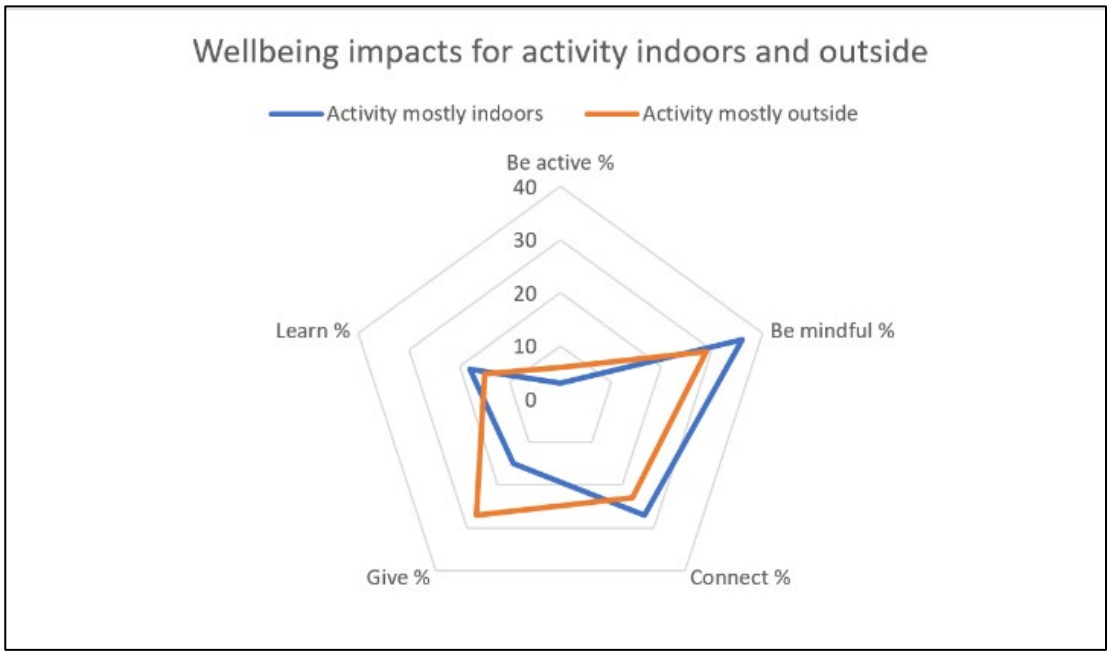


Figure 4.9 *Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for activities that are indoors (blue) and outdoors (orange).*

Indoor volunteering was also beneficial to wellbeing. Some activities, such as reception work or taking payments from customers, enhanced communication. Swimming was beneficial to wellbeing: volunteering at the local indoor baths motivated volunteers to use the leisure facilities. Manual jobs were associated with

some indoor activities, including cleaning, maintenance and restoration projects, whereas outdoor activities included repairing footpaths and burial mounds that required upkeep. Both were felt to enhance physical wellbeing.

Overall, the percentage of coded categories in each NEF wellbeing domain differed between indoor and outdoor sites (Fig 4.9). Coded categories from projects involving indoor activities were proportionately moderately more likely than outdoor activities to be associated with 'be mindful' and 'connect' wellbeing, and marginally more inclined to be associated with 'learn' wellbeing. Outdoor activities were a lot more inclined to be associated with 'give' wellbeing domains, and marginally so with 'be active' wellbeing.

4.3.4 Attribute 4: Activity impact on site (physical improvement compared with unchanged)

Attribute 4 focussed on the distinction between volunteering activity which improved the physical condition of the asset (such as removing vegetation or replacing mortar) with activity which left the physical condition of the asset unchanged, such as talking to visitors or managing finances. The hypothesis we tested was that volunteering which improves the physical condition of HAR sites is more beneficial to wellbeing, compared to other HAR volunteering. We explored volunteering in HAR sites where volunteers had improved the physical condition of the asset (n= 6) versus sites where the physical condition of the asset had not been improved (n= 4) and possible relationships to wellbeing. We found mixed results to support this hypothesis. According to our analysis, what was beneficial to volunteers was a sense of making a positive difference to the site and not improving its physical condition *per se*.

Volunteers working in HAR sites where they had been able to improve the physical condition of the site found it satisfying to be able to tackle some concerns they had about several monuments at risk and were motivated by the funding and support they received from Historic England to start restoring these sites. They felt it was important to preserve these significant sites for future generations and felt proud to be participating. Seeing the results of their work and receiving positive feedback was felt to be satisfying and made volunteers feel useful and happy to participate in these projects. Volunteers also found it satisfying and rewarding to be able to make positive changes, while at the same time communicate their work to the community, educate and involve them as well in their activities. They also felt they learned a lot while volunteering, especially about what some of the risks to such sites might be (such as badgers or mountain bikers), as well as gaining new skills, such as driving track barrows or cutting down trees.

Volunteers working on HAR sites where the physical condition of the asset was unchanged also felt they were making a positive difference and this feeling was beneficial to their wellbeing. Volunteers felt the transformation of the sites had been

beautiful, which couldn't have happened without the help of the project, and felt their contribution helped the public value this. Volunteers were thrilled to see the sites open to the public and to be able to show their community the work that had been done. They also spoke enthusiastically about ambitious plans for future renovations and restorations at the sites that would be of community benefit. The only negative aspect, as noted above, was that volunteers on asset-improvement projects felt that preserving some of the HAR sites was a never-ending task due to the number of monuments at risk and the lack of available money or funding.

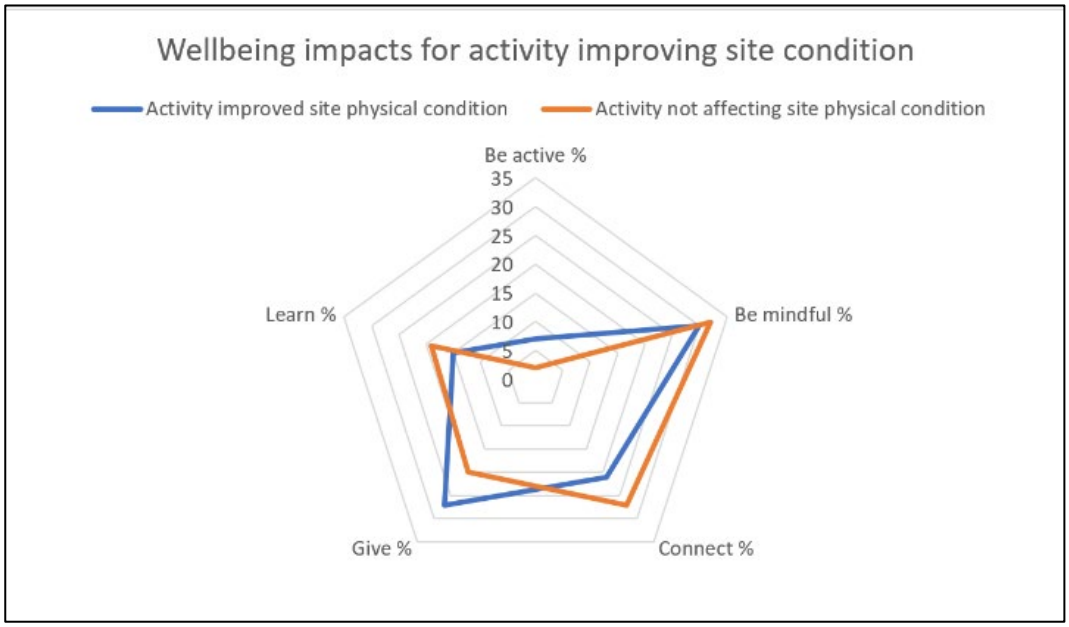


Figure 4.10 *Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for projects that improved the physical condition of the sites (blue) and those that did not affect site condition (orange).*

Overall, the percentage of coded categories in each NEF wellbeing domain differed between projects which did and did not affect the physical condition of the site (Fig 4.10). Coded categories from volunteer activities which improved site condition were proportionately a lot more inclined to be associated with 'give' and 'be active' wellbeing domains, while categories from activities not affecting site condition were a lot more inclined to be associated with 'connect' and moderately more likely to be associated with 'learn' and marginally more inclined to be associated with 'be mindful' wellbeing domains.

4.3.5 Attribute 5: Activity physicality level (comparing more and less physically demanding.

Attribute 5 focussed on the distinction between volunteer activity which was physically demanding and that which was not. The hypothesis we tested was that HAR volunteering which was physically demanding was more beneficial to

wellbeing, compared to less physically demanding HAR volunteering. Previous research has suggested that "*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*".[103] We explored HAR sites where volunteer activity was physically demanding (n= 5) versus sites where volunteer activity was less physically demanding (n= 5) and possible relationships to wellbeing. According to our findings, this hypothesis was largely supported in volunteers able to carry out physically demanding activities, although physical constraints (physical disability, inaccessible sites) were cited by others as sources of frustration. Carrying out less physically demanding activities was also associated with wellbeing.

Volunteers enjoyed working outdoors in the fresh air and doing physically demanding tasks, such as clearing bracken or repairing stone walls. They found working outdoors, mainly in the countryside, relaxing and enjoyed the scenery. They felt that working on these sites was often hard work, but this was offset by the positive benefits, like doing something useful and giving back to the community, as well as socialising and working together with other like-minded people. They felt their time spent volunteering was worthwhile and was good for both their mental and physical health. Volunteers also felt that working on these sites helped them widen their outlook on life and gain knowledge and new skills (e.g. lime mortaring). These volunteers also enjoyed working on tasks which were not physically demanding, such as doing photography or working on computers.

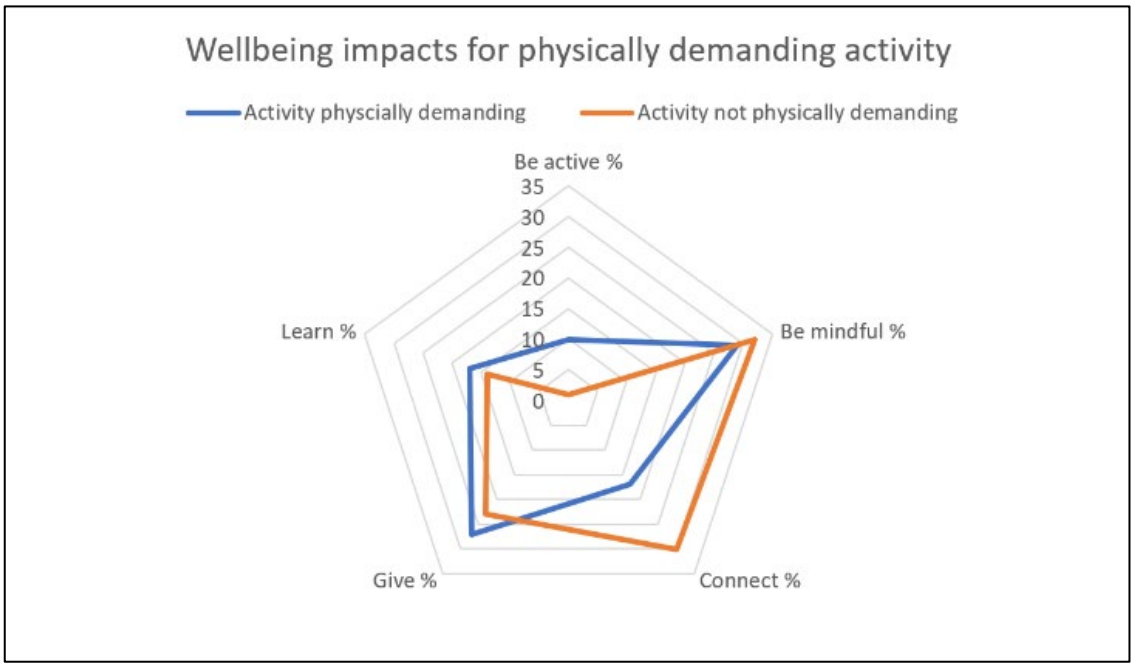


Figure 4.11 *Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for projects that are physically demanding (blue) and not physically demanding (orange).*

[103] Sayer, F 2015 'Can digging make you happy?' *Arts and Health* 7:3, 258.

Volunteers working on HAR sites that involved less physically demanding activities also found their work enjoyable and interesting. They especially enjoyed meeting new, interesting people; found volunteering challenging in a positive way and good for their intellect; and enjoyed being involved in cultural activities, such as doing a radio broadcast re-enactment about World War II, or any social activities and exhibitions where they could promote the site, share their enthusiasm and make it more accessible to the community. These volunteers also gained new skills, such as maintaining a website and social media for the HAR site or getting a life-saving qualification. Some volunteers working on largely non-physically demanding sites also carried out physically demanding activities, such as taking care of the site gardens, swimming as part of being volunteer lifeguards, mapping out ruins, having test pit digging sessions or regular organised walks. Volunteers found these activities exciting, interesting and beneficial for both their mental and physical health.

Some volunteers also mentioned the negative aspects of physically demanding activities which required hard manual work or involved a lot of walking across harsh terrain. This aspect was particularly difficult for some older volunteers or for those with health conditions. Other volunteers also discussed seasonality and the ability to work on certain areas only during specific months of the year to avoid bird nesting and other wildlife or even avoiding times when too many walkers were around. Weather conditions were another issue, with volunteers wanting to avoid extreme heat or having to work in the cold, for example. Some volunteers also mentioned safety concerns when having to handle equipment, such as chainsaws or petrol brush-cutters, which they tried to avoid doing. Those involved in desk-based activities also complained about the amount of paperwork and bureaucracy which went with being responsible for a listed building, for example, or funding.

Overall, the percentage of coded categories in each NEF wellbeing domain differed between case studies involving more and less physically demanding activities (Fig 4.11). A larger proportion of coded categories from physically demanding activities were associated with 'be active', 'learn' and 'give' wellbeing, while a larger proportion of categories those less physically active projects were associated with 'connect' and 'be mindful' domains.

4.3.6 Attribute 6: Activity management (autonomous compared with leader-managed)

Attribute 6 focussed on the distinction between volunteer activity which was planned, scheduled and managed by others and activity in which volunteers were mostly self-organising. The hypothesis we tested was that volunteering in Heritage at Risk sites where volunteer activity was autonomous and not directed by others was more beneficial to wellbeing, compared to sites where volunteer activity is directed by others. We explored HAR sites where volunteer activity was

autonomous (n= 3) versus sites where volunteer activity was directed by others (n= 7) and how this was related to volunteers' wellbeing. Previous studies in workers have suggested that autonomy in job roles is associated with greater wellbeing, and in heritage contexts analysis has suggested that *"The greatest level of impact was achieved when the professionals involved gave up power in favour of greater community control. In other words, the most positive outcomes were in areas where individuals and groups were given more responsibility"* [104] and "*The wellbeing benefits of heritage are amplified if participants are allowed the autonomy to guide their own learning*".[105] We found mixed results to support this hypothesis in HAR volunteers, with wellbeing associated with both autonomous and directed activities.

Some volunteers did find it beneficial to have control over their own time and activity. Managing their own project and telling their (sometimes older) team members what needed to be done was a new skill volunteers reported which gave them confidence and thus enhanced wellbeing. Other volunteers were happy to be told what activities to complete and to help others where and when needed or asked. Working for a respected leader or together with other team members (i.e. in a level relationship) also seemed to positively contribute to wellbeing.

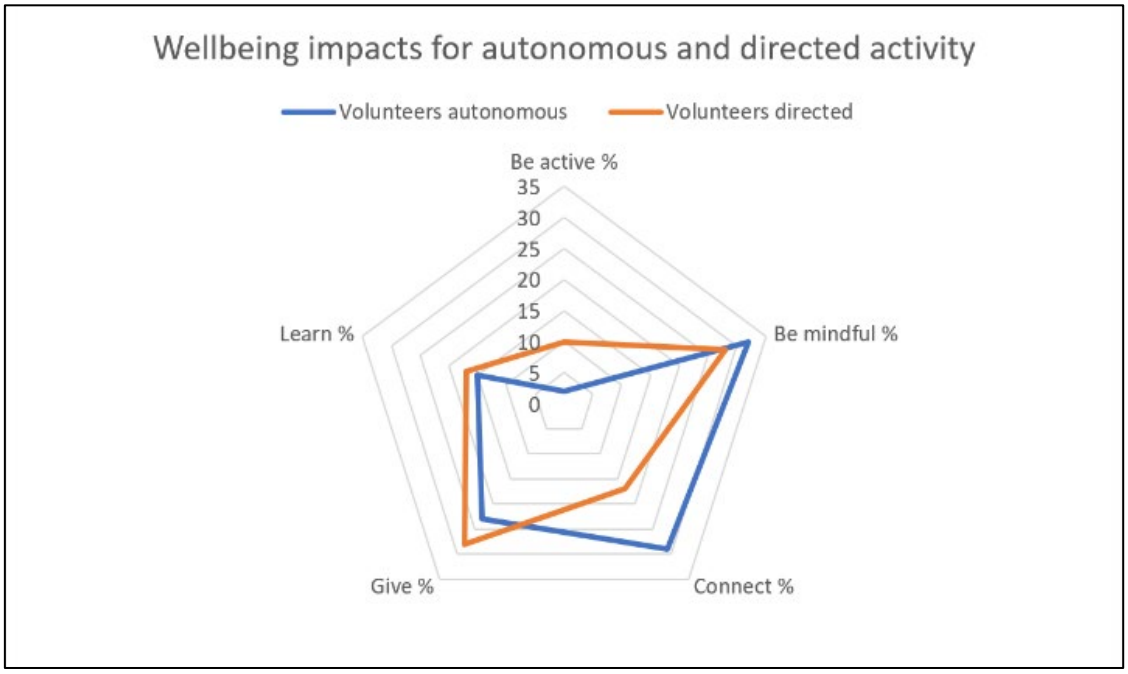


Figure 4.12 *Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for project where volunteers were autonomous (blue) or directed (orange).*

[104] Nevell, M 2013 'Archaeology for all: managing expectations and learning from the past for the future – the Dig Manchester community archaeology experience' in Dalglish, C (ed) *Archaeology, the public and the recent past*. Woodbridge: Boydell Press, 72.
[105] Price and Keynes 2020 *Heritage, health and wellbeing*, 12.

In contrast, some volunteers expressed frustration about leadership and the way projects were managed, for example when projects were running below capacity or relied on other volunteers for things to get done only to find that tasks were not being done by these volunteers; having frictions or communication problems with volunteers they managed or others who managed them; and having new, often senior, people changing the direction of volunteer activities or offering to help when this was not needed.

Overall, the percentage of coded categories in each NEF wellbeing domain for autonomous and directed activities (Fig 4.12) was notably different from the overall pattern. Coded categories from autonomous activities were proportionately a lot more inclined than directed activities to be associated with 'connect' wellbeing domains, and moderately more inclined to be correlated with 'be mindful' wellbeing domains. Categories from directed activities were a lot more inclined to be associated with 'be active' wellbeing, moderately more likely to be associated with 'give' and marginally more likely to be associated with 'learn'.

4.3.7 Attribute 7: Public engagement (comparing more and less publicly engaged outcomes)

Attribute 7 focussed on the distinction between outcomes which engaged local communities/other members of the public and those with which wider publics remained less connected. The hypothesis we tested was that volunteering which enables others to engage with Heritage at Risk sites was more beneficial to wellbeing, compared to other HAR volunteering. We explored HAR sites where wider publics were felt to be engaging with assets (n= 5) versus sites where this was not the case (n= 5) and how this was related to volunteers' wellbeing. Our findings strongly supported this hypothesis.

Volunteers felt satisfied having developed and created access to different types of Heritage at Risk sites, for example transforming ruined buildings into beautiful community hubs, including coffee shops, small museums and leisure centres. Volunteers felt that if they had not worked on Heritage at Risk projects, the sites would have remained closed. They enjoyed seeing people's excitement on seeing the work they had done and their appreciation of it. Volunteers felt excited by their success improving public engagement and felt positive about the need to recruit more volunteers as they created spaces filled with regular customers, tourists or non-paying visitors. Volunteers were enthusiastic about the ways in which repurposing sites for activities such as plays or concerts had brought new people into the site. Volunteers understood the importance and significance of what they had created, as otherwise local historical buildings would have been closed and monuments would have deteriorated. Volunteers also felt positive about having increased public access via social media, Facebook and Twitter, providing information about events, opening times and local history.

Volunteers working at one site improved engagement amongst female swimmers in a socially disadvantaged area by introducing single-gender sessions, raised windows for privacy and female lifeguards. Volunteers felt they had helped the local community by targeting groups that felt excluded. Volunteers felt that if the baths had not been accessible to local people, these people might not have travelled to another leisure facility and lost the chance to benefit.

Volunteers whose activity had provided signboards to enable the public to learn about historical sites felt they were increasing public access and provided far-reaching benefits for local people and visitors. Wellbeing benefits for the public included improved walks and new places to visit with children and dogs. Volunteers enjoyed telling passers-by about their activity and felt this taught them about the importance of their role and what it provided for the local community. Some volunteers were keen to extend further the capacity of wider publics to engage by providing facilities such as parking places.

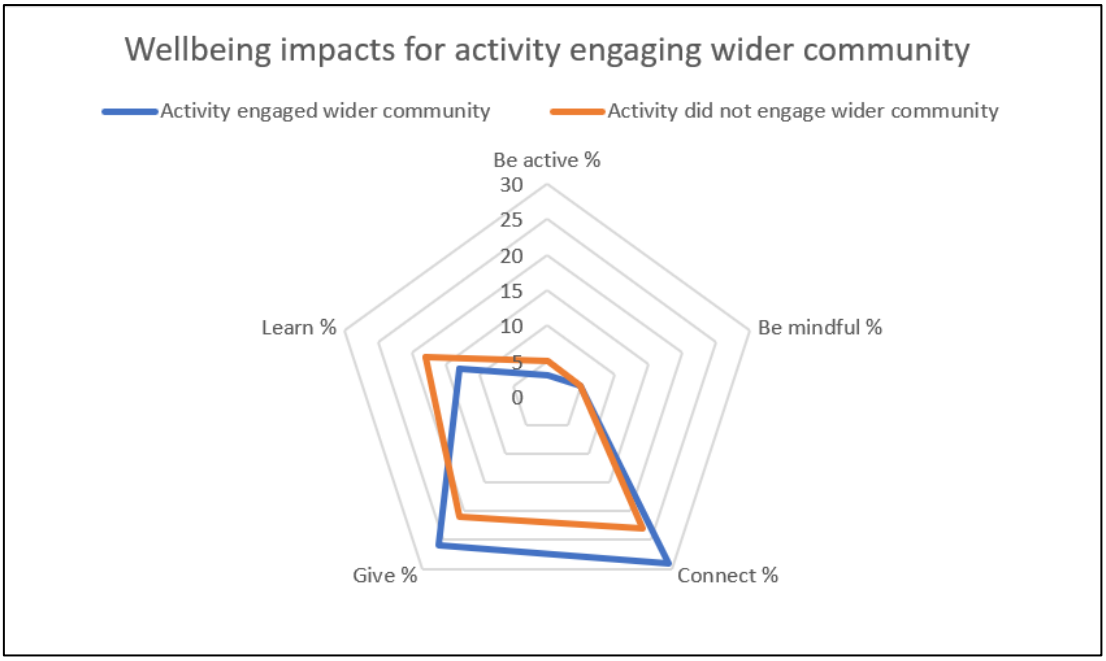


Figure 4.13 *Venn diagram showing the percentage of all coded responses mapped to each NEF wellbeing domain for projects that engaged wider publics (blue) and those that did not engage wider publics (orange).*

Conversely volunteers on projects where the local community were less engaged regretted that some members of the public did not understand the relevance of their work, were anxious or concerned about sites being damaged and sad that people were not sufficiently interested to volunteer. Volunteers nonetheless enjoyed being outside and felt gratified that they were doing something for others, with the focus of this more often associated with hopes for the future, whether related to

preserving the site for future generations, or gaining knowledge and ideas for future projects.

Overall, the percentage of coded categories in each NEF wellbeing domain differed between activities which did and did not engage the wider community (Fig 4.13). Activities which engaged wider communities were proportionately a lot more inclined to be associated with 'connect' and 'give domains. Categories from activities which did not engage with local communities were more associated with 'learn' and marginally so with 'be active'.

4.3.8 Summary – the impact of different project attributes on wellbeing

Pattern-matching coded categories with HAR intervention attributes shows that overall, the attributes which were most associated with wellbeing (in respect of positivity and recurrence) were sites which were rural or ruined, activities which made a difference, were outdoors and physically demanding, and outcomes which engaged members of the wider public. The strength of wellbeing association with rural ruin sites where the physical condition of the site was improved suggests the HAR opportunity of helping save/preserve a heritage asset under threat is a significant feature for both motivating and benefitting volunteers. However, the pattern matching also shows that wellbeing is associated with all types of site and activity, with all attributes showing some association with wellbeing. This reflects the overall tendency for volunteers to be very positive about their HAR experience.

Mapping HARAW categories onto NEF wellbeing domains suggests that overall the strongest and most frequent associations with wellbeing in volunteers are with mindfulness, connecting and giving. Pattern matching also gives some indication of the impact of specific project attributes on the type of wellbeing (Figs 4.6-4.13). 'Connect' wellbeing categories are more strongly correlated with volunteering on urban rather than rural sites, intact rather than ruin sites and (most markedly) on publicly engaged projects and in less physically activity activities. 'Give' wellbeing categories are more strongly correlated with volunteering on rural rather than urban sites, on ruin rather than intact sites, outdoor rather than indoor activity and on projects improving site condition, but are little affected by other attributes. 'Be active' categories are (as might be expected) more strongly correlated with volunteering on physically demanding projects and also with activities which are directed rather than autonomous (possibly due to the tendency of many of the latter to be desk-based), with the impact of rurality, site improvement and public engagement more muted. The proportion 'be mindful' and 'learn' categories seems to be little affected by any of the seven attributes.

These insights may offer pointers both to people (volunteers or health practitioners) looking to identify opportunities which offer particular 'steps' to wellbeing, and may also help people developing volunteer heritage projects identify areas in which their

wellbeing ‘offer’ is likely to be stronger or weaker, in order to adapt their plans and/or target their recruitment.

5. DISCUSSION

The following discussion summarises our exploration of the association between HAR volunteering and wellbeing, bringing together, theme by theme, our insights from analysis of qualitative interview data, quantitative online survey data and attribute pattern-matching, and contextualising these with reference to the widely used NEF/NHS wellbeing domains.[106] We also explored the wellbeing associations of heritage and at-risk status (the defining characteristics of the assets upon which HAR volunteering focuses) to try and elicit what they offer that is special or unique.

5.1 Confirming an association between HAR volunteering and wellbeing

The 35 interviews we conducted in 2020 with HAR volunteers ranged in length from 4,000-10,000 words, together constituting a substantial corpus of evidence with the total transcribed file documents extending to more than 180,000 words. Analysis of the interview data showed clearly that volunteering on HAR projects was associated with wellbeing in volunteers. We could thus answer in the affirmative the central question arising from Gradinarova and Monckton's 2019 survey[107] of staff commissioning and managing HAR projects, namely whether HAR projects were associated with volunteer wellbeing.

5.2 Understanding the association between HAR volunteering and wellbeing by contextualising HARAW theme insights with NEF/NHS wellbeing domains

Showing that HAR interventions intended primarily to improve the condition or use of at-risk heritage assets are associated with wellbeing in volunteers was an important achievement, as it offers a more holistic understanding of the public value of HAR projects. The further implication of this insight was that improved understanding of these wellbeing associations has the potential to increase capacity for both achieving and capturing wellbeing-related public benefit from HAR projects by helping HAR teams ensure the conditions associated with wellbeing are offered, and promoting these to potential volunteers.

While methods using post hoc interviews and surveys conducted after the experience under investigation (the approach used here) are not designed to establish *causal* relationships between HAR volunteer actions and wellbeing, or to elicit trends over time, grounded theory analysis and pattern matching coded interview data are methods well-suited to both identifying and understanding *associations* in the data between HAR volunteering and wellbeing.

[106] Aked et al 2008 *Five ways to wellbeing*.
[107] Gradinarova and Monckton 2019 *HAR and wellbeing survey report*.

Relating HARAW categories to NEF wellbeing domains was not entirely straightforward as the latter are wide-ranging with some areas of overlap, and some HARAW categories could plausibly be mapped onto more than one NEF domain. However, in the context of the HARAW research, matching each coded category to its closest NEF domain was useful because it helped contextualise the range of wellbeing associated with HAR volunteers, and observed patterns can potentially be compared with other volunteering, as these domains are widely used. This can help develop new measures for heritage volunteering which respond to its unique offer, and potentially allows people with specific wellbeing priorities to be matched more effectively to different HAR volunteering activities.

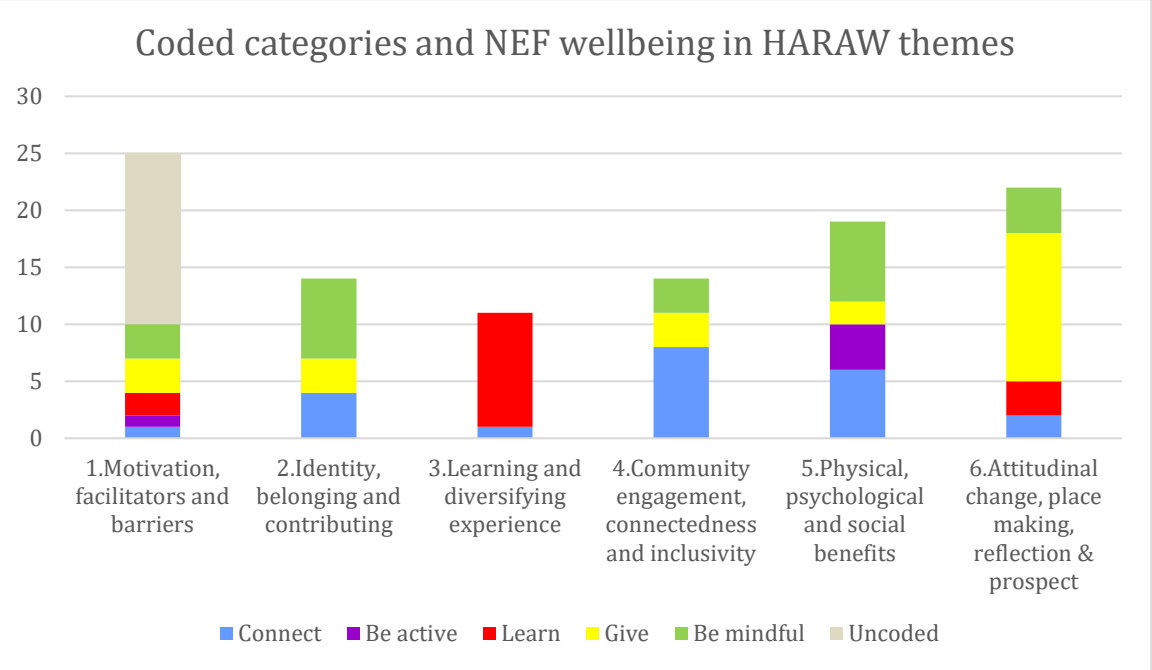


Figure 5.1 *HARAW Themes 1-6 showing the distribution of categories in each theme related to different NEF wellbeing domains*

Overall, mapping coded categories with NEF domains showed that the six HARAW themes are distinct from NEF wellbeing domains, with each theme having a distinctly different NEF profile (Fig 5.1). Mapping also showed that HAR volunteering was associated with wellbeing across all NEF domains.

Because they emerged from the coded interview data, we inferred these themes are important to HAR volunteering specifically. This report will now synthesise the wellbeing associations shown across all our analyses, theme by theme, bringing together summaries from each theme of insights from the interviews, NEF correlations, online survey data and attribute pattern matching.

5.2.1 Theme 1: Purpose (motivation, barriers and facilitators)

Theme 1 included categories related to volunteers' motivation (sub-theme 1.1) for volunteering as well as categories related to facilitators (sub-theme 1.2) and barriers (sub-theme 1.3) to volunteering on HAR sites. A one-word distillation of Theme 1 could be 'purpose'. Categories in sub-theme 1.1 ('Motivation') showed wellbeing was associated with aspirations to help (heritage or local communities) and in aspirations around personal interests (in the past) or connections (to family, place or heritage). Motivations around self-improvement including maintaining a healthy lifestyle were also frequently reported. Motivations were thus both altruistic and self-nurturing, associated with gaining something for yourself and giving something to others (although it could be argued that superficially altruistic motivations are rarely entirely disinterested if they deliver any sort of benefit such as self-satisfaction or enjoyment through feeling valued). Responses relating to place were more often associated with enjoyment than those relating to heritage, with the latter more often conveying a stronger sense of purpose or mission. Categories in the 'barriers' sub-theme were inclined to focus on obstacles as challenges to be overcome.

Mapping 'Motivation' categories (Table 5.1) onto NEF wellbeing domains[108] shows that motivations for volunteering on HAR projects spanned all five NEF domains, but that a larger number mapped onto 'give' and 'be mindful'. This corresponded to the pattern noted above that HAR volunteers tended to be motivated by both altruism and self-fulfilment.

HARAW coded category (Theme 1)	HARAW Sub- theme	NEF wellbeing domain
Have interest in history / heritage	1.1	Learn
Want to occupy time purposefully	1.1	Be mindful
Have personal/family connection with HAR site	1.1	Connect
Have attachment / connection to place/community	1.1	Be mindful
Desire to give to community	1.1	Give
Valuing history and heritage	1.1	Be mindful
Want to connect with nature/ countryside	1.1	Be active
Want to preserve heritage / save from threat	1.1	Give
Learn	1.1	Learn
Want to use existing skills / knowledge	1.1	Give

Table 5.1 Theme 1 coded categories showing motivation sub-themes and closest matching NEF wellbeing domain

[108] Theme 1 categories in sub-themes 1.2 (facilitators) and 1.3 (barriers) are not included in figure 5.1 as they relate to practical matters not attitudes.

The survey showed that 82% of respondents were motivated by a personal interest in the site, and 68% by desire to help the local area. Survey respondents were likely to be attached to the place where they volunteered and to the historical significance of the asset, with many respondents considering the characteristic which most strongly justified HAR intervention was its historic interest.

Pattern matching showed volunteers on all different types of site (rural and urban, ruin and intact) to be motivated by enjoying being in the place where they were volunteering and by feeling they were making a positive difference, whether or not sites were physically improved by volunteers' input.

That motivation emerged as a HARAW theme was significant because it suggested that identifying and responding to a sense of purpose was important for wellbeing in HAR volunteers. Most got involved not simply because the opportunity was there, but because it felt particularly right for them and/or because they really cared about the projects. HAR volunteers appreciated that volunteering on HAR projects provided a special opportunity, or an unusual one. Categories relating to heritage showed that motivation for HAR volunteering was often rooted in an interest in the past or and/or attachment to place. Several felt HAR volunteering was a quirky choice that others might not understand or empathise with, but volunteers felt positive about this.

We infer that HAR volunteering meets a need for a 'niche' opportunity for purposeful, altruistic self-fulfilment which simultaneously gives something back (helping heritage) and benefits volunteers by engaging their particular interests (history/archaeology) and their attachment to place. These insights from Theme 1 chimed with other studies around wellbeing and volunteering showing that linking action to people's individual beliefs and values, as well as appealing to their sense of community, can be particularly effective both for encouraging people to volunteer and for benefitting wellbeing.[109] If their values and beliefs encompass history, archaeology, heritage and/or place, people are particularly likely to benefit from HAR volunteering. This can help target potential volunteers, of all ages.

The elicitation of 'facilitators' and 'barriers' as sub-themes of Theme 1 usefully highlighted the conditions which favoured and discouraged volunteering on HAR projects. Ease of access and flexibility of opportunity encourage people to follow through on their initial interest in volunteering on HAR projects, while aggravation and lack of support – bureaucratic, personal or organisational – were barriers that could put people off. These insights can be incorporated into a logic model to help guide the delivery of future HAR interventions.

[109] Anderson, Z, Parnaby, J and Woodall, J 2020 *Community action and the environment*. Published online by the National Lottery Communities Fund https://www.tnlcommunityfund.org.uk/news/blog/2021-04-21/rebuilding-our-planet-post-pandemic-communities-and-the-climate-crisis.

In summary, the key associations with wellbeing identified in Theme 1 were that it enabled volunteers to nurture interests in heritage, to fulfil their desire to act altruistically and offered purposeful activity.

5.2.2 Theme 2: Being (identity, belonging and contributing).

Theme 2 included coded categories where positive expressions were associated with aspects of identity (sub-theme 2.1), belonging (sub-theme 2.2) and contributing (sub-theme 2.3) where these related to personhood and feeling. A one-word distillation of this theme could be 'being'. Analysis showed that wellbeing in HAR volunteers was associated with appreciation of, and attachment to, place and community; a sense of connection with history, heritage and the HAR site; and enjoyment and satisfaction from volunteering which fulfilled a need for self-expression.

HARAW coded category (Theme 2)	HARAW Sub-theme	NEF wellbeing domain
Volunteering is part of identity / self-expression	2.1	Be mindful
Belonging to several groups	2.1	Connect
Interest in family history	2.1	Connect
Interested in archaeology, history	2.1	Be mindful
Pride in area	2.2	Be mindful
Personal links to asset	2.2	Connect
Place attachment	2.2	Be mindful
Emotional attachment to heritage asset	2.2	Be mindful
Belonging	2.2	Be mindful
Beauty of space and place	2.2	Be mindful
Sharing heritage	2.3	Connect
Benefiting the community	2.3	Give
Helping HAR sites	2.3	Give
Contributing skills and knowledge	2.3	Give

Table 5.2 Theme 2 coded categories showing their sub-theme and closest matching NEF wellbeing domain

Mapping categories in this theme onto NEF wellbeing domains (Table 5.2) showed they tended to be associated most strongly with giving, connecting and being mindful, but with notable differences between the sub-themes. Positive affects in the 'identity' sub-theme tended to associate with self-expression or being able to be the person you feel you are through what you do. Affects in the 'belonging' sub-theme mostly mapped onto the NEF 'being mindful' domain, and nearly all related to place and place attachment. Affects in the 'contributing' sub-theme mostly related to the NEF 'give' domain, but this giving tended to be about giving not to individuals but to heritage assets, places or society more generally.

Survey data showed that many respondents expressed their identity through membership of a range of groups, and most respondents had lived in the area where they volunteered for a long time. Interviewees who had moved more recently reported the experience of volunteering had increased their attachment to heritage and/or place.

Pattern matching indicated that wellbeing was associated with volunteering on sites which were rural and those whose physical condition was improved, including through self-expression and being with like-minded people. Rural sites, ruin sites and intact sites were associated with place attachment, often associated with the perceived beauty of the asset or in personal associations with it (the latter more often a feature of urban sites). Theme 2 wellbeing which related to 'sharing heritage' was associated with activities with outcomes which engaged others.

That 'identity, belonging and contributing' emerged as a HARAW theme was significant because it showed how strongly wellbeing was associated in HAR volunteers with their feeling able to enjoy being who they are. We inferred that HAR volunteering benefits wellbeing by providing opportunities for people to focus on, and to nurture, their sense of self, their emotional attachments (to the past, ideas, interests, place or people) and to forge or strengthen such attachments in ways which people feel are true to themselves and the life they are leading.

In summary, the key associations with wellbeing identified in Theme 2 were that it enabled volunteers to express their identity, to strengthen their sense of belonging and to make a contribution they value.

5.2.3 Theme 3: Capacity (skills, knowledge and experience)

Theme 3 included coded categories where positive expressions were associated with gaining skills (sub-theme 3.1), knowledge (sub-theme 3.2) and experience (sub-theme 3.3). A one-word distillation of this theme could be 'Capacity'. Analysis showed that skills included a range of technical skills and heritage-related skills, but also personal 'soft' skills such as people management and teamwork. Although these were in some respects transactional (in that they may be useful for work or career), in general the positivity tended to focus around the more emotional benefits, including being able to appreciate other people better and enjoy their company. There was often a sense of wonder around the impact of gaining new experiences, with these sometimes appreciated more because they were unexpected. Of the three sub-themes, 'knowledge gain' tended to be most often specifically related to history, archaeology and heritage.

Mapping Theme 3 categories onto NEF wellbeing domains (Table 5.3) showed that 'learn' was most often the closest domain, although some categories in the 'experience' sub-theme featured elements of mindfulness as people focussed on their appreciation of the new experience they had gained.

Online survey data showed that 92% of respondents agreed (with 48% strongly agreeing) that they had learned a lot from their HAR volunteering (this was the highest scoring of all eight options for this question). Attribute matching showed that volunteering on sites which were ruinous, outdoors or offered the chance to improve the physical condition of the asset were slightly more strongly associated with learning, as did activity which offered a greater amount of autonomy.

HARAW coded category (theme 3)	HARAW Sub-theme	NEF wellbeing domain
Technical skills	3.1	Learn
Personal skills	3.1	Learn
Thinking skills	3.1	Learn
Life skills	3.1	Learn
Learning about history / archaeology	3.2	Learn
Learning about heritage management	3.2	Learn
Gain new experience	3.3	Learn
Experience different activities	3.3	Learn
Using experience in new ways	3.3	Learn
Team working	3.3	Connect

Table 5.3 Theme 3 coded categories showing their sub-theme and closest matching NEF wellbeing domain

That skills, knowledge and experience emerged so strongly as a theme from the HARAW analysis was significant because it showed learning to be a significant correlate of wellbeing in HAR volunteering. It is interesting to note in this context that 67% of survey respondents possessed at least one university degree. We inferred that learning was important to HAR volunteers and that HAR volunteering enhances wellbeing because it offered the chance to learn and to broaden and diversify knowledge and experience, often simply for pleasure rather than for any transactional benefit. With a substantial proportion of interviewees (and nearly all survey respondents) of late-career or retirement life stage, it was useful to see that learning remained an important source of wellbeing even when it might be socially rather than transactionally beneficial.

The key associations with wellbeing identified in Theme 3 were that it enabled volunteers to gain skills, expand knowledge and diversify experience.

5.2.4 Theme 4: Sharing (engagement, connectedness and inclusivity).

Theme 4 included coded categories where positive expressions related to aspects of community: engagement (sub-theme 4.1), connectedness (sub-theme 4.2) and inclusivity (sub-theme 4.3). A one-word distillation of this theme could be 'sharing'. Interviewees talked with passion about the different ways in which they and other people had engaged and connected, often exceeding their expectations and

sometimes leading to higher aspirations for the future (see Theme 6 below). Some responses showed considerable depth of emotional engagement. Responses relating to inclusivity were associated with positive responses, with respondents feeling both gratified by what they had achieved and determined to do more in the future.

Mapping Theme 4 categories onto NEF wellbeing domains (Table 5.4) showed them to correlate most strongly with giving, connecting and being mindful. 'Giving' was more commonly a feature of categories in the 'engagement' sub-theme, with 'connecting' more common in the 'connectedness' and 'inclusivity' sub-themes. In contrast with Theme 2, 'connecting' in Theme 4 tended to relate to people. Where connecting with heritage featured in Theme 4 categories, this tended to revolve around appreciating heritage, so mapped more closely onto the 'being mindful' NEF domain rather than 'connecting'.

In the online survey, 'connecting with people' scored highly in respondents' appreciation of what they had gained from HAR volunteering, with other people-related answers including 'leadership', 'teamwork' and 'communication' scoring second, third and fourth. 'Opportunity to work with others' was the third most common written-in response when asked what respondents enjoyed. When asked to select which positive impacts they had felt, 49% said the experience made them feel more connected to others (21.6% extremely so), although the number strongly agreeing they had made new friends was quite low. For survey respondents (predominantly from rural and outdoor projects), the wellbeing impact may derive more from strengthening relationships than developing new ones.

Attribute matching indicated that projects in urban locations, on intact sites and involving less physically demanding activities were more often associated with Theme 4 wellbeing categories.

HARAW coded category (Theme 4)	HARAW Sub-theme	NEF wellbeing domain
Community is engaging with asset	4.1	Give
Approaches to engaging with communities	4.1	Connect
Developing or expanding tourism	4.1	Give
Sharing experiences and benefits of volunteering	4.2	Give
Communicating across cultures	4.2	Connect
Connecting with heritage	4.2	Be mindful
Promoting the project locally	4.2	Connect
Connecting with others	4.2	Connect
Connecting local community to heritage	4.2	Be mindful
Being culturally inclusive	4.3	Connect
Being age inclusive	4.3	Connect
Being ability inclusive	4.3	Connect
Being gender inclusive	4.3	Connect
Communicating inclusive stories	4.3	Be mindful

Table 5.4 *Theme 4 coded categories showing their sub-theme and closest matching NEF wellbeing domain*

That community engagement, connectedness and inclusivity emerged so strongly as a theme from the HARAW analysis was significant because it showed that HAR projects are able to offer the wellbeing benefits which come from connecting with, across and between people, both in their own communities and in others, including by increasing diversity and inclusion. That this is associated with wellbeing in HAR volunteers echoed other research showing how closely wellbeing is associated with connecting with other people. '*Community wellbeing is about strong networks of relationships and support between people in a community, both in close relationships and friendships, and between neighbours and acquaintances*'.[110] This contradicts a 2010 survey which suggested volunteering had little effect on community connectedness.[111]

In summary, the key associations with wellbeing identified in Theme 4 were that it enabled volunteers to engage with others, make connections and be more inclusive.

5.2.5 Theme 5: Self-nurture (physical, psychological and social benefits).

Theme 5 included coded categories where positive expressions were associated with physical (sub-theme 5.1), psychological (sub-theme 5.2) and social (sub-theme 5.3) benefits that interviewees felt they had gained for themselves. A single distillation of this theme might be 'self-nurture'. Sentiments of enjoyment, satisfaction, pride, warmth, feeling uplifted, getting a buzz, feeling lovely and feeling good about yourself were widely expressed in all three sub-themes. When asked what had been negative about their HAR volunteering experience, most interviewees said they could think of nothing at all, or only points they considered to be trivial. Several responses expressed a sense of empathy for others, both in the present and the past, including in imaging what others' lives might have been like.

Mapping Theme 5 categories onto NEF wellbeing domains (Table 5.5) showed categories in sub-theme 5.1 (physical benefits) all mapped onto 'be active', and categories under sub-theme 5.3 (social benefits) all mapped onto 'connect'. Categories under sub-theme 5.2 (psychological benefits) mostly mapped onto 'be mindful' or 'give', with the latter tending to relate to satisfaction derived from the giving.

87% of online survey respondents reported feeling more physically fit (38.6% 'quite a bit or 'extremely' so); more than 90% felt g more connected to others (nearly 50% 'quite a bit or 'extremely' so); and 96% and 98% respectively felt enthusiastic and inspired (92% and 68% 'quite a bit or 'extremely' so), while hardly any respondents reported negative emotions.

[110] Pennington et al 2018 The impact of historic places and assets on community wellbeing, 7.

[111] Rosemberg et al suggested projects focus on "a specialist or niche subject that has appeal for volunteers that live far beyond the locality in which the project is based. The research clearly shows that HLF-funded projects are very good at enabling volunteers to meet new people – just that these new people are defined much more by a community of interest ('likeminded people') than by a geographically-bounded one." (2010, 2).

HARAW coded category (Theme 5)	HARAW Sub-theme	NEF wellbeing domain
Increased physical activity levels	5.1	Be active
Got fresh air	5.1	Be active
Maintained physical health	5.1	Be active
Healthy aging	5.1	Be active
Reduced loneliness	5.2	Connect
Improved mood	5.2	Be mindful
Increased place attachment	5.2	Be mindful
Emotional reactions/'buzz'	5.2	Be mindful
Refreshment of doing something new/different	5.2	Be mindful
Relaxed enjoyment of unpressured activity	5.2	Be mindful
Sense of achievement	5.2	Give
Feeling good about yourself	5.2	Be mindful
Feeling valued	5.2	Give
Few negatives	5.2	Be mindful
Increase in social interaction	5.3	Connect
Meeting people beyond normal social circles	5.3	Connect
Formed new friendships	5.3	Connect
Enjoyed good working relationships	5.3	Connect
Interacted across different generations	5.3	Connect

Table 5.5 Theme 5 coded categories showing their sub-theme and closest matching NEF wellbeing domain

Attribute mapping showed Theme 5 categories to be little affected by any of the hypothesised attributes, although indoor volunteering and activities which did not improve the physical condition of the asset were slightly less strongly associated with wellbeing in Theme 5. The fact that physical, psychological and social benefits emerged as a theme from the HARAW analysis is significant because it showed that benefiting themselves was important for wellbeing in HAR volunteers. We inferred that HAR volunteering enhances wellbeing by providing opportunities for people to build their physical, psychological and social resilience, which is not only beneficial per se but also makes people feel good because they know these benefits accrued are good for their health and wellbeing.

In summary, the key associations with wellbeing identified in Theme 5 were that it enabled volunteers to increase their physical activity levels and benefit psychologically and socially.

5.2.6 Theme 6: Self-actualisation (retrospect, reflection & prospect)

Theme 6 included coded categories relating to retrospect, reflection and prospect, in which interviewees' wellbeing-related responses related to looking back, considering achievements and/or thinking forwards. Theme 6 encompasses four sub-themes

(6.1 attitudinal change, 6.2 place making, 6.3 impact on volunteers and 6.4 prospects for the future). A single distillation of this theme might be 'self-actualisation' or 'self-fulfilment'. Categories in the 'attitudinal change' sub-theme, encompassing attitudes of volunteers and others, were characterised by expressions such as: appreciated, interesting, more aware, importance, lovely, proud, satisfaction and confidence. Expressions in the 'place making' sub-theme included expressions such as: didn't have that before, good impact, communities being involved, positive benefit, local area, local people, join, stimulates more interest, makes it accessible, heritage is important, for the future, appreciate our past. Expressions in the 'self-reflection' sub-theme included: made a difference, involved, revelation, still doing research, worthwhile, people-centred, well received, an absolute joy, great, loved, a pleasure, relaxing. Expressions in the 'Prospect' sub-theme focussed on aspirations for the future: the seed growing, open it up, just try, access and enthuse, as it goes forward, still going, bring about change, make a difference, the next step, get more people involved.

Mapping Theme 6 categories onto NEF wellbeing domains (Table 5.6) showed 'give' to be particularly strongly associated. However, categories in the 'prospect' sub-theme (anticipating what future volunteering might offer) also related to being mindful, because volunteers were enjoying the idea of giving, rather than actually doing so. Either way, the observation from this mapping was that Theme 6 categories highlighted the strong associations between wellbeing and giving, particularly in respect of outcomes which would be of benefit in the future, by changing attitudes or improving the condition, awareness and perceived value of heritage.

In the online survey, statements that HAR volunteering had 'made a difference to a heritage site' and 'given back to society' received some of the highest number of agree / strongly agree responses (90.2% and 92.2% respectively) from respondents, equalled only by learning (92%). The survey also provided further insights into the nature of these anticipated legacy benefits to heritage and place, which included helping people learn (selected by 72% of respondents) and enhancing the local area (68%). 61.1% of volunteers said they would volunteer again on a similar project in the future, with several interview respondents who said they would like to have a rest or a change before coming back. 96.2% of respondents said they would recommend volunteering on HAR projects to others.

Assets which were rural or ruinous were more associated with wellbeing related to Theme 6 categories than urban or intact assets, as were activities which improved the physical condition of the asset or outcomes with which members of the wide public engaged.

HARAW coded category (Theme 6)	HARAW Sub-theme	NEF wellbeing domain
Increased public appreciation of heritage sites	6.1	Give
Changed volunteer perceptions of asset value	6.1	Give
Changed people's awareness of risk to heritage sites	6.1	Give
Changed volunteers' own perceptions about others	6.1	Connect
Changed volunteers' self-perceptions	6.1	Be mindful
Increased group self-esteem	6.1	Learn
Stopped/reversed damage/threat to site	6.2	Give
Contributed to community	6.2	Give
Connected different communities	6.2	Connect
Increased visibility of at-risk sites	6.2	Give
Empowered communities	6.2	Give
Widened reach of heritage	6.2	Be mindful
Helped preserve sites for future generations	6.2	Give
Volunteers learned about history / archaeology	6.3	Learn
Volunteers learned more than they had expected	6.3	Learn
Volunteers feeling valued as part of a team	6.3	Give
Feeling valued for making a difference locally	6.3	Give
Volunteers had an enjoyable experience	6.3	Be mindful
Aiming to inspire others to volunteer	6.4	Be mindful
Spreading enthusiasm for heritage	6.4	Give
Happy to volunteer again	6.4	Give
Anticipating subsequent projects	6.4	Give

Table 5.6 Theme 6 coded categories showing their sub-theme and closest matching NEF wellbeing domain

That retrospect and prospect emerged as a theme from the HARAW analysis is significant because it showed wellbeing in HAR volunteers to be associated with making a 'bigger picture' contribution to society, place and heritage in ways which were meaningful, authentic, of value for others and (particularly importantly for HAR volunteers), and left an enduring legacy. Categories expressing changed attitudes, in volunteers and in others, indicated the importance for wellbeing of achieving some sort of transformation. A sense of place attachment was associated with wellbeing in volunteers. In many responses, a sense of continuity (connection between past, present and future) was associated with wellbeing in HAR volunteers. Our inference was that HAR volunteering was associated with wellbeing because it provided opportunities for volunteers to create a legacy and anchor themselves in time and space in ways which volunteers value (and/or feel are valued by others), and which they may be able to revisit or extend in the future.

In summary, the key associations with wellbeing identified in Theme 6 were that it supported self-fulfilment in volunteers who could change attitudes/behaviour, support placemaking, engage in self-reflection and explore their aspirations.

5.3 Reasons for exploring the associations of 'heritage' and 'at-risk' with volunteer wellbeing

As noted above (section 2.4), one area of study within the relationship between heritage and wellbeing which is still not well understood is whether heritage offers unique benefits that other forms of volunteering do not. The belief that it might do so is based in part on recognition of the unique perspectives offered by temporally inflected subjects like heritage. One of these is **change over time**, as temporally inflected subjects present opportunities to see that things can and do change and raising awareness of the difference that action over time can make. Temporally inflected subjects also encourage thinking about **cause and effect,** exploring those most difficult questions that start with 'why?' and improving understanding of how things work. Temporally inflected subjects encourage thinking about **similarity and difference** by engaging with lives lived in different times. Temporally inflected subjects encourage thinking about **values and responsibility** by informing views about how things from the past should be treated in the present and handed down to the future.

As noted several times in this report, identifying a *causal* relationship between heritage volunteering and wellbeing was not an aim of qualitative, post hoc analyses of the sort carried out for the HARAW research as they did not include pre and post surveys or control groups. However, HARAW's mixed methods approach was well-suited to identifying *associations* between HAR volunteering and wellbeing and analysis could identify those which would not have presented in the absence of a heritage focus. HAR projects offer two unusual opportunities: (1) to connect with *heritage* and (2) to mitigate *threat*: this report will now look at the wellbeing associations of each of these in turn.

5.4 Heritage volunteering: the distinctive wellbeing associations

In the HARAW study, a large number of coded categories were explicitly associated with tangible cultural heritage, and many more implicitly so. This was the case across all HARAW themes, but we felt that theme-by-theme analysis could add nuance to our understanding of the heritage 'USP' (unique selling point) in relation to wellbeing. This was important because as noted above (section 2.4) it remains a vexed question whether (and if so how) heritage is associated with wellbeing in ways which other volunteering is not.

5.4.1 Heritage in Theme 1 (Purpose)

Heritage featured strongly in *motivations* to volunteer, with nearly all coded categories in sub-theme 1.1 referencing heritage either explicitly or implicitly. Another frequent reference was to place, and in several of these the importance of place was because of its associated cultural heritage (in most others the attachment

was to natural heritage). As noted above (section 5.1.1), Theme 1 showed an association between wellbeing and 'niche' opportunities for volunteers to pursue and nurture heritage-related interests, particularly as alternatives to boredom in retirement. There was enthusiasm for the 'special' character of the opportunities, the unique access they could offer. We could infer that for people with interests in history and archaeology, wellbeing would be less strongly associated with their volunteering had it not been related to heritage. However, we also observed that heritage was associated with motivation in some volunteers without a prior interest in heritage, such as those whose primary interest was in performing arts or the natural environment.

5.3.2 Heritage in Theme 2 (Being)

In Theme 2 heritage was strongly associated with *identity*- and *belonging*-related wellbeing, articulated through both personal and family connections, and through heritage interests being part of what made people who they are. In people whose identity and belonging were rooted in their attachment to heritage, we could infer that other forms of volunteering would not have offered the same association with wellbeing. In volunteers in whom identity- or belonging-related wellbeing was based in place attachment or public-spiritedness rather than heritage interest, we inferred other volunteering could have offered similar benefits. However we observed that place attachment was itself often grounded in history/heritage, such as the discovery of Australian Spanish Flu victims in a Wiltshire rural graveyard or in aesthetic enjoyment of Victorian stained glass windows. Many volunteers hoped that heritage volunteering would help give somewhere they love a special value by preserving its important, unique and irreplaceable heritage.

5.4.3 Heritage in Theme 3 (Capacity)

Many Theme 3 wellbeing associations rooted in gaining new *skills* were specifically associated with heritage, such as learning archaeological excavation techniques or discovering the historical background to sites. Some could not have been achieved in a non-heritage context, such as learning new ways of putting on performances in historic buildings. New *experiences* in a heritage-related context were associated with satisfaction at achieving difficult challenges of interacting in the present with something from a previous time period, requiring more ingenuity, creative thinking or empathy than a 'new build' project. These wellbeing associations could not have been made through other volunteering. Conversely, other transferable skills such as sound engineering, lifesaving or team working could have been gained from non-heritage-related volunteering.

5.4.4 Heritage in Theme 4 (Sharing)

In Theme 4, heritage was associated with categories relating to community engagement, connectedness and inclusivity. Engagement was shown by pattern

matching to have a particularly strong association with wellbeing, and engagement in HAR projects was often associated with sharing and evangelising historic character or narratives. Happiness and satisfaction were associated with rendering sites more visible (and thus more impressive) or through sharing little-known 'guild' knowledge about sites (making them more meaningful) and enjoying the impact of these revelations on others. Volunteers who enjoyed connecting people to a place's past felt that this enriched people and communities because it (re-)connected them with something that had always been a feature of the place but had previously been overlooked. For many, the historical roots of a place were felt to give it an extra dimension, a special story, and volunteers enjoyed being able to share this new and/or privileged narrative with others such as visitors to the site. Enthusiasm for benefitting places by increasing visitor numbers was intrinsically rooted in historic character and/or narratives.

For some volunteers, wellbeing was associated with a sense that heritage volunteering could atone for past wrongs, such as correcting past narratives which under-represented the role of people from the Commonwealth in British wars. This sense of moral purpose diachronically transcending time extended to contemporary inclusivity of ethnic or cultural minorities, such as by ensuring the Chinese community in Liverpool were involved in activities in Anfield Cemetery. The above Theme 4 associations with wellbeing could not have been achieved in non-heritage volunteering, in contrast with categories relating to contemporary interpersonal connectedness, which could have been achieved through non-heritage-related volunteering.

5.4.5 Heritage in Theme 5 (Self-nurture)

The specific heritage context of HAR volunteering was less strongly associated with wellbeing in Theme 5 wellbeing, encompassing physical, psychological and social benefits directly to volunteers. The *physical* benefits identified by volunteers essentially all related to increasing activity levels which, although they were enabled by the HAR project, could as easily have been achieved through other sorts of volunteering (or, indeed, through activity not involving volunteering). Positive *psychological* impacts around enjoying relaxation and achievement were likewise enabled by the HAR project but could have been be achieved through other sorts of volunteering. Likewise, many *social* benefits identified by HAR volunteers would also be achievable in non-heritage volunteering.

In contrast, however, there was an association between heritage and aspects of Theme 5 wellbeing related to enjoying oneself, getting a 'buzz' and extending social networks intergenerationally. Likewise, wellbeing associations related to improved mood and strengthened place attachment were more strongly associated with the heritage of the site, as these relied on feelings about the site based on its historic character or narratives.

5.4.6 Heritage in Theme 6 (Self-actualisation)

Heritage was generally strongly associated with Theme 6 wellbeing categories, particularly in relation to achieving change, feeling valued or delivering a legacy for the future. Satisfaction, gratification (and even surprise) in changing attitudes (in volunteers and others) were strongly associated with the historic character of the site, and the feeling that people's lives were enriched by being able to appreciate sites in a more historically informed way. Aspects of wellbeing associated with place making and place attachment were strongly rooted in heritage, such as turning a historic site into a visitor asset or giving a community something to feel proud about. Wellbeing associations relying on specialness, uniqueness and authenticity were also rooted in heritage. In self-reflection categories, wellbeing associated with acquiring new knowledge was entirely related to aspects of history, archaeology or heritage. Appreciating feeling valued was also strongly associated with heritage, with volunteers feeling the value of their contribution was derived from the site's historical value. The joy of discovery was strongly associated with heritage, as was the excitement of not knowing what one might be going to see/find because the site has been lost or obscured. This contributed to hedonic wellbeing (focussed on pleasure).[112] The sense that volunteers had learned more than they expected (as with other learning-related wellbeing in Theme 3), was strongly associated with heritage, as was wellbeing related to aspirations for the future.

Heritage suffused positive feelings about the legacy value of projects, particularly when associated with making a difference that would endure for future generations. We could infer that heritage benefitted wellbeing not only by fulfilling a desire to give and be public spirited, but also by increasing volunteers' sense of 'continuity' by connecting them with past, present and future. We inferred that HAR projects, by bringing volunteers into direct, tangible contact with the past, increased volunteers' capacity to empathise with past lives and even experience the past vicariously in ways which might create similar wellbeing associations to evoking nostalgic memories and handling historic objects.

5.4.7 Inferences: the association between heritage volunteering and wellbeing

The above analysis shows wellbeing in HAR volunteers was associated with heritage in ways that allow us to infer that it would not have occurred in other types of volunteering. This could also tell us something about *why* heritage *specifically* has a positive association with wellbeing. We identified the following key factors:

Temporality: Heritage volunteering fulfilled a desire for 'niche' opportunities relating to people's particular interests in history, archaeology and the past, whether these were personal, intellectual or both. This was important in the enjoyment people associated with their volunteering, contributing to hedonic wellbeing,[113] and

[112] Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology, 52,* 141–166.

[113] Ryan & Deci (2001).

chimes with social prescribing practice which highlights the importance of choosing activities which suit individual interests.[114]

Discovery: Because heritage assets from the past are authentic, finite and cannot be made or grown, connecting with them involved discovery and interpretation **using special knowledge, experience, empathy and imagination.** Excitement at discovery contributed to hedonic wellbeing. Improved mood and strengthened place attachment were rooted in finding, recognising, on-boarding and sharing the unique and irreplaceable historic character of the asset and its associated time-deep narratives, also offering **mindfulness.**

Authenticity: Because heritage offers **tangible, physical connections between people, place and the past**, volunteering strengthened identity, connectedness, empathy and purposefulness (whether or not volunteers' primary motivations for volunteering included a prior interest in heritage) because people were **developing, sharing and reinforcing mutual connections and values** about the importance of heritage for each other, the place and its communities. This increased place attachment and helped people feel grounded.

Continuity: Volunteering in heritage contexts offers the chance to create a legacy **linking past to present to future** which positively impacted volunteers' sense of making a contribution, of self-efficacy, and of continuity. These offered **connectedness, fulfilment and reassurance,**[115] similar to the wellbeing associations of nostalgia,[116] which have been associated with healthier and more optimistic aging, reduced loneliness, boredom and anxiety, and increased tolerance of strangers and outsiders[117].

5.5 'At-risk' volunteering: the distinctive wellbeing associations

The at-risk status of the sites was explicitly associated with wellbeing in a number of coded HARAW categories, and implicitly so in others. Theme-by-theme analysis refined our understanding of the association between at-risk site status and wellbeing in HAR volunteers.

5.5.1 At-risk status in Theme 1 (Purpose)

The threatened status of HAR sites was strongly associated with motivation in HAR volunteers, with many coded categories associated with awareness that the site needed 'help'. Asset jeopardy underpinned wellbeing associated with purposefulness, anticipated legacy, a desire to give to the community, valuing

[114] Roberts, L, Waddell, H and Birch, H 2020 *Social prescribing and the potential of Historic England's local delivery*. London: Historic England, 3.
[115] Sedikides, C, Wildschut, T, Cheung, W Y, Hepper, E G, Vail, K, Brackstone, K, Routledge, C, Arndt, J, Zhou, X and Vingerh, J H 2016 'Nostalgia fosters self-continuity: uncovering the mechanism (social connectedness) and consequence (eudaimonic well-being)', *Emotion* 16(4), 524-39.
[116] Sedikides et al 2016 'Nostalgia fosters self-continuity'.
[117] https://www.southampton.ac.uk/nostalgia/.

history/heritage and wanting to preserve heritage. In a more negative way, potentially detracting from wellbeing, was anxiety about ongoing threats such as future maintenance needs or regret when need was perceived to have been unmet, such as when there were too few volunteers or insufficient resources. However, in some cases these heritage-rooted problems were viewed positively as challenges to be met and thus associated with wellbeing. Some volunteers' motivations were associated with the needs of the local community rather than the heritage asset, and while these wellbeing associations were enabled by at-risk projects, they could potentially have been achieved through other forms of volunteering.

5.5.2 At-risk status in Theme 2 (Being)

The association of at-risk monument condition with wellbeing was observed in many Theme 2 categories. This was the case for volunteers whose sense of identity included public spiritedness and implicitly in those whose place attachment derived from an emotional connection such as a desire to acknowledge a past achievement or sacrifice, or to atone for wrongs such as neglect or misrepresentation of the site's heritage in recent times or injustices in its historic past. Site vulnerabilities could also be a source of sadness, which (counterintuitively) could be associated with wellbeing. Regret over past loss could be characterised as a nostalgic or elegiac wistfulness which may be associated with wellbeing by increasing empathy and connectedness, or increasing appreciation of the value of elements that *have* been preserved, such as the landscape setting of a prehistoric burial mound.

5.5.3 At-risk status in Theme 3 (Capacity)

At-risk status was rarely associated with wellbeing categories in Theme 3, other than some knowledge gain around improved understanding of the threats that sites face. Some skills have been gained through preventing and reversing damage to sites, but there was rarely a connection in volunteers' comments to the at-risk status of the site on which they were volunteering.

5.5.4 At-risk status in Theme 4 (Sharing)

There was a strong relationship between wellbeing and at-risk status in Theme 4, especially around community engagement. This was associated with excitement at new opportunities the saved/repurposed sites offer, with a strong sense of reveal, discovery, satisfaction and pride in having created something good from an unpromising starting point. In some cases, the positive impact of saving the site appeared increased by being an economic stimulus for tourism. The impact of being able to connect people to their heritage in new ways was noted when the asset was previously inaccessible, invisible or poorly presented. Wellbeing associated with inclusivity was based in some cases in the feeling that new people had been engaged or that volunteers have themselves come on a journey in which their understanding of a site's history had been transformed, like the site itself. The awareness that the

site was unique because it was created in an era which was by then in the past, was associated with wellbeing in ways which would not have been offered by other forms of volunteering.

5.5.5 At-risk status in Theme 5 (Self-nurture)

Some Theme 5 associations between wellbeing and physical benefits were rooted in the at-risk status of HAR volunteering, such as when hard physical work (e.g. packing chalk into a hillside carving or removing modern walkers' cairns from Bronze Age burial mounds), was seen as worthwhile because it was helping save a site in danger. There was an association between place/site attachment, temporal mindfulness and intergenerational connectedness where volunteers felt their mitigatory interaction with the site had brought them closer to other people's lives. Mitigating the threat to the site was associated with volunteers' self-esteem and feeling good in themselves or valued for their contribution.

Overall, however, the association between wellbeing and at-risk condition was less strong for Theme 5 categories than for some other themes, which may be due to Theme 5 wellbeing categories being primarily associated with person-focussed benefits.

5.5.6 At-risk status in Theme 6 (Self-actualisation)

The association between at-risk condition and wellbeing was strong in Theme 6 categories related to changing attitudes towards heritage. This included surprise at learning the range of the risks that assets can be exposed to and also in raised awareness of the value of heritage assets, as if people were appreciating something more when it had seemed likely to become lost to them. The at-risk condition of sites also implicitly underpinned wellbeing in which confidence (within individuals and groups) had been increased by having achieved something difficult and worthwhile. Most categories related to placemaking referenced the previously threatened condition of the asset, including those related to stopping damage, saving a site for the community and/or the future, increasing site visibility and in inspiring and empowering communities to look after their heritage. Similarly, at-risk site condition was associated with positive feelings about making a difference. In both positivity and frequency, volunteers' sense that they had saved for the future something from the past that was under threat in the present is strongly associated with wellbeing. Aspirations for the future were also associated with making a difference, again seen as most significant when the jeopardy to the site had been more strongly perceived.

Implicit in several Theme 6 categories was the value placed on having ensured that a link with the past that was under threat of being lost or broken in the present had been saved or mended for the future. The value of the legacy was greater when the threat had been most clearly perceived. The at-risk status was particularly

important for wellbeing because volunteers were aware that a heritage asset once lost, can never be replaced unlike some natural or environmental assets.

5.5.7 Inferences: the association between at-risk volunteering and wellbeing

The above analysis showed wellbeing to be associated with at-risk status in contexts that suggested it would not have occurred with other types of volunteering, but also that there were some negative associations, particularly around lack of support and anxiety for the future. Both positive and negative associations told us something about *why* mitigating risk *specifically* has a positive association with wellbeing. We identified the following key factors:

Rescuing: At-risk status had a strong association with wellbeing where there was awareness that an asset was/had been in danger and volunteering had reduced that danger. The more severe or existential the threat, the stronger the positivity. This was associated with wellbeing related to being needed, giving, feeling valued and fulfilling purpose. A sense of 'triumph in the face of adversity' was associated with satisfaction, pride and connectedness to others involved, sometime a sense of fellowship and even heroism. Awareness that heritage assets, being from the past, were not replaceable, added to the sense of achievement in saving something that would otherwise have been lost forever. This wellbeing would not be possible from other sorts of volunteering.

Nostalgia: At-risk status was associated with wellbeing related to nostalgic affection or longing for the past where volunteers had connected with something from the past. In some cases, this was associated with a sense of good fortune that volunteers were placed to take up a 'one time only' chance to act. There was a pleasure in connecting with the past even when this remained remote but connected by a shared place. Wellbeing was related to mindfulness, empathy, self-efficacy and fit to personal interests. A temporal (past-present-future) focus is important to people's sense of continuity, and the sense of preserving or remaking such links not only increased continuity-related wellbeing directly to volunteers, but also conferred vicarious wellbeing through feeling they had helped preserve this continuity for the benefit of others. This would be difficult to achieve in other forms of volunteering.

Transformation: At-risk status was associated with wellbeing around a sense that something has been transformed – in or about the asset, or in people, place or communities. This was important to volunteers, both in anticipation and in reflection, and was also associated with feelings of surprise and delight that unexpected changes had occurred, such as in knowledge or attitudes, in volunteers or in others. At-risk condition was associated with positive feelings that past wrongs could be atoned, at least by acknowledgement, and that it is possible to make a difference to some aspects of the past even when it might have seemed too distant or too late. This is an empowering message, which was associated with positivity. Wellbeing in HAR volunteers was associated with place attachment when

volunteers saw places through newly heritage-tinted lenses, even in people without a prior heritage interest, such as where the challenge of running cultural activities in a ruined church was associated with increased appreciation of the value of heritage.

Legacy: At-risk volunteering was associated with volunteers feeling they had created something for others and for the future, such as enabling a historic building to be used in new ways that would sustain it. This was associated with wellbeing related to giving, self-esteem, self-actualisation, feeling valued and achieving something meaningful. Place attachment was associated with feeling that volunteering had created new resources (knowledge, stories, attractions) that added value to that place, for volunteers and for others. This echoed previous identification of 'being part of something lasting' as distinctive feature of HLF volunteers' descriptions of their experience when compared with Oxfam volunteers.[118] The HARAW analysis indicated it was the opportunity to make a difference – whether through improving site condition or engaging wider publics with the site – which was one of the most important attributes in the association of HAR volunteering with wellbeing. Wellbeing from increased self-confidence and self-efficacy was associated with HAR volunteers in whom the achievement of one positive outcome encouraged them to try more, such as by developing a parking area to allow a newly reinstated hill figure to be presented to visitors. This was also associated with wellbeing from aspiration, purposefulness and future-focussed thinking.

5.6 'Heritage' and 'At-Risk' volunteering – combined wellbeing associations

In seeking to identify the particular wellbeing associations of HAR projects which may be distinctive from other types of volunteering, we noted that heritage and at-risk attributes both offered distinctive associations with wellbeing. The benefits of heritage attributes specifically were associated with opportunities to experience or achieve temporality, discovery, authenticity and continuity. The benefits of at-risk attributes specifically were associated with the capacity of at-risk projects to offer opportunities to experience or achieve rescue, nostalgia, transformation and legacy.

Some associations between HAR volunteering and wellbeing were made through its capacity to offer new experiences, change attitudes, extend horizons and enable volunteers to make a difference in ways which are observably authentic (derived from their physicality, whether through improving site condition or increasing others' appreciation of the physical site), valued by others, connected with people who are otherwise inaccessible and are not situated solely in the present (derived from creating a legacy for the future). The authenticity and legacy offered by HAR volunteering might be expected to increase in value and relevance in the future as it offers a counter to the transience/ephemerality and artifice offered by digital technology, in an era when this is likely to become increasingly widely pervasive.

[118]Rosemberg et al 2010 *Assessment of the social impact of volunteering in HLF-funded projects*, 34-6, Fig 9.

Further explanation *why* HAR volunteering was associated with wellbeing may be offered by recent research by psychologists studying **nostalgia** which has been associated with increased social connectedness, self-continuity, subjective vitality[119] and more positive perceptions of physical health and the future.[120] Like nostalgia, HAR volunteering offers past-inflected opportunities but there were also important distinctions which might help explain the particular wellbeing associations of HAR volunteering. Firstly, because HARAW projects related to a past that is **non-autobiographical**, they presented a lower risk of negative wellbeing associations such as loss, guilt, regret or resentment than nostalgia which relates to personal experience. Secondly, the **tangible physical connection** offered by HAR projects may have reduced senses of distance, separation or loss which can be associated with nostalgia. Furthermore, because heritage (by definition) comprises **collective** phenomena from the past, HAR projects presented opportunities to develop wellbeing related to **sharing** (Theme 4) in ways that autobiographical or vicarious nostalgia (which both rely on personal associations) may not. Finally, because **at-risk** HAR projects offered volunteers the chance to **make a difference**, they presented a range of positive wellbeing associations not associated with nostalgia such as **purposefulness**, **learning**, **self-nurture** and **legacy**.

Offering volunteering opportunities in contexts which simultaneously relate *both* to **heritage** *and* **at-risk** (sections 5.3 and 5.4) appeared to serve as a **force multiplier** for wellbeing because their associations were complementary rather than contradictory, each extending the 'offer' in different directions while not compromising the other. Heritage volunteering was associated with wellbeing that could be emotional and/or transactional but predominantly hedonic (focussed on pleasure attainment and pain avoidance); at-risk volunteering was associated with wellbeing that could be emotional and/or transactional but was predominantly eudaimonic (focussed on meaning and self-realisation).[121]

HAR volunteering showed **positive wellbeing associations** in people with and without an established interest in heritage, with HAR volunteering itself increasing past temporal focus, echoing research in the UK[122] and on Canadian and Chinese

[119] Hepper, E G, Wildschut, T, Sedikides, C, Robertson, S, & Routledge, C D 2021 'Time capsule: nostalgia shields psychological wellbeing from limited time horizons', *Emotion 21*(3), 644-64.
[120] Sedikides et al 2016 'Nostalgia fosters self-continuity', 536.
[121] Ryan and Deci's review summarised research on well-being as '*derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudaimonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning'* Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology, 52,* 141–166; Hepper, E. G., Wildschut, T., Sedikides, C., Robertson, S., & Routledge, C. D. (2021). Time capsule: Nostalgia shields psychological wellbeing from limited time horizons. *Emotion, 21*(3), 644–664; Sedikides et al 2016.
[122] Lewis et al (2019) carried out a survey in 2016 of 1,093 residents of Lincolnshire, UK, showed that the percentage of respondents rating heritage as 'important' or 'very important' to them rose over the course of completing a 15-minute survey by six percentage points (85% to 91%) in over-18s and by 11 percentage points (40% to 51%) in under-18. The percentage rating heritage 'very important' to them rising by 15 percentage points (nearly 30%) from 48% to 63% in adults and doubled to 16% in under-18s. Lewis, C, Scott, A, Cruse, A, Nicholson, R and Symonds, D 2019 *'Our Lincolnshire:' exploring public engagement with heritage*. Oxford: Archaeopress, 42-4.

subjects[123] which shows that simply thinking about heritage can increase past temporal focus and the perceived importance of heritage.

This allowed us to infer that part at least of the reason why HAR volunteering is associated with wellbeing is because it related to heritage sites which had been at risk, and some of these benefits would not have been observed in other volunteering contexts.

[123] Guo et al (2012) studied the association between wellbeing and a focus on the past to show that although most people's temporal focus (thinking about the past or future) attaches more value to an event in the future than to one that happened in the past, the process simply of thinking about the past led to the past being valued more highly than before Guo, T, Ji, L, Spina, R, Zhang, Z 2012 'Temporal focus - culture, temporal focus, and values of the past and the future' *Personality and Social Psychology Bulletin* 38(8), 1030-40.

6. CONCLUSIONS

6.1 The social and psychological factors underpinning wellbeing associated with heritage and at-risk volunteering

6.1.1 Insights into the wellbeing associations of HAR volunteering

We concluded that HAR volunteering was associated with wellbeing in volunteers, and that six themes were apparent in this association.

1. **Purpose**: HAR volunteering met a need for purposeful activity which simultaneously gave altruistically to others and to heritage, and benefitted volunteers by enabling them to nurture their interest in history and/or archaeology.
2. **Being**: HAR volunteering provided opportunities for people to express their identity as individuals who cared about contributing to heritage, place and community and to nurture their emotional attachments in ways which felt true to themselves.
3. **Capacity**: Gaining new skills, knowledge and/or experience was associated with wellbeing in HAR volunteering even when the benefits were primarily socially rather than transactionally beneficial, as in late-career or retired volunteers.
4. **Sharing**: HAR projects offered the wellbeing from connecting in a meaningful way with other people involving two-way engagement, both within volunteers' own communities and by extending networks with other communities, including by increasing diversity and inclusion.
5. **Self-nurture**: HAR volunteering provided opportunities for people to bolster their physical, psychological and social resilience in ways which were beneficial *per se* and also provided reassurance derived from awareness that volunteers were taking positive steps to support their health and wellbeing.
6. **Self-actualisation**: HAR volunteering provided opportunities for volunteers to fulfil aspirations; to grow personally; to create a legacy by making a positive difference to people, place and heritage in ways which are valued by themselves and by others; and to think about what else they would like to achieve.

6.1.2 Insights into particular wellbeing associations of project attributes and of heritage and at-risk volunteering

All types of attributes analysed in the HARAW study showed some association with wellbeing. Volunteering on sites which were **rural** and **ruinous**, and on activities which were **outside** and/or made a **difference** (to the asset or in other ways), and/or were **physically** demanding and/or **engaged** local (non-volunteer) communities seemed to have stronger associations with wellbeing. The strongest wellbeing associations were with activities that made a **difference** and/or **engaged** members of the wider public.

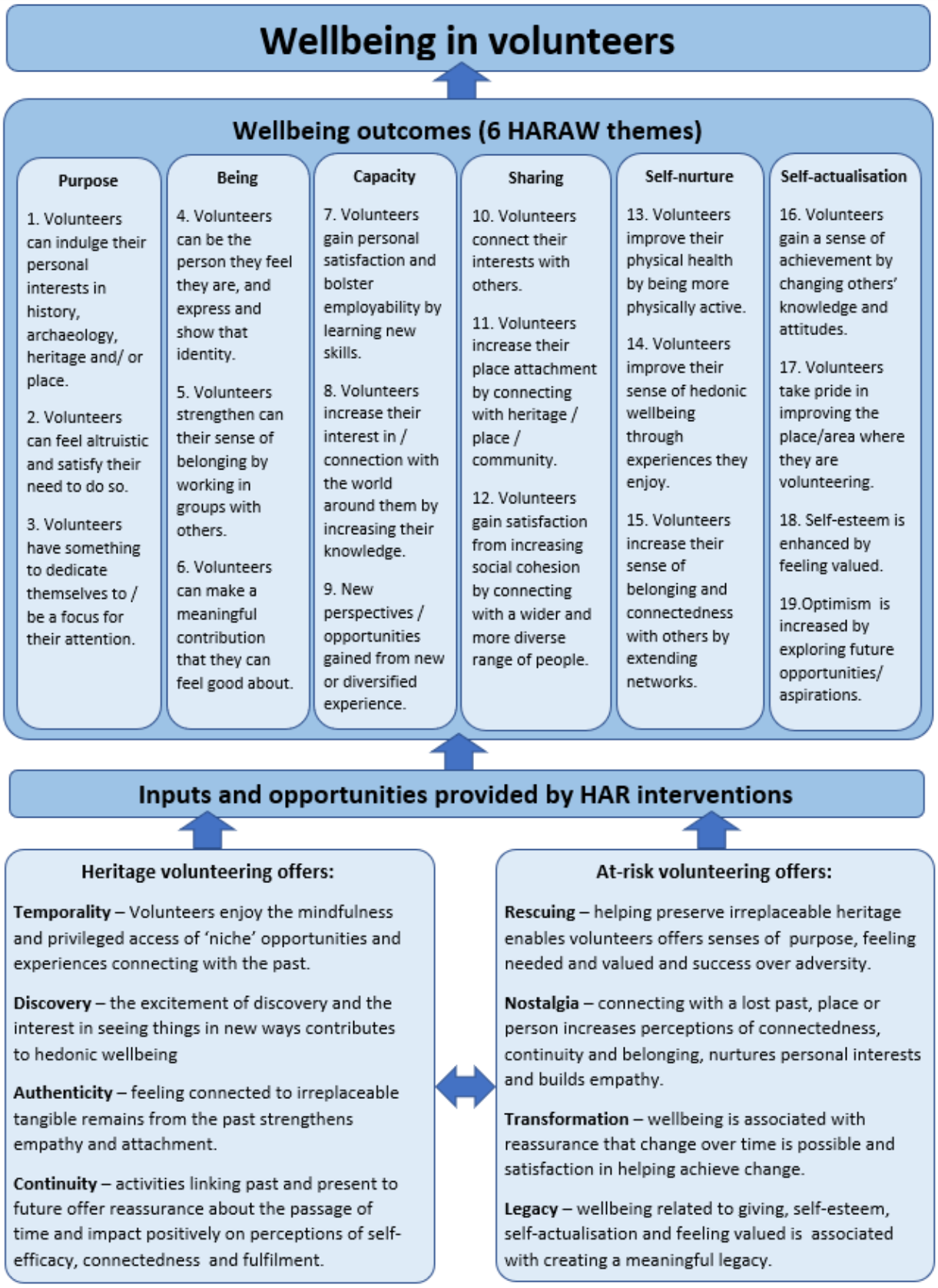


Figure 6.1 Model showing how wellbeing outcomes in the six themes associated with HAR volunteering are underpinned by the unique HAR characteristics of' heritage' and 'at-risk' and enabled by HAR inputs and opportunities.

Our analysis also provided some indication of the special/unusual benefits of HAR volunteering, which offers connection with **heritage** assets which are also **at-risk**: their 'USP' (unique selling point). This showed benefits of **heritage** volunteering specifically to be associated with opportunities to experience or achieve **temporality**, **discovery**, **authenticity**, and **continuity**. The benefits of volunteering on **at-risk** sites specifically were associated with opportunities to experience or achieve **rescuing**, **nostalgia**, **transformation**, and **legacy**. These characteristics of HAR projects, heritage and at-risk status, underpinned all HARAW volunteering (Fig 6.1).

Volunteering in contexts which combined **heritage** *and* **at-risk** attributes (as HAR projects do) allowed their complementary wellbeing associations to reinforce each other. An important feature which characterised most HAR volunteers (and distinguished them from many other volunteers)[124] was the **strong personal interest** they had in the site where they were volunteering and its history. This increased the wellbeing impact because it increased the value *to volunteers* of the opportunities they were offered and the contributions they made.

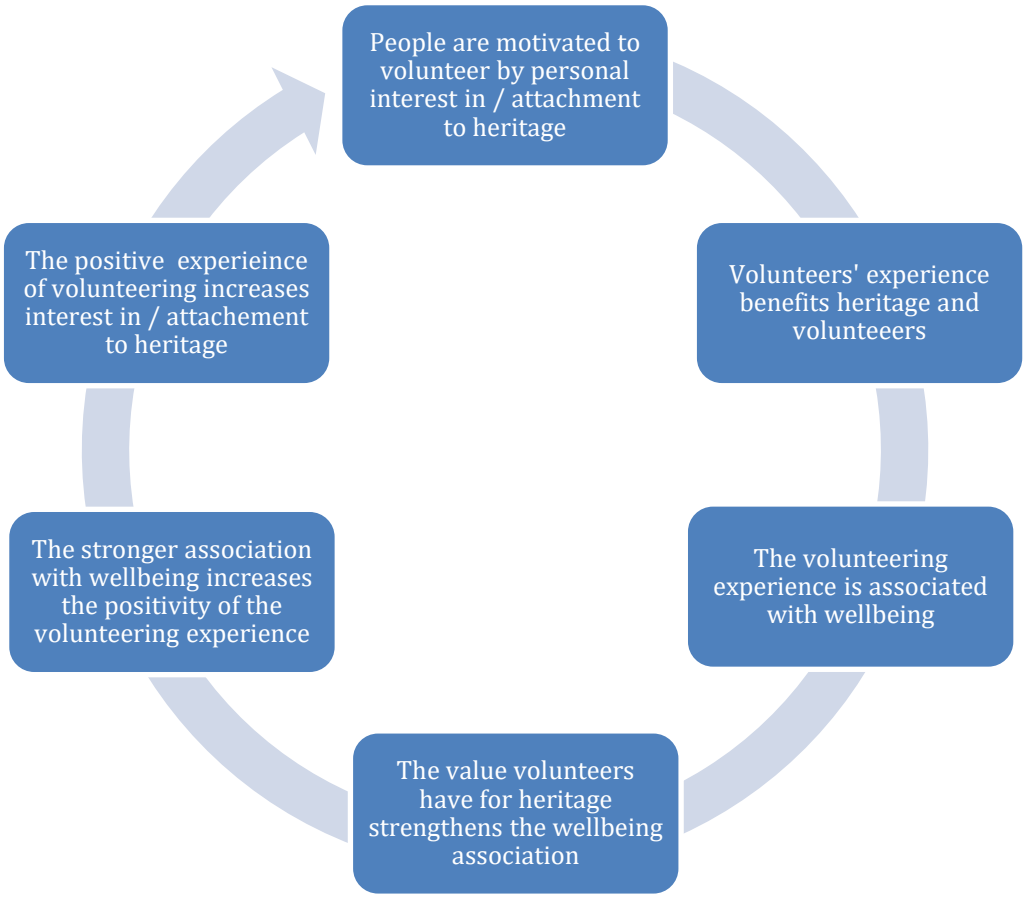


Figure 6.2 *Virtuous circle of wellbeing in heritage volunteering showing how valuing heritage motivates volunteering which is associated with wellbeing and increases heritage valuation which in turn impacts on motivation to volunteer.*

[124] Rosemberg et al 2010 *Assessment of the social impact of volunteering in HLF-funded projects.*

Another possible heritage-specific attribute underpinning the association with wellbeing may have been be the capacity of HAR activities to offer **non-autobiographical vicarious nostalgia** in which **tangible connectivity**, **sharing** and the chance to **make a difference** mitigated the wellbeing risks of autobiographical nostalgia. People who were temporally past-focussed may be more attuned to nostalgia, but HAR volunteering showed wellbeing was associated in people *with* and *without* a prior established interest in heritage. In both, the HAR volunteer experience appeared to **increase perceptions of the importance of heritage**.

Wellbeing was associated with a strong interest in most volunteers in history and/or archaeology and/or the value they placed on the site: both of these could be increased by the experience of volunteering itself. This completed a virtuous circle as personal interest had been a strong factor in motivation to volunteer. Awareness of the themes characterising wellbeing associated with HAR volunteering could be used to target and promote HAR volunteering, to increase and broaden participation and also to support, monitor and capture wellbeing in HAR volunteers (Fig 6.2).

6.2 HARAW concluding logic model

The detailed and nuanced understanding of wellbeing associations in HAR volunteering enabled us to develop our introductory logic model (Fig 3.2) into a **concluding logic model** (Fig 6.3) incorporating the HARAW themes, concepts and associations discussed in the chapters of this report. In the concluding logic model, these were laid out in seven columns articulating (from left to right) how **inputs** (motivations, enabling actions and resources) enabled **activities** which were associated with a range of wellbeing **outcomes**.

Inputs required for an HAR intervention to support wellbeing were divided into three categories listed in columns 1-3 in Figure 6.3.

- **Motivations and aims** are listed in column 1. These came (a) from Historic England who identified the need for the HAR intervention, the actions required to mitigate risk and produced a project design and (b) from volunteers who had a range of reasons for wanting to give their time, energy and knowledge to the project. Column 1 items (those provided by Historic England) will be inputs regardless of whether volunteers are to be involved as they are essential for any HAR intervention.
- **Enabling actions** are listed in column 2. These actions removed or managed barriers to wellbeing in volunteers. Any barriers identified as affecting an HAR intervention will need to be addressed if the intervention is to support wellbeing in volunteers. Scoping proposed HAR interventions for these barriers and assessing whether they can be removed or managed will help establish whether the intervention will be able to support wellbeing effectively.

Inputs (what projects need)			Activities (what people do)		Outcomes (what people gain)	
Aims and motivations	**Enabling actions**	**Resources needed**	**Opportunity**	**HAR-specific experience**	**HARAW wellbeing themes**	**NEF/NHS Wellbeing**
From HAR team – all essential Identified need for heritage asset Assessment of required actions Project design **From volunteers - all desirable** Time Energy / enthusiasm / commitment Skills and knowledge Networks Interest in history / heritage Belief in value of history / heritage Desire to preserve heritage / save from threat Aspiration to occupy time purposefully Attachment to site Attachment to place/community Desire to give to community Desire to connect with nature/ countryside Desire to use existing skills / knowledge Desire to learn / maintain physical / mental capacity	**Barriers to be removed** Lack of resources Lack of Information / awareness of opportunities Too much responsibility on volunteers **Barriers to be managed** Seasonality / Weather Health constraints Negative attitudes Site accessibility Poor communication Burdensome bureaucracy	Accessible asset with a heritage 'story' – can be any site type or condition (e.g. rural/urban, building/ archaeological site, ruin/intact) Specialist advice and expertise Range of activities to match volunteer interests, aspirations and availability Support / mentoring / leadership Processes for communication / providing feedback End-of-project support with reporting Support for scoping future activity (including ongoing volunteer activity and new project ideas)	Opportunities to connect with and learn from heritage / history / archaeology / place Opportunities to contribute and have a positive impact on asset / place / people Opportunities for public / community engagement Range of activity types (eg physically demanding and sedentary, heritage-specific and generic) Flexible management (activities are regular and/or as-needed, processes are managed and/or self-directed.	**Connecting with <u>heritage</u> aspects of project/asset, provides the opportunity to experience:** Temporality Discovery Authenticity Continuity **Connecting with <u>at-risk</u> aspects of project/asset provides the opportunity to experience:** Rescuing Nostalgia Transformation Legacy	**Purpose** Interest increased Altruism fulfilled Purpose found	Be mindful Give Learn Connect
					Being Identity expressed Belonging strengthened Contribution made	Be mindful Connect Give Learn
					Capacity Skills gained Knowledge expanded Experience diversified	Learn Connect Give
					Sharing Engagement achieved Connections made Inclusivity extended	Connect Give
					Self-nurture Physical activity Psychological benefits Social benefits	Be mindful Connect Be active
					Self-actualisation Attitudes changed Placemaking supported Self-reflection undertaken Aspirations explored	Be mindful Give Learn Connect

Figure 6.3 Concluding logic model: HAR and wellbeing

- Resources needed for an HAR intervention to support wellbeing are listed in column 3. Assessing whether proposed HAR interventions can provide these resources (Tool #2) will help establish whether an intervention will be able to support wellbeing effectively. Not all resources will necessarily be needed for every intervention involving volunteers, but if a resource is not available, the reason for this should be assessed.

Activities carried out during HAR interventions (listed by generic type) were divided into two categories and listed in columns 4 and 5 of Figure 6.3.

- The types of opportunities that HAR interventions should offer to volunteers are listed in column 4. As the specifics of every HAR intervention will be different, these opportunities are generic ones based on data from HARAW analysis. Assessing which sorts of opportunities are provided by an HAR intervention (Tool #2) will help establish whether that intervention is able to support wellbeing effectively and will also help potential volunteers establish whether the project is right for them and what they would like to do.
- Key HAR-specific experiences are listed in column 5 to highlight the unique wellbeing value of connecting with heritage and helping at-risk assets. All HAR interventions will by definition offer these but identifying as precisely as possible how they will do so will help promote projects and support volunteers, as everyone will be more aware of the uniqueness of the HAR offer.

Outcomes associated with wellbeing were listed under the six themes identified by the HARAW analysis in columns 6 and 7 of Figure 6.3.

- HARAW wellbeing themes are listed in column 6 showing the 19 generic wellbeing outcomes associated with HAR volunteering in the HARAW analysis. Knowing these outcomes and using these to monitor volunteers' experience during and after volunteering (Tool #3) increases volunteers' awareness of the wellbeing benefits they are accruing and enables staff to demonstrate wellbeing outcomes in ways which are more objective and less intrusive because they are focussed on experience rather than emotion ('Capacity' (Theme 3) outcomes can additionally be assessed using Tool #4).
- NEF/NHS wellbeing domains are listed in column 7 to relate wellbeing categories in each of the six HARAW themes to the five NEF/NHS steps. Steps are listed in order of frequency and positivity observed in coded HARAW categories, to give an indication of the sorts of conventional wellbeing associated with each theme.

This logic model can be used (a) to understand how aspects of HAR volunteering are associated with wellbeing; (b) to assess HAR interventions for their potential to support wellbeing in volunteers; and (c) to ensure that programmes which involve volunteers are able to support wellbeing most effectively. This can be done by eliciting the aims and motivations; completing relevant enabling actions; ensuring resources are available; specifying the opportunities and experiences offered; and evaluating wellbeing outcomes. All actions are included in our flowchart (#Tool 1).

6.3 Objectives for embedding wellbeing in future HAR practice

The aims of the HARAW research were to establish the existing scope of wellbeing in HAR projects; to demonstrate the kinds of wellbeing outcomes associated; to explore how to embed wellbeing and its evaluation in future HAR work; to address how to broaden demographic involvement in conservation and heritage work; to articulate the social and psychological processes associating heritage volunteering with wellbeing; and to develop wellbeing objectives and indicators appropriate for HAR teams use in Historic England's regional offices.

The HARAW project started in March 2020 just as the first UK Covid-19 lockdown was introduced, with data collected during the first lockdown. In the wake of the pandemic, the need to support wellbeing has become higher than ever, whether or not volunteers have a diagnosed mental health condition. This has made realising the wellbeing potential of core Historic England activities such as HAR interventions an even higher priority than it already was.

Meeting the following objectives will help achieve this. The process by which these can be implemented to embed wellbeing in HAR project planning, delivery and management is articulated in our Flowchart (HARAW Tool #1) which can be used in conjunction with four evaluation/assessment tools (HARAW Tools #2 - #5).

6.3.1 Objective 1

Objective 1 is to **ensure Historic England staff and stakeholders are aware of the capacity of core activity such as HAR interventions to support wellbeing** in volunteers and know the benefits of this for people, places and the organisation.

Rationale: HARAW analysis showed wellbeing is already associated with HAR volunteering, but previous research showed doubt amongst some staff and stakeholders that Historic England should be using its limited resources on activity (including supporting wellbeing) which was perceived as peripheral to HE's core business of protecting tangible cultural heritage.[125] This included concern that appropriate expertise was not in any case available within Historic England to support wellbeing, risking poor outcomes and reputational damage. These sentiments risked compromising efforts to embed wellbeing within HAR volunteering in the future.

Implementation: Effective messaging of key points of the HARAW analysis showing the existing associations between wellbeing and HAR volunteering. Internal messaging should be suitable for busy staff to absorb quickly and easily. External communications including in reports such as *Heritage and Society* should

[125] Gradinarova and Monckton 2019 *HAR and wellbeing survey report*.

disseminate the message that heritage volunteering can be routinely associated with wellbeing, including through project news stories and personal stories.

Outcome: Staff and stakeholders will feel more positive about wellbeing as a core part of Historic England's contribution to the public good, because they will know that priorities are to provide non-clinical support and capture evidence rather than offer therapeutic benefits or radically change practice. This will make it easier to implement processes needed to help achieve these priorities.

6.3.2 Objective 2

Objective 2 is to **assess all proposed HAR interventions for potential to involve volunteers and supporting wellbeing**.

Rationale: Wellbeing was so widely associated with HAR volunteering that it was all proposed that all HAR interventions should be assessed for their potential to involve volunteers and thus to support wellbeing. Not all HAR interventions will be able to involve volunteers,[126] but those that do will have potential to support wellbeing and every effort should therefore be made to identify these.

Implementation: Proposed HAR interventions can be screened quickly and easily using HARAW Tool #2 to (a) identify whether the necessary institutional HAR team inputs are in place for volunteers to be involved in ways that support wellbeing and (b) to scope proposed activities to establish whether they include types shown to be associated with wellbeing.

Outcome: An increased number of volunteering opportunities on HAR projects. A larger number of HAR interventions with scope to include volunteers will be identified, and the resources and activities needed/available for them to support wellbeing will be known. HAR interventions which do not score highly will be identified as unlikely to be associated with wellbeing in volunteers, enabling them either to be deselected for volunteer involvement or restructured to support a positive experience of volunteering.

6.3.3 Objective 3

Objective 3 is **to identify and promote to potential volunteers the likely wellbeing impacts of HAR interventions** (alongside details of the opportunities offered) in order to attract a more diverse range of volunteers.

Rationale: It has long been recognised that heritage volunteers as a cohort are not representative of the population of England, being older, more affluent and more highly educated than average and with low numbers from minority ethnic backgrounds and lowest socio-economic groups. It is desirable that larger numbers

[126] Kelty, C, Panofsky, A, Currie, M, Crooks, R, Erikson, S, Garcia, P, Wartenbe, M and Wood, S 2015 'Seven dimensions of contemporary participation disentangled', *Journal of the Association of Information Science and Technology* 66(3): 474–88.

of people from more diverse backgrounds should be able to contribute to, and benefit from, HAR volunteering. The bias evident in heritage volunteers generally is observable in the HARAW cohorts (although there is some diversity), but wellbeing associated with inclusivity and diversity is strongly apparent in the HARAW data. This, combined with the observation that the wellbeing themes transcend individual case studies to include all types of site and activities, indicates that HAR volunteering would support wellbeing in people from a wide range of backgrounds.

Implementation: Promoting volunteering opportunities by identifying clearly the benefits people will gain from different sorts of activity, alongside the contribution they can make, will help engage people who may not have an established interest in heritage. This can be done using information from the Tool #2 scoping assessment supplemented with insights from the HARAW analysis summarised in the concluding logic model (Fig 6.3). Once involved, volunteer wellbeing will be supported and volunteer interest in heritage will increase, strengthening the wellbeing impacts.

Outcome: A broader and more diverse range of people volunteering on HAR interventions and benefitting from wellbeing associated with this.

6.3.4 Objective 4

Objective 4 is to identify HAR volunteers' aims and monitor their experience longitudinally with reference to HARAW wellbeing outcomes.

Rationale: People have reasons for volunteering on HAR interventions, often encompassing a range of inclinations, aims and aspirations. Some of these will be clearly known to volunteers, others may be subconscious rather than conscious. Engaging with volunteers to explore their aims and aspirations and to track their experience will help ensure volunteers' needs are met or managed and will capture data on associated wellbeing.

Implementation: HARAW Tool #3 can be used to explore and record volunteers' initial interest in the HAR intervention and their aspirations (Tool #3 pages 1-2), with 19 questions structured around the wellbeing themes which emerged from the HARAW analysis. These may elicit aspirations of which volunteers were not previously consciously aware and allow volunteers can identify additional aims. Exploring their aspirations will enable volunteers to make the most of the opportunities and help HAR teams connect volunteers with opportunities. Tracking (through interim reviews) the extent to which volunteers have experienced outcomes related to these aspirations and how they felt about this (Tool #3 pages 3-4) will increase awareness both in volunteers and HAR teams of what volunteers are achieving and how they are benefitting. This can be followed up by a final review (Tool #3 pages 5-6). The 19 questions relate to experiences associated with

wellbeing in the HARAW analysis, on the premise that showing these have been encountered constitutes evidence that wellbeing has been supported.

Outcome: Wellbeing in volunteers will have been better supported because their needs and aspirations have been known and their experience tracked. Historic England will have data to show how the conditions for supporting wellbeing are being provided. This will help promote HAR projects in the future.

6.3.5 Objective 5

Objective 5 is to track the development of skills, knowledge and experience for those HAR volunteers who wish to record this.

Rationale: Some HAR volunteers may be interested in formally recording the skills, knowledge and experience they have acquired, either for vocational reasons or for personal satisfaction. This can be done easily using a self-reporting system (HARAW Tool #4). As the development of skills, knowledge and experience is associated with wellbeing in the HARAW analysis, a system for tracking this so that volunteers can appreciate the progress they have made will increase wellbeing in Theme 3.

Implementation: Tracking of skills, knowledge and experience should only be carried out with volunteers who have confirmed an interest in recording capacity gain (i.e. it is not a standard expectation for all HAR volunteers). Tool #4 should be used by volunteers together with HAR team leaders to identify a range of skills, knowledge and experience chosen by volunteers or offered by the HAR project which volunteers wish to track. The assessment can be repeated at intervals appropriate to the individual project/activity/person (but at least before, during and after volunteering) to track levels of competence, knowledge and experience and volunteers' feeling about this. Different skills, knowledge and experience can be added or removed during each assessment if this is required/appropriate.

Outcome: Volunteers will be more aware of the skills, knowledge and experience they have gained and Historic England will have data to show the impact of volunteering on volunteer capacity and related wellbeing.

6.3.6 Objective 6

Objective 6 is to capture feedback from as many HAR volunteers as possible when their volunteering ends.

Rationale: A quick, simple self-reporting feedback return (HARAW Tool #5) which records how volunteering has (a) supported wellbeing, (b) affected attitudes to and/or knowledge about heritage and (c) developed transferable skills, as well as (d) giving a volunteers a chance to comment on their experience, can show how HAR projects are benefiting volunteers and identify problems and opportunities for the

future. Completing a suitable feedback return also helps volunteers focus on what they have gained at the end of their volunteering. This is particularly useful for HAR activities and volunteers which are not suitable or amenable for longitudinal developmental wellbeing surveys recommended in 6.3.4 or skills/knowledge/ experience tracking recommended in 6.3.5.

Implementation: Tool #5 can be used with all HAR volunteers of all ages, aptitudes and backgrounds, on all types of interventions. It is unintrusive, not focussed on affective responses and can be completed anonymously and unsupervised. Offering both tick-box and text-entry questions enables volunteers to choose how much time they will give to completing the feedback, while also generating both quantitative and qualitative data. This tool can easily be set up for online data collection.

Outcome: The experience of HAR volunteers will be better known and understood, and longitudinal interventions will be able to adapt their volunteer offer as/if indicated by feedback. Using the same feedback proformas across all HAR volunteer interventions will generate a substantial dataset which will include headline data on wellbeing opportunities and experience matched to NEF/NHS and HARAW themes (questions 3 and 4 respectively) and can itself be tracked longitudinally.

6.4 Summary of project aims met

The following section summarises the outcomes of the HARAW research in relation to the six key project aims (section 2.5). These aims were achieved through mixed methods analysis of data from 35 interviews and 52 completed online surveys completed by volunteers on 10 HAR projects.

6.4.1 Aim 1

Aim 1 was to establish the scope of wellbeing work already incorporated in the practice and methodology of the HAR projects.

The scope of wellbeing work already incorporated in the practice and methodology of the HAR projects was established by pattern-matching the main wellbeing themes in the HARAW data with HAR project attributes (section 4.3). This showed that particularly strong associations with wellbeing came from heritage assets which were rural or ruinous; and from activities which were physically demanding, made a difference to the physical condition of the heritage asset, and engaged members of the wider public (section 4.3.8). However, it was clearly apparent that these were in fact only relative differences in data which overall showed wellbeing to be associated with *all* types of projects included in the survey, and with a wide range of different kinds of HAR volunteering opportunities and activities (section 4.3.8). Our analysis showed wellbeing to have been associated with activity on heritage assets which are rural *or* urban (section 4.3.1); ruined *or* intact (section 4.3.2); with activities which take place indoors *or* outside (section 4.3.3); do *or* do not involve

volunteers themselves in improving the physical condition of the site (section 4.3.4); may *or* may not involve strenuous physical activity (section 4.3.5); may be managed by HAR staff or self-directed by volunteers (section 4.3.6); and may *or* may not engage wider publics (section 4.3.7).

6.4.2 Aim 2

Aim 2 was to demonstrate through case studies the kinds of public value and wellbeing outcomes of a number of successful HAR projects.

Our grounded theory analysis coded and analysed 35 transcribed interviews from ten HAR case study projects. The aim was not to examine the wellbeing outcomes of *individual* case studies, but to combine data from *all* interviews to identify recurring common themes transcending individual case studies. This revealed six themes (section 4.1), which were echoed in the online survey data. Wellbeing in the first theme was associated with 'purpose', with the offer of a sense of motivation and opportunities for altruism and nurture of personal interests (sections 4.1.3 and 5.2.1). Wellbeing in the second theme revolved around 'being', with wellbeing associated with opportunities to express important aspects of identity, to strengthen belonging, and make a contribution that volunteers valued (sections 4.1.4 and 5.2.2). Wellbeing in the third theme 'capacity', was more transactional, associated with gaining skills, knowledge and experience (sections 4.1.5 and 5.2.3). The fourth theme related to 'sharing', with volunteer wellbeing associated with engaging with others, making new connections and being inclusive across diverse demographics (sections 4.1.6 and 5.2.4). Wellbeing in the fifth theme related to 'self-nurture', associated with increased physical activity, feeling good and gaining social benefits (sections 4.1.7 and 5.2.5). Wellbeing in the sixth theme 'self-actualisation', was associated with opportunities to 'make a difference' by changing attitudes and supporting placemaking, and to explore personal achievements and aspirations (sections 4.1.8 and 5.2.6). Wellbeing across all six themes encompassed all five NEF/NHS domains (section 5.2).

The HARAW study thus demonstrated additional public value from HAR interventions in the form of volunteer wellbeing, with wellbeing in six themes encompassing all five NEF/NHS domains.

6.4.3 Aim 3

Aim 3 was to explore how to embed wellbeing and evaluation in future HAR work focusing on wellbeing.

HARAW analysis showed that wellbeing associations with HAR volunteering transcended individual case studies and could therefore be inferred to be likely to be present in many (if not all) HAR interventions involving volunteers. Historic England has however not routinely captured data on these wellbeing outcomes, making it difficult to proselytise wellbeing as an aim, to demonstrate the additional public value of HAR interventions or to promote opportunities to volunteers which

present the full range of their potential benefits to people. We infer that priorities for Historic England are to make opportunities for volunteering on HAR more widely available and to monitor and capture wellbeing data more effectively. We have identified six objectives which will help achieve this (section 6.3). To support this process, we developed toolkits accompanying this report including a flowchart to track the process needed to offer suitable projects and wellbeing opportunities and to track and evaluate volunteer experience (Tool #1), and five tools for monitoring and evaluation to help implement this process (Tools #2 - #5).

6.4.4 Aim 4

Aim 4 was to address how to broaden demographic involvement in Historic England's conservation and heritage work.

We inferred that insights from the HARAW analysis were pertinent to broadening demographic involvement in conservation and heritage work for three reasons. (This is in spite of biases in the data which underrepresented younger and minority ethnic demographics (a phenomenon apparent in most heritage volunteering projects, emphasising the importance of Aim 4)). Firstly, wellbeing associations in all six HARAW themes transcended individual case studies (sections 4.1.3; 5.2.1-6), evident in volunteers from different backgrounds and with a wide range of aims and aspirations. Secondly, evidence that heritage volunteering itself increased volunteers' valuation of heritage (often but not always a main motivation for volunteering) suggested that even if new volunteers had limited interest in heritage, this interest would be increased by the experience of volunteering, thereby completing a virtuous circle encouraging further volunteering (Fig 6.2). Thirdly, the insights offered into the specific ways in which HAR volunteering was associated with wellbeing would enable volunteering opportunities to be promoted and targeted much more effectively in the future, because their wellbeing associations could be clearly identified. We suggested therefore that effective promotion of the wellbeing value of volunteering should be a priority.

To help broaden the demographic range, we developed tools to scope resources and opportunities for supporting wellbeing in HAR projects (Tool #2) and to identify and track volunteers' aims, aspirations and achievements (Tool #3).

6.4.5 Aim 5

Aim 5 was to discover and articulate the social and psychological processes involved in heritage and wellbeing through evidence-based analysis of completed projects.

As noted above (section 6.1.2), wellbeing associated with HAR volunteering related to themes of purpose, being, capacity, sharing, self-nurture and self-actualisation. Correlating these six kinds of wellbeing with NEF/NHS wellbeing domains showed HAR volunteering encompassed all five NEF/NHS wellbeing domains. Different HARAW themes showed a tendency to favour different domains, with domains in

Theme 1 relatively evenly represented; Theme 2 wellbeing favouring 'be mindful'; Theme 3 favouring 'learn'; Theme 4 favouring 'connect'; Theme 5 'connect and 'be mindful and Theme 6 favouring 'give'. Derived from a qualitative study, these tendencies were not statistically proven but are usefully indicative.

Exploring the social and psychological processes connecting volunteering in heritage and at-risk contexts specifically (sections 5.3-5.6) indicated that these related to opportunities to experience temporality, discovery, authenticity, continuity, rescuing, nostalgia, transformation and legacy-giving. These were associated with wellbeing because they enabled volunteers to indulge their personal interests; feel altruistic; focus their attention; express who they are; strengthen their sense of belonging; make a meaningful contribution; learn new skills; increase knowledge they value; experience new things; connect with others; increase place attachment, strengthen social cohesion; improve physical health; have enjoyable experiences; extend social/professional networks; feel a sense of achievement; feel valued by others; and gain optimism and purpose for the future. The wellbeing associations were both created and enhanced by the strong interest volunteers had in history/archaeology and the value they placed on the site, both of which could be increased by the volunteering experience, completing a virtuous circle (Fig 6.2).

6.4.6 Aim 6

Aim 6 was to develop realistic wellbeing objectives and associated indicators that would fit the range of projects delivered through the HAR teams in Historic England's regional offices.

The HARAW analysis demonstrated that HAR volunteering was associated with wellbeing (sections 4.1-4.2), and explored the attributes and conditions related to these associations (section 4.3), thereby identifying the resources and opportunities required for wellbeing. Looking forward, we inferred the overarching priorities for Historic England were to introduce measures to ensure (a) all possible opportunities for volunteers to be involved in HAR interventions are identified; (b) that the necessary resources and opportunities be included within HAR interventions; (c) that volunteers' wellbeing be supported by identifying and monitoring aspirations and experiences; and (d) that impact data from volunteers be captured in ways which can identify positive outcomes and any problems. A light touch, unintrusive approach would benefit volunteers and Historic England alike.[127]

To help achieve this we offered six realistic wellbeing objectives (sections 6.3.1-7) and tools to help embed these in HAR teams to support volunteers and capture wellbeing indicators (with additional Tools #1 - #5). These were designed to achieve the following: Tool #1: ensure necessary actions are carried out throughout the course of an HAR intervention; Tool #2: scope the suitability of projects for supporting wellbeing in volunteers (based on the resources and activities columns

[127] Behavioural Insights Team 2014 *EAST: four simple ways to apply behavioural insights*. bi.team/publications/ea

of the concluding logic model); Tool #3: identify the aspirations of volunteers and regularly review their participation with reference to these and the outcomes associated with wellbeing; Tool #4: monitor and review skills, knowledge and experience aspired to and developed (for those volunteers who aspire to these transactional benefits); Tool #5: capture feedback on volunteer experience with reference to the opportunities and HAR-specific experience identified in the HARAW analysis, and more generally in order to provide metrics and other data which can be compared with other projects.

The development of Tools #1-5 (Toolkit additional to this report) is informed by our understanding of the relationship between inputs, activities and outcomes in HAR projects, articulated in our Concluding Logic Model (section 6.2).

6.5 Strengths and limitations of the HARAW study

6.5.1 Strengths

The HARAW study had a number of strengths. It was based on a large corpus of original interview data, collected by researchers not known to the volunteer subjects, not associated with the HAR projects in any way, and using online methods. This reduced the risk of biases introduced by project design (e.g. small datasets) and close contact with volunteers (e.g. social desirability).

The HARAW case studies covered a range of different types of heritage asset, interventions and activities from different regions of England. Analysis detached the data from individual case studies to identify wider themes in the relationship between HAR volunteering and wellbeing.

The HARAW study used mixed methods to analyse the data. These included a qualitative semi-structured interview study using a grounded theory approach to elicit themes in the data; an online survey to investigate the qualitative findings in more detail; and cross-case syntheses using pattern matching logic and contextual analysis to explore the association of wellbeing with different project attributes and of connecting with heritage and at-risk assets.

The methods used were appropriate for eliciting associations between different data, and the grounded theory approach in particular was appropriate for identifying patterns independent of any preconceptions. The coding process was effective for identifying associations between data even when involving relatively small numbers of respondents, or a biased sample, because analysis was not based on statistical weighting – a coded response could be identified as of significance whether it was observed in one respondent or many.

The HARAW team and approach was interdisciplinary, involving university specialists/professionals in heritage and health, and discussion of the pre-circulated early draft of the report in an internal cross-disciplinary University of Lincoln seminar broadened the disciplinary scope still further. This helped the grounded theoretical study avoid potential confirmation bias which might have been introduced by involving solely specialists in heritage, while enabling the insights to be contextualised using embedded knowledge of participatory heritage practice.

6.5.2 Limitations

The HARAW study also had some limitations. The methodology, using mostly qualitative data collected at a single time point and without a control group, was not intended to demonstrate a causal/longitudinal relationship between different phenomena (such as wellbeing and activity attributes). Accordingly, we could be confident in saying there was an *association* between wellbeing and (for example) clearing damaging vegetation from an archaeological site or running a cultural event in a historic building, but we could not say that the activity has been shown to be the *cause* of wellbeing or increased wellbeing.

Another limitation proved to be a demographic bias in the subject cohort. Interview respondents were above-average in terms of age and education and (we suspected) socio-economic status. While the cohort of 35 interviewees was nearly three times the sample size specified in the original brief, it was not of sufficient size or diversity to allow us to correct for these biases. This bias was similar to the recognised bias in volunteers generally and in people interested in heritage,[128] thus we could say that the insights from the HARAW study were likely to be representative of and applicable to the majority of people who volunteer on heritage projects. The grounded theory approach helped mitigate this bias by ensuring that responses from underrepresented demographic groups were equally represented in the analysis. Responses to the online survey were strongly weighted towards older, long-term residents participating on rural, outdoor, archaeological projects. We coud be confident that analysis of these online data were representative of these cohorts, but less so that the online responses could be extrapolated to others.

6.6 Recommendations for future research

Our recommendations for future research (below) identified areas in which knowledge and understanding could usefully be advanced, building on and extending insights from the HARAW analysis.

[128] Rosemberg et al 2010 *Assessment of the social impact of volunteering in HLF-funded projects*; Historic England 2019a *Heritage and society*; DCMS 2019 *Community Life Survey and Taking Part Survey 2017-18: focus on volunteering by age and gender*. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/828832/ (accessed 20/7/2021).

6.6.1 Causal links between heritage volunteering and wellbeing

One priority for future research was to explore the existence and nature of causal links between aspects of HAR volunteering and wellbeing, including the impact of volunteering on wellbeing over time, to test the hypothesis that the associations observed in the HARAW data are indeed due to a causal relationship. This would require a longitudinal study of HAR projects from start to finish over at least two years which collected data on at least three time points (before, during and after volunteering) and preferably four (before, during, immediately after and a longer time after volunteering). Such a study should also include a control group not involved in the volunteering. This research is a priority because demonstrating a causal link showing the processes involved in increasing wellbeing would allow people (including, potentially, health service commissioners) better to identify activities which would suit particular needs. We did not include this as an objective for Historic England's standard evaluation of HAR volunteers (section 6.3) as it would be too specialised and resource-intensive to add to existing core practice.

6.6.2 The distinctive benefits of heritage and at-risk volunteering

A second identified priority for future research was to further advance understanding of the *distinctive* wellbeing benefits of volunteering in heritage and/or at-risk contexts. The HARAW study indicated that a number of experiences distinctive to heritage and/or at-risk contexts were associated with wellbeing, and offered some explanation for these associations (sections 5.3-7). Further research could explore these in more depth, including the psychological processes involved using insights and approaches from research into nostalgia, attachment and the impact of past temporal focus. This might also include an experimental longitudinal study with control/comparison groups whose volunteering was not associated with heritage (such as mitigating risk to environmental rather than cultural assets) and/or involved other sorts of interactions with heritage (such as heritage volunteering which did not 'help' an at-risk asset).

6.6.3 The impact of heritage volunteering on under-represented demographic groups

A third identified priority for research was to explore the wellbeing impact of volunteering on members of currently under-represented demographic groups, including young adults (20-40 years), economically disadvantaged individuals, members of minority (in England) ethnic communities and individuals with special needs. As noted above, these demographics are under-represented in heritage volunteering, but were inferred to potentially be able to benefit in the same way that existing volunteers do, because wellbeing transcends individuals. In-depth studies similar to the HARAW research but focussing on particular demographic cohorts would be appropriate to identifying wellbeing associations. Pragmatically, this might be dependent on first increasing volunteer numbers from these cohorts if a dataset large enough to be representative were to be achieved.

We did *not* recommend that any of this further research should be attempted as part of core HAR practice as it would be too time-consuming, require significant additional resources as well as skills and knowledge which may not be available. The outcomes would, however, be of considerable interest and would be likely to further build capacity in Historic England to increase the public value of its work by increasing wellbeing.

End

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8 APPENDICES

8.1 Appendix 1: Case study project summaries

1. The Physic Well, Barnet, London

What is the heritage asset?

The Physic Well in Barnet is a Grade II listed (List Entry Number: 1064804) 17th century brick-vaulted subterranean chamber built over a stone-lined tank to allow access to reputedly healthy water from a nearby iron-rich spring. In the 17th and 18th centuries the water was sold in central London and visitors to Barnet included Samuel Pepys, who wrote about its effectiveness in his diaries. By the late 19th century waning interest had reduced facilities to a small iron pump to bring water to the surface and a drinking cup. In 1921 the perfectly preserved 17th century vault was rediscovered in 1937 a new Tudor style well-house was built over it by the local council. Owners Barnet Council could not find a sustainable use for the building and was added to the HAR register in 1998. (Images © Heritage of London Trust)

What was the HAR intervention?

Remedial HAR work from 2017 involved a partnership including the Heritage of London Trust, Barnet Council and Historic England, with the latter funding a condition survey and more than half the repair costs. Remedial work included replacing rotten timber, installing a new rainwater collection system, refitting glass window panes, replacing the roof with handmade clay tiles and installing lighting. The monument was taken off the HAR register in 2019.

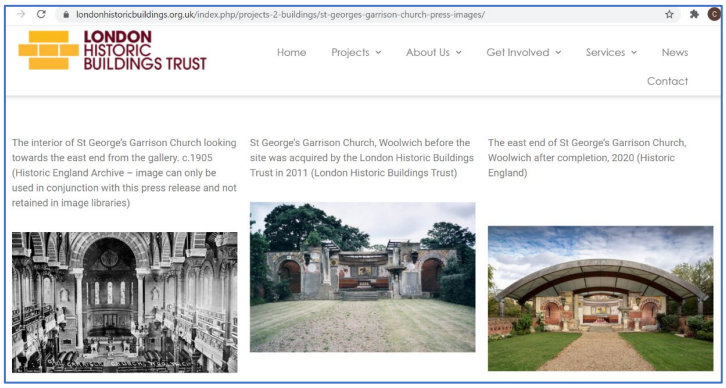
How were volunteers involved?

The remedial works on the structure were carried out by contractors with little volunteer involvement, but as the structure came off the HAR register, a long lease was agreed with Barnet Museum charitable trust, and the site is now run by volunteers from this small local history museum which has no paid staff. Museum volunteers open the Barnet Physic Well building to visitors once a month and at other times by prior arrangement, with the aim of giving everyone free access. The volunteers also run a regularly updated website, an outreach programme including schools and produce a journal, lectures and social events for Barnet Local History Society.

References

1. https://historicengland.org.uk/listing/the-list/list-entry/1064804
2. https://heritageoflondon.org/project/the-physic-well/
3. http://www.barnetmuseum.co.uk/

2. *Garrison Church of St George, Royal Artillery Barracks, Woolwich London*



What is the heritage asset?

This grade II listed (List Entry Number: 1078985) church was built in 1862-63 for the Royal Artillery in response to public outcry about conditions in the Crimean War. It is a site of remembrance with a Victoria Cross memorial built through public subscription in 1915 including a mosaic of St George and the Dragon behind the altar, and marble tablets inscribed with the names of decorated Royal Artillery service personnel from the Crimean War to World War II. In 1944, the roof was destroyed by bombing. The remaining fabric deteriorated due to exposure but a re-building scheme in 1952 was rejected, and in 1970 the upper walls were demolished and the church, while still consecrated with annual services, became a memorial garden with a corrugated roof placed over the east end to protect the mosaics. The building was identified as at risk by English Heritage in 2000. In 2011 Church ownership was transferred from Defence Estates to the Heritage of London Trust Operations (HLTO).

What was the HAR intervention?

In 2015 HLTO secured a Heritage Lottery Fund grant alongside other match-funding to construct a canopy to protect surviving fabric, conserve the mosaics, install a kitchen and toilet and develop a interpretation materials including a website. A Historic England-funded survey in summer 2015 recommended further conservation work to areas remaining fragile, mainly the decorative fittings in the east end of the church and Historic England jointly funded this work. The site is now available for all to enjoy and will be coming off the HAR Register.

How were volunteers involved?

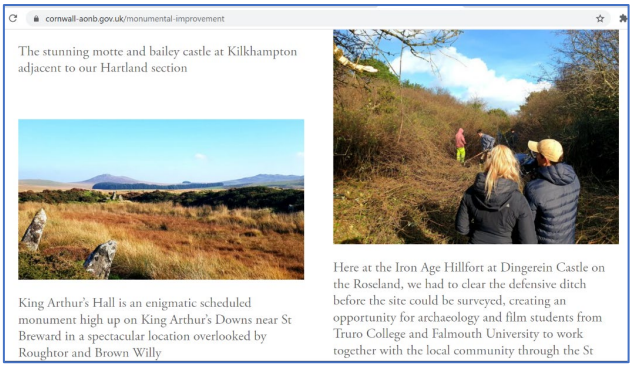
The Heritage Lottery Fund project included the establishment of a local group to run events, manage volunteers and encourage active community engagement, the Woolwich Garrison Church Trust. The church site is now managed by WGTC volunteers, working closely with the Royal Artillery Garrison who advise on operations and collaborate on events. WGCT volunteers open the site every Sunday and on other specific weekends throughout the year, host visits by local schools and arts groups, run events such as concerts and support use of the site for weddings and memorial services.

References

1. https://www.stgeorgeswoolwich.org/
2. https://www.stgeorgeswoolwich.org/conservation

3. *The Monumental Improvement Project, Cornwall*

What is the heritage asset?



The Cornwall AONB includes 140 Scheduled Ancient Monuments (SAM) which are either on the Heritage at Risk Register or are in danger of becoming at risk. These range from prehistoric settlements, barrows and stone circles to post-medieval defensive and industrial monuments, with the majority on Bodmin Moor, the Lizard peninsula and at Rame Head. The main threats are root damage from overgrown vegetation and a lack of awareness of their management needs. The majority of sites lack any on-site interpretation and cloaking vegetation leave most people visiting the area unaware of the existence of most sites other than those with obvious above-ground remains such as stone circles, tin mines or 18th century forts.

What was the HAR intervention?

In March 2018 Historic England funded the Cornwall AONB to increase local understanding and awareness of the needs of scheduled monuments across Cornwall through working collaboratively with landowners and community-based conservation groups to run courses, stabilise monuments by removing vegetation and identify exposed features. The aim is to help this part of Cornwall's heritage improving the lives of local people and enhancing the experience of visitors. The AONB and volunteers working with key partners and landowners have identified 40 of these at-risk sites as priorities for a more extensive programme vegetation clearance, stabilisation and interpretation work alongside further education and awareness raising work with local communities, schools and colleges. The first phase has been completed with funding from Historic England, the NLHF, Cornwall Council and the Cornwall Heritage Trust and a second phase of activity is being planned.

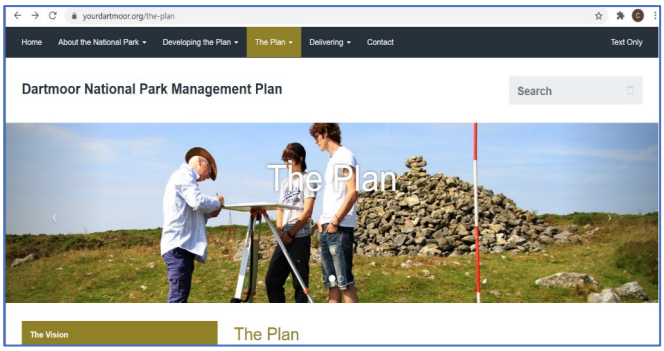
How were volunteers involved?

Members of community-based conservation groups Timeseekers, Cornwall Archaeological Society, Lizard Archaeology Network, Meneage Archaeology Group, Rame Conservation Trust and Caradon Archaeology have been trained in surveying skills and techniques for removing hazardous waste and the most damaging vegetation. Volunteers cleared sites of vegetation (including 18th century defensive redoubts around Devonport naval base at Maker Heights, prehistoric cliff castles and settlement sites on the Lizard peninsular, and Roman period settlement at Trebarveth near Coverack) and carried out new archaeological surveys and paintings associated with the project by artist Kurt Jackson have been exhibited locally.

References

1. https://www.cornwall-aonb.gov.uk/monumental-improvement
2. https://www.kurtjackson.com/exhibitions/prehistoric-cornwall/

4. Adopt a Monument Scheme Dartmoor



What is the heritage asset?

Dartmoor National Park contains a large number of archaeological sites and monuments, many of which are on the HAR Register or are in danger of becoming at-risk, including prehistoric and later settlements, forts, field boundaries and landscape markers. The main threats are damage from vegetation growth (including tree roots and bracken rhizomes), erosion, visitor damage, lack of awareness of site management needs, loss of traditional skills, changes in farming practice and use needs, and unrecorded heritage assets omitted not being Historic Environment Records.

What was the HAR intervention?

HE funded two phases of the Dartmoor-based "Adopt a Monument" scheme to train volunteers in managing and investigating archaeological sites, including bracken clearance with petrol strimmers, archival research, drone survey and geophysical survey, with the training included the chance to gain certificated skills. At Clovelly Dykes Historic England awarded the North Devon Coast AONB a Monuments Management Scheme grant to improve the condition of the monument and increase public engagement, enjoyment and involvement. The Dartmoor project team have trained more than 65 volunteers, increasing the skills repertoire of the local volunteer base for engaging in other conservation projects. At least 15 SAMs have since been removed from the at-risk register.

How were volunteers involved?

Volunteers have carried out archival bracken removal, research and archaeological surveys. At a neolithic chambered cairn at Buttern in West Devon volunteers from the Sticklepath and Okehampton Conservation Group and members of the local community, supported by the local Dartmoor National Park Ranger, cleared bracken which was making the cairn invisible for much of the year and damaging the archaeological deposits with its roots. At Clovelly Dykes hillfort volunteers worked with specialists to remove scrub and bracken, and carry out archival research and drone and geophysical surveys adding significant new knowledge about the site. Both sites have now been removed from the HAR Register.

References

1. Stockley, Emma. 2018. Review Paper: Historic environment and cultural heritage. https://www.dartmoor.gov.uk/__data/assets/pdf_file/0030/92874/DD2-Historic-environment-and-cultural-heritage-review-paper_Final.pdf
2. https://historicengland.org.uk/whats-new/in-your-area/south-west/heritage-at-risk-2020/
3. https://www.yourdartmoor.org/the-plan

5. Australia Map, Wiltshire

Aerial photograph of the map of Australia prior to restoration, taken as part of the drone /AUV survey. ©

What is the heritage asset?

This scheduled monument (number 1020133) is a simple outline map of the Australian continent with the word `Australia' cut into the natural chalk hillside overlooking the village of Compton Chamberlayne in Wiltshire. It was originally cut during the First World War by troops from the Australian Imperial Force, Australia's expeditionary force. The force underwent training in the area between August 1916 and March 1917 and took over many of the camps around Fovant from October 1917 until after the Armistice, when they were used as dispersal centres for those awaiting repatriation. The Australia monument was constructed by excavating a series of shallow bedding trenches into which clean chalk rubble was inserted and compressed into place. A photograph taken in 1914-18 and donated to the Australian War Memorial by H I Taylor shows a broader line used to define the coastline and narrower lines for the letters. A further series of 20th century chalk cut monuments including military badges are present on Fovant and Sutton Downs

What was the HAR intervention?

Over time the exposed chalk lines of the map and letters had become overgrown with grass and other vegetation and became almost invisible. It was added to the HAR register in 2017. Historic England conducted a drone survey to provide data used to create a 3D model reconstruction of the original lines, and the overgrown turf was then removed along these lines and fresh chalk replaced the removed turf and soil to render the monument once more clearly visible as white lines against the green vegetation background.

How were volunteers involved?

Volunteers organised the restoration project and carried out the arduous work of removing by hand the turf which had grown over the chalk cut lines and then re-filling the exposed lines with fresh chalk which had to be conveyed to the cut lines in wheelbarrows, shovelled into the newly exposed cut lines and then compressed - using the same methods as in the monument's original construction. It was a small-scale project which attracted lots of volunteers and was quickly completed.

References

1. https://historicengland.org.uk/listing/the-list/list-entry/1020133
2. https://historicengland.org.uk/whats-new/research/rediscovering-australia/

6. Tilty Abbey, Essex

What is the heritage asset?

The scheduled monument (list number 1002164) of Tilty Abbey was a Cistercian abbey founded in 1153. After the dissolution of the monasteries by Henry VIII the abbey buildings became redundant and fell into disuse and disrepair, with re-usable stone robbed for use in buildings elsewhere. The only surviving above-ground structural remains are fragmentary pieces of flint rubble walling, probably part of the west range of cloister. Remains of other structural elements are visible as earthworks and these are complemented by extensive earthworks of associated monastic landscape features. In 1980 these extant walls were overgrown with vegetation including ivy causing root damage to the walls and some sections had collapsed.

What was the HAR intervention?

Historic England provided a Higher Level Stewardship grant to consolidate and repair of the last surviving upstanding walls and carry out detailed topographical and geophysical surveys of the earthwork remains with the aim of guiding and supporting the long term management of the scheduled monument (Ref 3). Assessment of documentary, cartographic and aerial photographic data, underpinned by the results of previous investigations and research relating to the abbey and its surroundings, combined and integrated with the results of the surveys has improved understanding of the abbey in the context of its Cistercian and alter landscape including routeways, mills, brick kilns, water meadows, woodland, pasture, orchards and fishponds within and beyond the monastic precinct. The abbey remains have now been removed from the HAR register.

How were volunteers involved?

Community involvement was part of the HE brief. Local volunteers took part in both the 2010 archaeological surveys whilst outreach including a guided walk and illustrated talk (Ref 3) increased interest and led to the establishment in 2011 of a new local archaeology and history group (Ref 2, Ref 4). The group holds bi-monthly pub meetings, visits sites such as Tilty's sister Cistercian houses at Warden and Sibton, to see repairs in progress and to meet emerging historical and archaeological groups in these villages, and have completed other local history projects including an HLF/AHRC-funded re-enactment in 2013 of the 1940 BBC Christmas Day radio broadcast from Tilty rectory.

References

1. https://historicengland.org.uk/listing/the-list/list-entry/1002164
2. Tilty Archaeology & Local History Group Newsletter No. 1 - February 2012.
3. Clarke, R. 2011. *Tilty Abbey, Essex: detailed survey of a Cistercian abbey and investigation of its wider landscape setting Earthwork, topographical and geophysical survey*. Report Historic England
4. http://www.tiltyhistoryprojects.co.uk/

7. Mosely Road Baths, Birmingham

What is the heritage asset?

The grade II* listed Mosely Road Baths building is one of a group of civic buildings in Balsall Heath designed in 1899 by renowned architect W. H. Bidlake and opened in 1907. The baths are the oldest listed swimming baths still operating in Britain and the only pre-war baths to have continuously hosted swimming since they opened. They are additionally significant for their architectural quality and their remarkably complete interior, with intact rare fixtures and fittings including an almost complete set of 46 private 'slipper bath' washing rooms, steam-heated drying racks and oak ticket offices and attendants' kiosks. However, local authority funding constraints led to the building fabric deteriorating and it was placed on the HAR register in 2005 and added to the World Monuments Watch List in 2016. It was closed twice between 2003 and 2017 for urgent repairs but remains on the HAR register (entry 49368) with "Immediate risk of further rapid deterioration or loss of fabric; no solution agreed" (ref 1).

What was the HAR intervention?

In April 2017 it was announced the Baths were to close permanently (Ref 2) due to serious structural issues including concerns over roof safety, with the costs of remedying these out of the council's reach. Historic England made a major grant to cover urgent repairs to the Gala Pool roof, supported by grants from World Monuments Fund, Birmingham City Council and the National Trust (Ref 2). This has ensured the roof is safe and secure, preventing any further weather-related damage to the pool area, and the baths are now a community-run amenity.

How were volunteers involved?

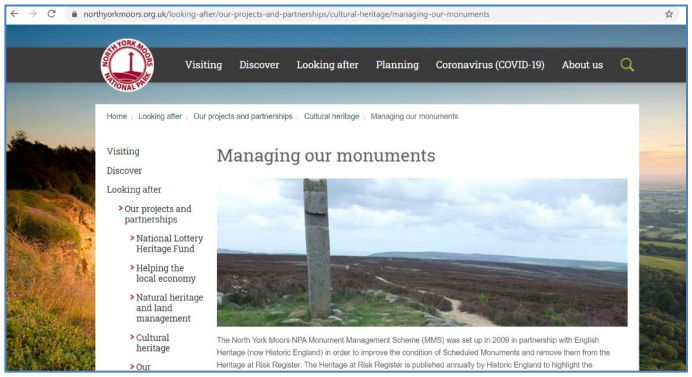
Local people formed the Moseley Road Baths Action Group to keep the baths open (ref 3) with 100 protesters posing in swimwear in 2014 with a 'We want to swim at Mosely Road Baths' banner. Volunteers from the Moseley Road Baths CIO run the smaller pool for public swimming, train in lifesaving and host events in the now-weatherproof Gala pool space including fundraising activities to support running costs for the baths, such as a 2020 art installation by artists Juneau Projects working with the local community to produce hand-drawn animations celebrating the baths (ref 4).

References

1. https://historicengland.org.uk/advice/heritage-at-risk/search-register/list-entry/49368
2. https://www.bbc.co.uk/news/uk-england-birmingham-43303623
3. https://historicengland.org.uk/whats-new/in-your-area/midlands/moseley-road-baths-grant/
4. https://moseleyroadbaths.org.uk/gala-pool-art

8. North York Moors Monument Management Scheme

What is the heritage asset?



The North York Moors National Park (NYMNP) contains thousands of archaeological sites spanning the end of the last Ice Age to the Cold War, including the largest Iron Age hill-fort in northern England, Roman fortifications, medieval castles and abbeys, ancient moorland crosses, early industrial sites and Cold War bunkers. There are 842 scheduled ancient monuments many of which are under threat from bracken and other vegetation encroachment, foot and mountain bike erosion, illicit construction of cairns by walkers, damage by livestock erosion and burrowing animals and agricultural activities.

What was the HAR intervention?

Since 2009, the North York Moors National Park Authority (NYMNPA) has been running a Monument Management Scheme (MMS) in partnership with Historic England, in order to mitigate the risks to scheduled monuments within the Park through monitoring and damage repair. The third MMS programme ran from 2015-18 with a grant from Historic England.

How were volunteers involved?

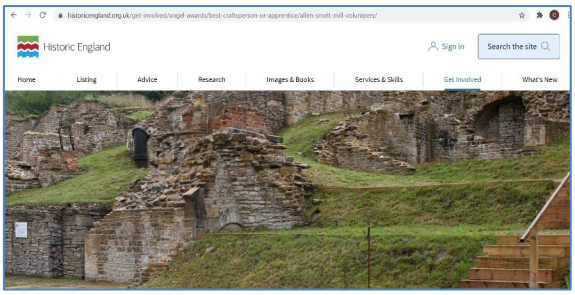
46 volunteers from NYMNP groups, the National Trust and Scarborough Borough Council contributed almost 300 volunteer days. National Park apprentices were also involved in six practical tasks and contributed 24 days to the project. Activities by volunteers included monitoring, vegetation management/removal, erosion repair and dismantling of walkers' cairns. Volunteers undertook training in monitoring and recording the condition of monuments during regular visits in order to provide an up-to-date record which helps the NYMNP authority identify emerging problems (ref 1). Practical tasks and remedial work by volunteers includes dismantling modern cairns created by visitors which are denuding and/or obscuring prehistoric burial mounds, including at Cleveland Way on Live Moor where a modern walkers' cairn had become so large that it obscured the prehistoric mound. The number of monuments on the register has been reduced from 198 in 2009 to just 55.

References

1. https://www.northyorkmoors.org.uk/looking-after/our-projects-and-partnerships/cultural-heritage/managing-our-monuments

9. Allen Smelt Mill, Northumberland

What is the heritage asset?



The remains of lead smelting mills with an extensive system of flues, chimneys, ramped access ways and part of a trackway are a scheduled monument (list number 1016817). A hearth smelt mill of 16th century type was succeeded by a late 17th century reverberatory mill and in the 19th century Allen was the centre of local lead production and one of the largest producers of Northumbrian silver. After production ceased in 1896 the mill changed hands several times and much of the site was levelled. At the rear of the site the remains of several stone structures survive revetted into the slope, including a condensing chamber and a flue system which is one of the best preserved in England, with surviving access ramps and openings for cleaning, along with two terminal chimneys. Over decades of neglect the structural remains deteriorated due to exposure and vegetation whose roots weakened walls and whose and weight pulled them down. The site was placed on the HAR register in (DATE).

What was the HAR intervention?

In 2014 work began as part of landscape partnership scheme between the North Pennines AONB and the Heritage Lottery Fund to uncover the remains of the mills near so that architects and contractors could gain a better understanding of the structures beneath the rubble in order to stabilise the monument. The ultimate aim was to turn the site into a safe and accessible historical asset that would encourage tourism and improve understanding of the industrial heritage of the region.

How were volunteers involved?

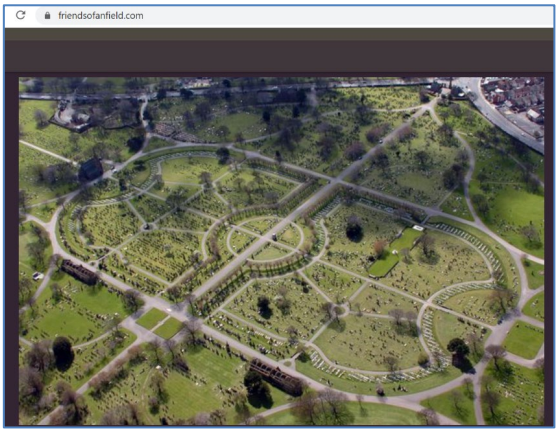
Local volunteers attended training in health and safety, archaeological recording and working with bats, and worked alongside the site manager and contractors to clear vegetation to reveal structural elements, allowing retaining gabions to be placed to limit the amount of historic fabric that had to be exposed. Volunteers helped with lime mortaring to stabilise the structural remains, restored the large storage bays and created a "bat hotel" to contain the bats in the underground chambers. The improved understanding of the site informed site interpretation including a reconstructed illustration of the working factory. Volunteer experience has built capacity for maintaining the site in future, with work on the water wheel pit aiming to install a replica wheel and wider conservation of the surrounding woodland landscape. The site was removed from the HAR register in (DATE).

References

1. https://historicengland.org.uk/listing/the-list/list-entry/1016817
2. http://www.allenmill.co.uk/heritage

10. Anfield Cemetery, Liverpool

What is the heritage asset?



One of the largest municipal Victorian cemeteries in Europe, grade II* listed as a registered Park/Garden as an outstanding example of an extensive, High Victorian (1856-63) provincial civic cemetery, with 13 listed buildings. After 1854 Liverpool Corporation prohibited further burial in the city's overcrowded cemeteries in 1854, land was purchased at Anfield with the first interment in 1863. The layout was by renowned designer Edward Kemp (1817-91) (ref 2) and included buildings by noted Liverpool cemetery architects Lucy & Littler as focal points, including three chapels (two since demolished), four gateways, lodges, registrar's office and two ranges of catacombs, all built in local red sandstone and complemented in the 1930s by a crematorium in similar style. The unusually late catacombs (1856-63) were state-of-the-art installations with gothic arcades and mechanical lifting systems to lower coffins into underground vaults (ref 6), but when catacombs went out of favour after the end of the 19th century they became neglected and subject to vandalism (ref 5). The cemetery has a rich variety of C19 monuments including many locally notable people and the cemetery layout survives relatively intact (ref 2).

What was the HAR intervention?

In 2017 Friends of Anfield Cemetery (FOAC) (registered charity number 1161476) were awarded an HLF grant for 'Lifting the Lids', to research, design and install an accessible heritage trail of twelve information boards around the 141-acre site (ref 3). In 2018 a HLF Resilient Heritage grant prepared the charity for the challenges of turning Anfield Cemetery's Grade II chapel into an International Heritage Centre, apply for Change of Use planning permission and develop a business plan. Also in 2018, Historic England and Liverpool City Council funded a Conservation Management Plan for the grounds (ref 5) and the first phase of repairs to the catacombs which involved removing vegetation and consolidating the structure (ref 5). The site remains on the HAR Register, condition: Generally unsatisfactory with major localised problems, medium vulnerability with stable trend (ref 1).

How were volunteers involved?

Research for twelve information boards was carried out by local young people, who also designed heritage walks around the cemetery. FOAC volunteers attended training and act as guides for cemetery visitors.

References

1. https://historicengland.org.uk/advice/heritage-at-risk/search-register/list-entry/24716
2. https://historicengland.org.uk/listing/the-list/list-entry/1000993
3. https://friendsofanfield.com/

8.2 Appendix 2: Semi-structured interview question framework

The explanatory text and questions for the semi-structured interviews were as follows.

1. Introduction and context for the survey

Historic England's Heritage at Risk (HAR) programme supports owners, community groups, local people, developers and other stakeholders by advising and funding interventions to arrest or reverse physical deterioration or neglect of historic places and sites listed as 'at risk' (https://historicengland.org.uk/advice/heritage-at-risk/). Internal survey by Historic England indicated that some HAR interventions may also have contributed to personal wellbeing and hence achieved added public value.

The HARAW (Heritage at Risk and Wellbeing) research is exploring the extent, correlations and character of this enhanced wellbeing through interviews and surveys of participants in 12 HAR case studies across England. It is hoped that insights from this will enable wellbeing to be a more widely achieved additional outcome of HAR interventions in future, thus increasingly their public value.

2. Themes:

Theme 1: Belonging and identity - In what ways do people feel connected to the place in which they live? And to its heritage?

Theme 2: The impact of volunteering on/contributing to an HAR project on individuals or communities (with an emphasis on psychological effects/wellbeing but not excluding transferable skills, social capital etc).

Theme 3: The impact of a completed restored heritage asset on individuals or communities (after the project).

3. Questions:

General:

1. Name and surname (optional) (for correspondence only)
2. Gender
3. Age
4. Ethnicity (self-identified)
5. Occupation and training
6. Marital status
7. Place of birth
8. Current place of residence (plus duration of residence)
9. E-mail address (optional) (for correspondence only)
10. Name of HAR project
11. Date and length of involvement in HAR project
12. Subject number (to be assigned by researcher)

Theme 1: Belonging and identity - In what ways do participants feel connected to the place in which they live? (and its heritage?)

1. How long have you lived here?
    a. What are the things you like most and least about living here?
2. Are you involved in local activities? What are these? (Eg church, local history group)
3. Are you interested the history of [insert HAR asset/site name]?
    a. How did you gain your knowledge about it?
4. Had you been a volunteer for any project before the HAR project?

Theme 2: The impact of volunteering on/contributing to an HAR project on individuals or communities (with an emphasis on psychological effects/wellbeing but not excluding transferable skills, social capital etc).

5. What motivated you to participate in the HAR project?
    a. How did you hear about it? – how did you feel about it then?
    b. How long were you involved in it?
6. What did you do during the project?
7. What did you like most about your involvement in the project? And least?
8. What do you feel you achieved? What did you feel/experience?
    a. Did others that you know of feel any of these results?
    b. What new knowledge or skills did you gain during your involvement with the HAR project?
    c. Have you applied these to any other projects or tasks since? [was there any intention these would enhance employment prospects?]
9. How would you describe your relationship with others during the project?
10. Would you consider participating in another project like this?
11. Have you discussed your involvement with others? People such as: fellow heritage enthusiasts/volunteers; heritage professionals; local friends, family and neighbours; friends and family from elsewhere; others (who)? Maybe via social media such as Facebook etc as well?
    a. Has anyone you know become involved in the project as a result?

Theme 3: The impact of a completed restored heritage asset on individuals or communities.

12. How do you feel about the HAR asset/heritage generally now that the project is completed?
    a. What do you think is the purpose/value of the HAR asset?
    b. What do you think heritage more generally is for? Has your idea of heritage changed?
    c. How often do you go to museums or heritage sites/centres? Has this changed since the HAR project was completed?
    d. What, if any, further information have you wanted to receive about local heritage since the HAR project was completed (for example: reading books, Wikipedia, exhibition, watching broadcast documentaries, visiting a site, etc.)?

13. To what extent/in what ways do you think that the outcomes of the HAR project will change local people's perceptions of the asset? And of the place? To what extent do you think the perceptions of visitors to the place will be affected?
14. Has this HAR project led to new local friendships, groups or other activities?
15. How would you feel about participating in another HAR project/project like this? Would you recommend participation to others?

Broad areas of wellbeing activities and outcomes to consider in Themes 2 and 3:

I. Physical benefits via physical activity and fresh air
    a. Increased mobility and/or function (vitality)
    b. Reduced pain or other symptoms

II. Psychological benefits via activities that are useful and provide meaning,
    a. Emotional wellbeing: increased positive/reduced negative feelings, self-esteem, autonomy, optimism, self-efficacy, self-actualisation (achieving potential/fulfilling ambitions)
    b. Affective wellbeing: reduced anxiety (or fear) or depression (or sadness)
    c. Cognitive enhancement: knowledge, skills, competence

III. Social benefits via connecting, social interaction, group activities, cultural inclusion, shared experiences and reminiscences (individual or shared)
    a. Strength of identity: self-identity vs community-identity
    b. Sense of belonging: group belonging vs community belonging
    c. Sense of engagement with others: new/extended/strengthened social relationships, reduced loneliness
    d. Security - employment, CV /work experience, access to resources

IV. General benefits encompassing I-III above
    a. Resilience

8.3 Appendix 3: Online Questionnaire

The online questionnaire explanatory text and questions were as follows:

Title of Project: Heritage at Risk and Wellbeing

Names of Researchers: Prof Carenza Lewis, Prof N Siriwardena, Prof Heather Hughes, Dr J Akanuwe, Dr C Sima, Dr A Scott
We are a team of researchers at the University of Lincoln and are carrying out a study for Historic England. We'd like to invite you to take part in this study. Before you decide whether to accept or not, this information explains why the research is being done and what it would involve for you. If you require any further information, please contact us at the details below.

What is the purpose of the study?
The purpose of this study is to explore the connections between volunteering on a Heritage at Risk (HAR) project and individual and community wellbeing. HAR projects are funded by Historic England with the primary intention of protecting heritage such as historic buildings and ancient monuments. This research could have important implications for promoting wellbeing through heritage volunteering.

Why have I been invited?

You are being invited to take part because you have volunteered on a HAR project. We are inviting many other HAR volunteers to take part.

Do I have to take part?
It is up to you to decide whether or not to take part. If you do decide to take part you will be asked to sign an online consent form. You are still free to withdraw at any time and without giving a reason, before submitting your completed questionnaire. This will not affect your statutory rights. After submission, all data will be immediately anonymised, so it will no longer be possible to withdraw, as we will be unable to identify your responses.

What will happen to me if I take part?
You will be invited to complete a questionnaire, which will take approximately 10 minutes. This will include questions about you, your views on heritage and on volunteering.

Expenses and payments
You will not be paid to participate in the study.

What are the possible risks of taking part?
The risks associated with answering the questionnaire are very low. Participation is online and all responses will be anonymised. We will not be able to identify you from your responses.

What are the possible benefits of taking part?
There are no direct benefits to participating this research. You will, however, contribute to the evidence base about heritage and wellbeing, which could help

organisations like Historic England to improve the management of HAR projects and the ways in which volunteers are supported.

Will my participation be confidential?
Yes. Your name will not be revealed in any report, and no reference will be made that could link you to the study. Any information you provide will be handled in strict confidence and will be seen only by the team of researchers. We will follow the strict ethical and legal framework of the University of Lincoln. All information about you will be handled in confidence.
If you have any questions about the project or the survey or would like to receive a summary of the results of this study, please contact Anna Scott at ascott@lincoln.ac.uk.

Consent **Please read the statements below and select each statement if you agree:**

- ☐ I confirm that I have read the information above. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
- ☐ I understand that my participation is voluntary and that I am free to withdraw at any time before submitting my responses without giving any reason, without my statutory rights being affected. I understand that I will be unable to withdraw after I have submitted my responses.
- ☐ I understand that the personal details I provide on this consent form will be kept confidential and that it will not be possible to connect these personal details to my anonymised questionnaire responses.
- ☐ I understand that the anonymised information collected about me may be shared with other researchers.

Section 1: The place where I live and its heritage

1.1 What is your current place of residence? Please supply the FIRST PART of your postcode only (e.g. LN6)

1.2 How many years have you lived here?

1.3 How would you rate the place where you live, according to each of these criteria?

	Strongly like	Like	Neither like nor dislike	Dislike	Strongly dislike
Natural surroundings					
Buildings					
Walking					
Social activities					
Access to amenities					

1.4 Are you involved in local activities? Please select all that apply

- ☐ Church/faith group
- ☐ Local history group
- ☐ School group
- ☐ Local acting/performing group
- ☐ Village hall/community group
- ☐ Sports club
- ☐ No
- ☐ Other_____

1.5 On average, how often do you visit museums or other heritage sites/centres?

- ○ More than once a month
- ○ Once a month
- ○ A few times a year
- ○ Once a year
- ○ Less than once a year

1.6 Please select which Heritage At Risk project you volunteered on:

- ○ The Physic Well, Barnet, London
- ○ Garrison Church of St George, Royal Artillery Barracks, Woolwich London
- ○ The Monumental Improvement Project, Cornwall
- ○ Adopt a Monument Scheme, Dartmoor
- ○ Australia Map, Wiltshire
- ○ Luton Hoo Walled Garden, Bedfordshire
- ○ Tilty Abbey, Essex
- ○ Moseley Road Swimming Baths, Birmingham
- ○ North York Moors Monument Management Scheme
- ○ Allen Smelt Mill, Northumberland
- ○ Anfield Cemetery, Liverpool
- ○ Birkrigg Common Stone Circle, Cumbria
- ○ Other _____

1.7 How close is this site to your place of residence? (distance in miles)

1.8 How would you rate your interest in this Heritage at Risk site BEFORE you worked on it?

- ○ Strongly interested
- ○ Moderately interested
- ○ Neither interested nor uninterested
- ○ Moderately uninterested
- ○ Strongly uninterested

1.9 How would you rate your interest in this Heritage at Risk site AFTER you worked on it?

- ○ Strongly interested
- ○ Moderately interested
- ○ Neither interested nor uninterested
- ○ Moderately uninterested
- ○ Strongly uninterested

1.10 Have you done any heritage-related volunteering before this Heritage at Risk project?

- ○ Yes
- ○ No
- ○ Don't remember

1.11 Have you done any other heritage-related volunteering since this Heritage at Risk project?

- ○ Yes
- ○ No

1.12 Before lockdown, how often did you volunteer on the HAR project?

- ○ A few hours every day
- ○ A few hours every week
- ○ A few hours every month
- ○ A few hours every year

Section 2: The impact of HAR volunteering on me

2.1 What motivated you to participate in the HAR project? Please select all that apply

- ☐ Personal interest in site
- ☐ Professional interest
- ☐ Recommendation from someone I knew
- ☐ Desire to help solve a problem
- ☐ Desire to acquire new skills
- ☐ Desire to help local area
- ☐ Desire to contribute to a good cause
- ☐ Desire to meet/work with other people
- ☐ Use my skills/knowledge/experience
- ☐ Enhance job prospects
- ☐ Gain work experience in heritage
- ☐ Family connection
- ☐ Nostalgia
- ☐ Boredom
- ☐ Loneliness
- ☐ Peer pressure
- ☐ Other _____

2.2 What role/s did you play on the project? Please select all that apply

- ☐ Financial management/advice
- ☐ Management
- ☐ Support with computing/digital skills
- ☐ Board member
- ☐ Creative/design
- ☐ Hospitality
- ☐ Managing visitors
- ☐ Organising events/activities
- ☐ Survey work
- ☐ Site maintenance
- ☐ Construction
- ☐ Clearing vegetation
- ☐ Gardening/landscaping
- ☐ Other _____

2.3 How would you rate the following in relation to the Heritage at Risk project?

	Very good	Good	Indifferent	Poor	Very poor
Overall experience					
Leadership					
Funding					
Bureaucracy/paperwork					
Communication					
Teamwork					
Progress of the project					

2.4 Overall, how did volunteering on the HAR project make you feel? For each feeling below, please score 1 = Not at all, 2 = A little, 3 = Moderately, 4 = Quite a bit, 5 = Extremely

	1	2	3	4	5
Enthusiastic					
Inadequate					
Inspired					
Irritated					
Alert					
Pressured					
Connected to others					
Tired					
Physically fitter					
Upset					
Stressed					
Determined to finish					

2.5 How would you rate each of the following statements about your volunteering on the HAR project?

	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
I learned a lot that I didn't know before					
I made new friends					
I noticed a lot about my local area that I didn't notice before					
I have given something back to society					
I have made a difference to the future of a heritage site					
I feel more a part of this place now					
I feel motivated to be more involved in local activities					
I have become more interested in heritage generally					

2.6 What new skills did you gain during your involvement with the HAR project? Please select all that apply

- ☐ Heritage management skills
- ☐ Heritage conservation skills
- ☐ Computing skills
- ☐ Organisational skills
- ☐ Administrative skills
- ☐ Social media skills
- ☐ Interpersonal skills
- ☐ None
- ☐ Other _____

2.7 Would you recommend volunteering at a HAR site to others?

- ○ Yes
- ○ No
- ○ Don't know

2.8 What, if anything, did you particularly like about your involvement with the project?

2.9 What, if anything, did you particularly dislike about your involvement with the project?

Section 3: The impact of a restored heritage asset

3.1 Why do you think your HAR site deserved attention? Please select all that apply

- ☐ It is/was neglected
- ☐ It is/was vulnerable
- ☐ It is/was inaccessible
- ☐ It is historically important
- ☐ It is important to local people
- ☐ It makes the place more special
- ☐ It has a story to tell
- ☐ I don't know
- ☐ Other _____

3.2 How do you think that the HAR project will change people's relationship with the site? Please select all that apply

- ☐ The site will be more visible
- ☐ The site will be easier to access
- ☐ The site will be more useful for events and activities
- ☐ People will be able to learn more about it
- ☐ People who visit will have a more enjoyable experience
- ☐ The site will enhance our local area
- ☐ The site will be better known
- ☐ Other _____

Section 5: About me

5.1 Gender

- ○ Female
- ○ Male
- ○ Other

5.2 Age

- ○ 18-30
- ○ 31-40
- ○ 41-50
- ○ 51-65
- ○ 66-80
- ○ Over 80

5.3 What is your ethnicity? (If you would prefer not to say, please leave blank)

5.4 What is your nationality?

- ○ British
- ○ Other _____

5.5 Occupation

- ○ In full-time employment
- ○ In part-time employment
- ○ Self-employed
- ○ Unemployed
- ○ Not in employment
- ○ Student
- ○ Retired
- ○ Other _____

5.6 What level of education do you have?

- ○ GCSEs/O Levels or equivalent
- ○ A Levels/NVQ or equivalent
- ○ Undergraduate degree
- ○ Postgraduate degree
- ○ No formal qualifications
- ○ Prefer not to say
- ○ Other _____

5.7 Marital status

- ○ Single
- ○ In a committed relationship
- ○ Divorced
- ○ Widowed
- ○ Prefer not to say

8.4 Appendix 4: Summary of coded interview data categories and sub-themes by theme

Category	*Sub-theme*
Theme 1. Motivation, facilitators, and barriers	
Have interest in history / heritage	1.1.Motivation
Want to occupy time purposefully	1.1.Motivation
Have personal/family connection with HAR site	1.1.Motivation
Have attachment / connection to place/community	1.1.Motivation
Desire to give to community	1.1.Motivation
Valuing history and heritage	1.1.Motivation
Want to connect with nature/ countryside	1.1.Motivation
Want to preserve heritage / save from threat	1.1.Motivation
Learn	1.1.Motivation
Want to use existing skills / knowledge	1.1.Motivation
Local / accessible site	1.2.Facilitators
Funding is available	1.2.Facilitators
Flexible timetable	1.2.Facilitators
Leadership	1.2.Facilitators
Lack of resources	1.3.Barriers
Unreliable people	1.3.Barriers
Lack of information	1.3.Barriers
Age differences	1.3.Barriers
Lack of time	1.3.Barriers
Seasonality/ weather	1.3.Barriers
Physical health constraints	1.3.Barriers
Negative attitudes	1.3.Barriers
Site inaccessibility	1.3.Barriers
Too much responsibility	1.3.Barriers
Burdensome bureaucracy	1.3.Barriers
Theme 2.Identity, belonging and contributing	
Volunteering is part of identity / self-expression	2.1.Identity
Belonging to several groups	2.1.Identity
Interest in family history	2.1.Identity
Interested in archaeology, history	2.1.Identity
Pride in area	2.2.Belonging / place attachment
Personal links to asset	2.2.Belonging / place attachment
Place attachment	2.2.Belonging / place attachment
Emotional attachment to heritage asset	2.2.Belonging / place attachment
Belonging	2.2.Belonging / place attachment
Beauty of space and place	2.2.Belonging / place attachment
Sharing heritage	2.3.Contributing / giving
Benefiting the community	2.3.Contributing / giving
Helping HAR sites	2.3.Contributing / giving

Contributing skills and knowledge	2.3.Contributing / giving
Theme 3.Learning and diversifying experience	
Heritage skills	3.1.Skills gained
Technical skills	3.1.Skills gained
Personal skills	3.1.Skills gained
Thinking skills	3.1.Skills gained
Life skills	3.1.Skills gained
Learning about history / archaeology	3.2.Knowledge gained
Learning about heritage management	3.2.Knowledge gained
Gain new experience	3.3.Experience gained / diversified
Experience different activities	3.3.Experience gained / diversified
Using experience in new ways	3.3.Experience gained / diversified
Team working	3.3.Experience gained / diversified
Theme 4.Community engagement, connectedness, and inclusivity	
Community is engaging with asset	4.1.Community engagement
Approaches to engaging with communities	4.1.Community engagement
Developing or expanding tourism	4.1.Community engagement
Sharing experiences and benefits of volunteering	4.2.Connectedness
Communicating across cultures	4.2.Connectedness
Connecting with heritage	4.2.Connectedness
Promoting the project locally	4.2.Connectedness
Connecting with others	4.2.Connectedness
Connecting local community to heritage	4.2.Connectedness
Being culturally inclusive	4.3.Inclusivity
Being age inclusive	4.3.Inclusivity
Being ability inclusive	4.3.Inclusivity
Being gender inclusive	4.3.Inclusivity
Communicating inclusive stories	4.3.Inclusivity
Theme 5.Physical, psychological, and social benefits	
Increased physical activity levels	5.1.Physical benefits
Got fresh air	5.1.Physical benefits
Maintained physical health	5.1.Physical benefits
Healthy aging	5.1.Physical benefits
Reduced loneliness	5.2.Psychological benefits
Improved mood	5.2.Psychological benefits
Increased place attachment	5.2.Psychological benefits
Emotional reactions/'buzz'	5.2.Psychological benefits
Refreshment of doing something new/different	5.2.Psychological benefits
Relaxed enjoyment of unpressured activity	5.2.Psychological benefits
Sense of achievement	5.2.Psychological benefits
Feeling good about yourself	5.2.Psychological benefits
Feeling valued	5.2.Psychological benefits
Few negatives	5.2.Psychological benefits
Increase in social interaction	5.3.Social benefits

Meeting people beyond normal social circles	5.3.Social benefits
Formed new friendships	5.3.Social benefits
Enjoyed good working relationships	5.3.Social benefits
Interacted across different generations	5.3.Social benefits
Theme 6.Attitudinal change, place making, reflection & prospect	
Increased public appreciation of heritage sites	6.1.Attitudinal change
Changed volunteers' perceptions of value of heritage assets	6.1.Attitudinal change
Changed people's awareness of risk (to heritage sites)	6.1.Attitudinal change
Changed volunteers' perceptions about other people	6.1.Attitudinal change
Changed volunteers' self-perceptions	6.1.Attitudinal change
Increased group self-esteem	6.1.Attitudinal change
Stopped/reversed damage/threat to site	6.2.Place making
Contributed to community	6.2.Place making
Connected different communities	6.2.Place making
Increased visibility of at-risk sites	6.2.Place making
Empowered communities	6.2.Place making
Widened reach of heritage	6.2.Place making
Helped preserve sites for future generations	6.2.Place making
Volunteers learned about history and archaeology	6.3.Reflections on impact on volunteers
Volunteers learned more than they had expected	6.3.Reflections on impact on volunteers
Volunteers appreciated feeling valued as part of a team	6.3.Reflections on impact on volunteers
Volunteers appreciated feeling valued for making a difference in the community	6.3.Reflections on impact on volunteers
Volunteers had an enjoyable experience	6.3.Reflections on impact on volunteers
Aiming to inspire others to volunteer	6.4.Prospect
Spreading enthusiasm for heritage	6.4.Prospect
Happy to volunteer again	6.4.Prospect
Anticipating subsequent projects	6.4.Prospect

8.5. Appendix 5: Joint display of extracted HARAW data (interviews and online survey)

Theme 1: Motivation, facilitators, and barriers

HARAW sub-theme/category & NEF/NHS step	Sample interview (qualitative) data	Survey (quantitative) data
Motivation: Interest in history / heritage Learn	"*I think as I've become older, I've become more interested in the history of my area. I think that I appreciate that a lot more.*" (HAR23) "*I was introduced to the North Yorkshire Moors by my parents... And my mother was heavily into the history and in the archaeology of the area. That's what brought me into it.*" (3NYMMS) *...it's about history, it's about learning. Where we from and how things have evolved. How things have changed. You know, what things we we've gotten from that and from there.*" (HAR01) "*I'm very interested in the area. Lovely... I'm so interested in history... And then local history is very different from national history.*" (HAR18)	A pre-existing interest in heritage – generally as well as specifically about the project site - also emerges as a strong motivational factor for involvement. 91% visited heritage sites frequently (more than once a month/several times a year). 4% (10%) added/wrote in 'interest in history' as a motivation to volunteer.
Motivation: Occupy time purposefully Self-nurture / be mindful	*"You don't just retire and stay at home and do nothing. You can, but you know, a lot of people don't*" (2GCGRABL) "*From my own point of view and well-being. If I didn't have the archaeology and if I didn't have the monuments at risk thing, it would just be going out for coffee with friends. And it's all quite boring. So for me, it's great.*" (HAR15) *"I retired from work about ... coming up to four years. And I had worked almost all of my life. So if I didn't find something to occupy my mind, I think I might have been about over 20-odd stones now... So I had to find something to keep me going... It's a pastime for me." (HAR16)* "*...because I'm single, live alone, I did, once I retired, I had time to use usefully. I wasn't the*	60% of respondents were retired, although only 2% cited boredom as a motivation for volunteering

	sort to sit at home and knit. I do that as well. But it's, you know, not full-time". (HAR17) "*I was brought up in a socialist household, and part of the motto was, you just don't take out, you put back in as well. So when I retired and I was looking around for things to do, I decided to apply to the North Yorkshire Moor initially as a voluntary ranger*." (HAR24)	
Motivation: Personal/family connection Connect	*"And, you know, I'm looking forward to take them up and showing them the hill at some point as well. And so there's lots of that, the family connection as well"* (HAR04) "*...members bringing their own histories to the group themselves anyway, because many of them have come from families that have lived here for generations.... we are excavating at the invitation of the farmer ... we're reliant on him being interested himself in his, in the heritage that he has inherited from his predecessors, and he will be passing on to his sons*." (HAR07)	82% cited personal interest in area as motivation (top response); 18% cited personal recommendation; 6% cited family connection
Motivation: Attachment / connection to place / community Be mindful	*"I'm very keen that Woolwich should become better known because I think it has got some wonderful history and architecture in it.... So I think I see our church as a catalyst for that kind of transformation of Woolwich into a much more established historical hub and tourist hub."* (HAR06) "*So I like feeling part of a community and doing things for the people*." (HAR23)	82% cited personal interest in area as motivation; 75% felt more part of place after volunteering. Familiarity / involvement with the local area result in a predisposition to become involved in saving at-risk assets.
Motivation: Desire to give to community Give	"*the feeling that you were doing something that is noble and it has a value to social value and impact. It's a very good motivation*." (HAR01) "*The upside is you're doing something for the good of people and know and I like that. I mean, I like I like to think that we're doing something for Barnett and for people*." (HAR18)	68% cited 'help local area'. 46% cited 'help solve a problem'. Use skills and knowledge. 92% felt they'd given back to society
Motivation: Valuing history and heritage Be mindful	"*I'm interested in history that tells the truth. Not history that only tells half a truth*." (HAR14)	30% gained heritage skills.

	"*I've done quite a lot of arts projects where at the heart of those projects has been the exploration of heritage and history and local history and things like that, which I enjoy. I actively enjoy.*" (HAR33) "*And these things are very important to preserve. So I think it's about a sense of belonging.*" (HAR01) "*My particular motive is primarily architectural. It's a magnificent piece of architecture. And so I approached it, I still do approach it as an architectural conservationist wanting to keep the building going.*" (HAR08)	
Motivation: Connect with nature / countryside Be active	"*It was definitely the nature aspect. Then the hikes, the clearing, the way to get to these monuments, because obviously the access infrastructure does not exist yet.*" (HAR01) "*I've always enjoyed walking the countryside, hill walking, climbing mountains. I've been away on many, many walking holidays. So it just seemed to me that been a voluntary ranger combined the two, it got me out of all the moors in the fresh air.*" (HAR24) "*I just love the moors. I just love getting out on the moors. I just like feeling a part of the national park, you know…*" (HAR30) "*…an active volunteer group, and I wanted to join that because I like to be outdoors and active. And I love the moors*" (HAR03)	82% noticed more about local area
Motivation: Preserve heritage / save from threat Give	"*And I kept asking people, why are we letting this map disappear?*" (HAR04) *"[the site] came under threats from a developer who bought part of the site. It's always been used by the community, enjoyed by the community… So that came under threat. And we realised that… we needed to pull our socks up and protect them and restore them and make them, you know, financially sustainable, really and viable.* (HAR34) "*How I got to know about Moseley Road is because of all the publicity. You know, when*	48% cited wanting to contribute to a good cause as a motivation for volunteering. 90% felt they'd made a difference to a heritage site. 80% were interested in the HAR asset before volunteering (57% 'strongly interested; 23% 'moderately interested').

	they were trying to close it and everything like that" (HAR16)	
Motivation: Learn Learn	"*I wanted to expand my somehow limited work experience in that I like the fact that the project was in a developing stage. So that involved project design and development.*" (HAR01) "*I want to learn everything about as much about Barnett as possible, about the local area and also things on the Battle of Barnett now.*" (HAR18) "*I use heritage as a place of that you can learn from and then just use the learning to develop myself, rather than the concept of heritage, because heritage can mean some good things and some bad things.*" (HAR26)	34% cited learning new skills as motivator. Most acquired 1 skill or more.
Motivation: Chance to use existing skills / knowledge Give	*"I am retired… have quite a lot of experience and stuff. And so that's good to put it to a good use…"* (2GCGRABL) "*It's something I knew I could actually help them quite a lot with, because of my experience and my knowledge.*" (HAR30) "*I could speak a lot of officialese and help in that way. So there was a lot of that was a lot of, that was a big help to the museum…That it wasn't in their skill set when I spent a whole life in the accountocracy and the nonsense world. So it was easy for me*" (HAR18)	42% cited using skills / knowledge / experience as motivation
Facilitators: Local, accessible site	"*…it was very convenient because it being for the community, you had to actually live nearby so I was able to use the bike… So that was fairly straightforward.*" (HAR17)	68% cited 'help local area' as motivation. 59% travelled 10 miles or less to volunteer, although 14% travelled more than 30 miles.
Facilitators: Funding available	"*having a group of people who are quite well connected and connected into resources or connected into people who potentially can access resources is a useful thing.*" (HAR33) "*The funding was terrific.*" (HAR11)	Funding was the lowest-rated aspect of project management with 35% rating this as indifferent
Facilitators: Flexibility of timetable	*"you don't have to be in a scheme, you don't have to be inside the project as part of those targeted groups, in order to be able to be*	

	involved on a maybe one-off basis or go to one of the volunteer days. So I would say for the project as a project, yes, definitely be involved" (HAR22) "*on the North York Moors it's either done at my convenience, so to speak, or there may be a day when, again, it's a case of, they know I'm coming and we join together.*" (HAR17) *You go out and do your surveys when you want to. So I have quite a busy life so I could fit in around all of the other stuff I was doing. So it just suited me nicely." (HAR24)*	
Facilitators: Leadership	*"...such a lot of energy has come from the chairman and he has really been the life and soul of the development of the project." (HAR14)* "*...he is our chairman and he's a lovely personality as well, which adds to it*" (HAR15) "*...they didn't do very much. And then suddenly... this amazing young girl wanted to resurrect the map of Australia... So she got a whole bunch of people and we went up.*" (HAR04) *"she has an extraordinary leadership style. And I think it may make everything hugely doable"* (HAR27)	Leadership was rated very good by 58% and good by 40% of respondents – this was the top-rated aspect of project management
Barriers: Lack of resources	*"We wouldn't be where we were today if we hadn't had that* [the funding] *because we wouldn't have the Web site... It was really, you know, we wouldn't have been able to pay for that kind of training to have all of that" (HAR11)* *"But then it's like, well, how are we gonna staff them, have we got enough lifeguards to be able to do that? You know, then there's a bit of frustration because you sort of think well, actually what we need is more paid lifeguards*" (HAR23)	Funding was lowest-rated aspect of project management, rated very good by only 14%, but good by 50% of respondents
Barriers: Unreliable volunteers / co-workers	*" you might think it's a really interesting place and volunteers will turn up, nobody comes... we did get people beginning and but over time, we lost them. So it's sort of run*	9% of free-text responses cited lack of feedback when issues reported.

	down to almost nothing, actually, now. And I don't understand why that is" (HAR05)	
Barriers: Lack of information about opportunities	*"the problem, it's knowing where to look to get involved in these things for me anyway... to get involved in something else I wouldn't really know where to start*." (HAR35)	
Barriers: Age differences	"*...it felt like we were total outsiders and, they were very welcoming. They gave us pasties. It was very, very lovely. But it definitely felt like that was... I think there's a difference in age or something*." (HAR29)	
Barriers: Lack of time / over-committed elsewhere	"*They have to be very persuasive, very interesting, because there's not a lot of room in my life now... And my normal life, and my dog, and my grandchildren, et cetera, et cetera. So I would be reticent before coming in. Oh and my photography. So, you know, there's so much going on*" (2 GCGRABWL) *"But the problem with youngsters in in the museum, volunteering, is they they've often got other things to do. You know. A lot of them are studying or getting part time jobs... the real group that we will want is something on 20, 25 to 35 year olds and 25 to 40, so. The thing is that they are people usually with, I mean, they've got things like families and jobs anyway. So it's very difficult*." (HAR18)	
Barriers: Seasonality/weather	"*there will be stuff going in the summer and people will come, but it's the winter things I think they like best, really. And it's just the way that nature is. We can't chop things down in the summer because the birds and that and wildlife*." (HAR15) "*in choosing your own time, you can choose not to go out in bad weather, you go in good weather*." (HAR24)	17% free-text responses wrote in weather as a dislike
Barriers: Physical/health constraints	"*if I could do more, I would do more. But I can't use my hands, my hands. They're like wood. I can't bend. It's not only old age. As I said it's just health reasons, that's why I can't do anything. But I would love to get involved in it more*." (HAR16) "*I got to walk to get to the sights now. So I used to be able to walk for miles and miles*	8% of respondents were aged over 80, 44% aged 66-80. 9% free-text responses cited physical health as a barrier

	and miles. But I have a condition called (...) which limits, well, it stopped me going to the gym and all that sort of thing, because it wasn't very nice and of course during lockdown now, I've got as unfit, so I'm going to have to build up some walking longer distances again." (HAR09)	
Barriers: Negative attitudes in other people	"*...where you have to go into somebody's property. You do get a little bit of antagonism at times. People don't want you there. Not very often...*" (HAR30)	9% free-text responses cited awkward landowner
Barriers: Site inaccessibility	"*The lack of access to different amenities, so for instance the infrastructure like public transport has a knock-on effect to being able to visit the sites*" (HAR22) "*...not many young people because they can't get there.*" (HAR03)	
Barriers: Too much responsibility	*"So then we'll probably get the added responsibility of what happens, you know, if it starts to deteriorate. Is that the onus is then on us to preserve it? I need to look into it. So... it starts to become a more of a responsibility.*" (HAR31) *"But the problem with all these chalk maps is that you can't just go out there and re-dig them and re-chalk them, you've got to look after them. It's like a garden. You've got to keep on looking after it." (HAR04)*	
Barriers: Burdensome bureaucracy	"*I think meeting fatigue was certainly part of it. Also, there were lots of things happening, and I don't always agree with everything, and I don't like to disagree and I don't like to be responsible for what I don't agree with. So I felt more comfortable not having the obligation to go to the meetings and being responsible on paper for what's going on.*" (HAR14) "*I don't like all the all the hassle about, you know, nowadays everything in life is just so complicated as, it's what I call just the bureaucracy. I called the accountocracy, but basically we're run by accountants and even the politics all seems to be money.*" (HAR18)	Bureaucracy was the second-lowest rated aspect of project management, rated very good by 22%, good by 45% and indifferent by 29%. It was the only aspect which received any 'poor' ratings (4% of responses)

	"the paperwork involved for the Heritage Lottery funding was quite something else.. And it wasn't a huge amount... but it was such a lot of work and you had to keep reporting back on it all the time. And after it had finished successfully and a project with the exhibition and the re-enactment and somebody said, oh, you can apply for some more! No, never." (HAR11)	

Theme 2: Identity, belonging and contributing

HARAW sub-theme/category & NEF/NHS step	Sample interview (qualitative) data	Survey (quantitative) data
Identity: Volunteering is part of personal identity / self-expression Be mindful	"*whatever I could do to help some of the wider community, then I'll do it*" (HAR28) "*And when I'm there volunteering, it feels like you're part of that history.*" (HAR23) "*...we are a gang of like-minded people which is trying to do something difficult and we're doing it against opposition. It's no longer active opposition from people who are trying to stop us. But it's an opposition, I guess, to forces of inertia.*" (HAR08) *" ...it can get ingrained into you as a child that this* [volunteering] *is like normal behaviour. I understand that. But also, of course, over the years, I've found that some people just do it, and some don't, if you like. So I suppose it's just part of our character in a way."* (HAR05) "*We've all been to retirement dos, haven't we, where the person said, oh, yes, yes, you know, I'm retiring... And, you know, within a year, they're bored out of their minds, and I didn't want to be like that.*" (HAR30)	48% of volunteers cited 'desire to contribute to a good cause', 42% desire to use existing skills. 31 (55.36%) of respondents had volunteered on a heritage project before, most doing so for a few hours every month (49.1%) or a few hours every year (34%).
Identity: Member of several groups Connect	"*I have a big circle of friends that are not connected to any of this. And they all think I'm bonkers. especially when it's raining and cold and I've gone out. So I have... two sections to my life. One is the archaeology and Heritage at Risk and stuff.*" (HAR15)	Most respondents (60%) belonged to one or two other groups with another 24% belonging to three or four. 12% belonged to no other groups

	"*I'm a member of our local church…. I belong to the U3A, University of the Third Age, and I do various things like philosophy, medieval history, science, Shakespeare and a few other bits and pieces as well.*" (HAR09)	
Identity: Interest in family history Connect	"*…my great grandfather… his name's outside on a plaque with the names of the people… my parents are dead and I've got a brother who lives abroad. So there's nowhere really to sort of say, oh, I'm volunteering at this place where, you know… It's quite nice.., makes me feel so quite, connected.*" (HAR23)	Only 6% cited family connection as a motivation to volunteer.
Identity: Interested in archaeology, history Be mindful	"*what drew me to Cornwall in the first place was the countryside and the historic environment.*" (HAR07) "*I'm always interested in background and what gave rise to whatever. I can't say it's <u>my</u> heritage because obviously I wasn't born in this country. And all the archaeology I have done has been in this country. But I suppose I've, you know, it's become my place.*" (HAR17)	49 out of 56 respondents (91.07%) already visited heritage sites at least a 'few times a year', 16 of them (28.57%) more than once a month.
Belonging/Place attachment: Pride in area Be mindful	*"…the members bring their own histories to the group themselves anyway, because many of them have come from families that have lived here for generations. They would see themselves as truly Cornish. And that, they would say, is truly distinctive from being English."* (HAR07) "*I'm from Wolverhampton, which is also in the West Midlands, so I'm so proud of being part of the area, this area of the UK and the kind of industrial heritage.*" (HAR23)	
Belonging/Place attachment: Personal links to asset Connect	"*…it is our family, grave location…, that was always in the background, because I was brought up in Liverpool. Anyone died, anyone in the area, people that we knew, they all went into Anfield Cemetery*" (HAR02) "*…the Friends have run lots of open days at the baths and we've had visitors from quite a long way away. They come from other parts of the country, other parts of the West Midlands, and many of them tell the same story. They say, I learnt to swim here as a child… They used to live locally, but now*	Only 6% cited a personal family connection to the heritage asset, but 32 respondents (57.14%) were already 'strongly interested' and 13 'moderately interested' (23.21%) in the HAR site before the project began.

	they've moved away. But they still have this very strong association with the Baths through their own personal experience. That's happened hundreds of times." (HAR08)	
Belonging/Place attachment: Place attachment Be mindful	*"....there are some stones near where I live in the ground which say St. G. Which was intriguing... So I looked into it and ... finally it became known to me that St G is the Earl of St Germans in Cornwall, which, interestingly, is where we used to live. .... So, yeah, a silly little thing like a stone in the road has had big consequences in terms of looking into local history*. (HAR14) "*I really like the location... the places is extremely beautiful. And the monuments that exist from the outside, they look spectacular, really*. (HAR01)	47 of the 56 respondents had lived in the same place for at least 11 years
Belonging/Place attachment: Emotional connection with heritage asset Be mindful	*"...there are several Commonwealth War graves in graveyards and you'll find that... an awful lot of them having got through the war, having survived all that brutality, they died of flu. And that you can see that on the graves. And it shows the date, 1919, which is after the war is finished. And these poor Australian soldiers dying to get home. The Australian government wouldn't let them come home because there was, they'd closed the border on anyone was coming from Europe who might bring Spanish flu to Australia. So these poor guys, having served their country, died of flu in a churchyard in the camp just underneath the downs. Five miles from where I'm sitting.... Terrible*" (HAR04) *"...there is an ambience there which the architecture and the history of the building creates. And it gives them a certain pleasure, swimming inside that Edwardian atmosphere, which they don't get at other baths. So I think in many cases, it's not simply swimming at a sort of functional, material level. It's more than that, it's a kind of I wouldn't say it's spiritual, but it but it's a sensory experience of swimming, which is special at MRB.*" (HAR08) "*there's the mill which is falling apart, and it would be tragic to lose it. It really would,*	

	because it's, it's so intact, it's so well preserved inside. But nobody I mean, people are trying to do things about it, but it's things like that, that worry me. Nobody, you know, people try and campaign for things and nothing ever happens." (HAR35) "*And also, it's kind of sad. Sometimes you have to just say, I think we're going to lose this one, but we're really lucky in this case that we were able to save so much of it, if we can.*" (HAR26)	
Belonging/Place attachment: Belonging Be mindful	"*I think the people seeing local things of important and historical things is good. I think it gives them a sense of belonging.*" (HAR18)	74% strongly or moderately agreed they felt more part of the place they had volunteered in after volunteering there.
Belonging/Place attachment: Beauty of space and place. Be mindful	"*...you're surrounded by the most wonderful rivers and fantastic countryside, brilliant flowers, amazing wildlife... So we're in a kind of preservation area. And it's great. It's lovely.... I've got no bad points about this part of the world, apart from the fact that I just hope that it doesn't get spoilt*" (HAR04) "*When you're in the swimming pool, you could sit there and, you know, on the side and then look at the sun's coming and you look up and all you see is a reflection in the water. And look at them stain glass, you don't see that nowadays. No, no, it's just a wonderful experience.*" (HAR16) "*It's a very beautiful place to live by the sea.*" (HAR24) "*these prehistoric people, Iron age or Bronze Age monuments, they certainly knew where to pick to bury their dead. The views are usually stunning, absolutely stunning.*" (HAR24)	68% felt extremely or quite a bit (top two responses) inspired by their volunteering experience
Contributing/giving: Sharing heritage Connect	*"And to be able to share it, I think, is one of the things that some you know, sometimes people get very protective and defensive about their heritage. And I think it's more important to share it, to make people aware of it and be able to enjoy it."* (HAR35)	

Contributing/giving: Heritage benefiting the community Give	"*the museum is an important part of the community. Volunteers at the museum… enjoy being there and supporting what is an important thing for the community*." (HAR10)	
Contributing/giving: Volunteering helped HAR sites Give	*"And tried to save it. Well, we have saved it*." (HAR04)	'Participating in the recovery of a historic artefact' was the most frequent written-in answers to being asked what volunteers liked about their volunteering, added by 13 respondents
Contributing/giving: Contributing skills and knowledge Give	"*I can use my organisational skills to help on this. And I've got social skills. I'm used to dealing with a variety of personalities and getting them to meld so that I continue to use those skills in this*." (HAR03)	No respondents mentioned using existing skills in written-in answer to being asked what volunteers liked about their volunteering.

Theme 3: Learning and diversifying experience

HARAW sub-theme/category & NEF/NHS step	Sample interview (qualitative) data	Survey (quantitative) data
Skills gained: Heritage skills (eg surveying, excavating, vegetation removal, lime mortaring) Learn	*"we weren't intending to just dig the outline in one go and then have all the chalk, we used to dig however, much of each section of trench up to lunchtime and then that afternoon we all fill with the chalk."* (HAR13) "*there was a certain amount of training and induction and that sort of thing*." (HAR17) "*we did a test pit digging session in one of my neighbour's gardens to show everybody the processes and how you could get involved with it, which was great*." (HAR11)	62% gained heritage conservation skills, 35% gained heritage management skills.
Skills gained: Technical skills (eg photography, social media, website	"*We have quite a good audio system in the church. And a year ago, I'd have tried to kick it into life, now I can actually take a more constructive attitude towards getting it to work."* (HAR06)	14% gained computing skills; 12% gained social media skills

management, life saving) Learn	"*And then I got involved with, doing the logistics side as well, like entering data and things which I love doing, I usually love going down there.*" (HAR16) "*So in terms of new skills, I did the life-saving qualification, so that was a massive new skill, and continues to be because you have to keep refreshing and keep up your training*." (HAR23)	
Skills gained: Personal skills (eg communication, team working) Learn	*"And I think you also, I think I have learnt, how to actually get on with people whose views might be rather different from mine. In other words, the virtues of cooperation as opposed to confrontation, I think are lessons that you learn if you're involved in a project like this.*" (HAR06) "*We did the performances at the baths, worked with different people... I've never done anything like that before. So that was, they were new skills and a different experience that I would never have done before*." (HAR23) "*...understanding volunteers' needs, understanding volunteers' whims, understanding volunteers only do the things they like to do...*" (HAR05)	18% gained interpersonal skills
Skills gained: Thinking skills (problem solving, creative thinking) Learm	"*understanding how to design a project, how to write a proposal. What are the areas that you need to pay attention to? And so that was one of the things. How does the evaluation work? So, for example, how does the cost estimation work*?" (HAR01)	22% gained organisational skills
Skills gained: Life skills Learn	*"...the skills are more life skills. Keeping yourself fit. Keeping yourself interested. Keeping yourself alive. Keeping yourself. Keeping your mind engaged*" (HAR04)	
Knowledge gained: Learning about history and/or archaeology. Learn	"*I enjoy finding out about things. And when we do the surveys, they will always give us some background as to why the thing has been listed.*" (HAR17) "*I know a great deal more about archaeology than I did, because you're never far from an expert.*" (HAR03)	'Participating in the recovery of a historic artefact' was the most frequently written-in aspect respondents noted having enjoyed, added by 13 respondents out of 41 who added anything (31.71%), 25% of all respondents

Knowledge gained: Learning about heritage management. Learm	*"I wouldn't say new skills because I think I had a lot of those in place, but I would say certainly knowledge and an understanding of what's required within a heritage context. And to know what, what we as trustees need to be aware of when dealing with, when we're sort of looking after an old building…"* (HAR33)	
Experience gained: New experience. Learn	*"…fine tune skills such as diplomacy and tact and also understanding the way that communities have a vast range of abilities and experiences as well"* (HAR07) *"…engaging with the wider picture, if you like, of the past we do tend to be sort of regular, tasks around the town to benefit the town, to benefit the local area. It's taken us to places we should mention, openly admit they've driven past many times and never knew existed."* (HAR03)	'Access to sites not normally open to public' was the second most- frequently aspect respondents wrote in as having enjoyed, added by 8 respondents out of 41 who added anything (19.51%) and 15.38% of all respondents
Experience gained: Experiencing different activities. Learn	*"It just depends what needs doing. Yesterday someone was visiting the church and the key holder wasn't available. I've got a key, so I went and spent an hour showing them around. So on an ad-hoc basis, I get involved in that sort of thing. I also manage the website. And the social media"* (HAR14) *"I enjoyed getting the experience and learning how things are done on an archaeological dig."* (HAR17)	
Experience gained: Using experience in new ways. Learn	*"I run a theatre organisation, we've pulled events from everything from young youngsters performing there to, we have an emerging artists programme, young emerging companies, and we've done showcasing the people who make it work for the outdoors."* (HAR33)	
Experience gained: Team working. Connect	*"It's a real team thing. Everyone's involved and everyone's so, you know. As part of a team, I feel that that we've achieved really that we realise that we've put something in Barnett on the map. And it's a historical thing"* (HAR18) *"the re-enactment we did was the main team element of it, I suppose. You know, it was a large group of people that didn't really know each other… So that made it a lot easier for people to understand how important it was for the local area."* (HAR35)	Working with others was the third most-often written-in aspect that respondents liked

Theme 4: Community engagement, connectedness and inclusivity

HARAW sub-theme/category & NEF/NHS step	Sample interview (qualitative) data	Survey (quantitative) data
Community engagement: Community is engaging with asset. Give	"*And now it's got a very interesting role today. It's still a consecrated ground, so we can still have a church service, but it also a community place. So we have summer parties, and there's nothing religious and people are playing cricket, drinking, eating, and listening to music, having a good time. And that place is alive and full of people, which is good. And that's, you know, that couldn't have happened unless this Trust was refurbishing the building and making things happen.*" (HAR14)	
Community engagement: Approaches to engaging communities. Connect	"*we do a lot of work with the community and engaging the community and engaging young people. I've taken myself a lot of people who've been into it for the first time, which is always lovely because generally people have a kind of 'wow', and they didn't realise this existed in Woolwich. And, you know, they're very surprised by it and they really like it. So it's a nice space to introduce people to*" (HAR06). *"I like to get the locals who don't know about these things and I feel should know, I make them go and look at the monuments that we cleared to... give them access"* (HAR15) *"We did a letter drop, if you like, to about 200 houses immediately around the area, told them what we were going to do, that we're going to have it open for couple of hours and they would be welcome to come along... we were expecting about a dozen people or just as we were about to close, we are ninety nine people in two hours. And some guy came rushing up 'am I too late?' and we said, well, no."* (HAR25) "*when the project was finally finished, it was kind of revealed and kind of like an opening day, we had a sort of meet at the remaining ruins in the abbey, and there was a lot of people interested there.*" (HAR19)	8.49% felt they had gained interpersonal skills.

Community engagement: Developing or expanding tourism. Give	*"We are very, very keen to get more people here and visit. Greenwich Council, are all very keen to develop Woolwich as an alternative or as an additional tourist destination in addition to Historic Greenwich. So I think I see our church* [the HAR asset] *as a catalyst for that kind of transformation of Woolwich into a much more established historical hub and tourist hub" (HAR06)* "*we were featured last year in one of the national newspapers because it was seen as a good walk to go on. And it* [the restored HAR site] *was mentioned there. So, yes, I do think we do get walking tourists*" (HAR26)	
Connectedness: Sharing experiences and benefits of volunteering. Give	"*Whenever people say to me, you know, I could do with something to occupy myself, and I know there are people, I tell them about these projects*" (HAR30)	
Connectedness: Communicating across cultures. Connect	*" I've always had to learn to communicate with different ethnic groups. But when in this sort of capacity, it's not like you're dealing with an organisation. So where do you get to know the ethnicity of the organisation? This is about learning about the different cultures of each individual. Some of them are from the army, some are not, some are bankers, some judges, all different backgrounds. So it's getting to know them all as individuals. And it's also gaining the respect for them to me and me to them."* (HAR28)	
Connectedness: Connecting with heritage. Be mindful	*"every time I go to sleep and every time I wake up, I'm thinking about it. I do my job, my family, and even then…"* (HAR02)	
Connectedness: Promoting the project locally. Connect	"*it's a bit of everything, really. It's word of mouth, Facebook and me sending emails to a big circulation. Yeah. And we have open days at the, at our excavation site once a year, we get about 200 people out there.*" (HAR15) "*…when they come, they all seem to think it's a great idea and they'd walked past and didn't know they could come inside. Or, they'll come back again and they'll tell their family to come and see us and things like that.*" (HAR21)	15.54% felt the site will be better known

Connectedness: Connecting with others. Connect	"*You know, you get like you you're part of the family. And it's nice to get involved. So sort of when they have a birthday or like if anything else is going around. They do, they do celebrate. And they involve the community as well.*" (HAR16)	49.1% felt extremely or quite a bit more connected to others after volunteering, the 4th top ranked response
Connectedness: Connecting local community to heritage Be mindful	*"So it's also connecting people with their history and somehow preserving these sites that connect them to their history. And that history can be taught with visual, this visualisation, which makes learning experience even more valuable. So I think it's about belonging. It's about pride of somehow where you're from, these kinds of things.*" (HAR01) "*the local community would be much poorer because they wouldn't be aware of their heritage and their history, and even more than it is now it would be just a suburb of London*" (HAR10)	18.56% felt that people will be able to learn more about it.
Inclusivity: Being culturally inclusive. Connect	"*...that's the oldest Chinese community in Europe. Hundred and fifty odd years. And we had a couple of events with them. And that's lovely... inclusion of all people is important to us*" (HAR02) "*They do now listen to me. They always did, but they weren't sure what I was going to bring. But now they respect that I'm someone that could bring something different to the table.*" (HAR28)	Online survey respondents were overwhelmingly ethnic white.
Inclusivity: Being age inclusive. Connect	"*working with community groups over the years has taught me that everybody has something to offer. And whether that's an 80 year old retired civil engineer or who probably has all sorts of practical skills that would be invaluable. And knowledge. Or a very enthusiastic 13 year old who just wants to discover everything.*"(HAR07) *"We're now attracting a lot more younger people into the museum who work with us as researchers or 'meeters and greeters' and at the Physic Well itself... which is a good thing.*" (HAR25) "*we'd have had my five year old son there at the time and my dad, who was 83 or 82. So we had that whole age range of people up there.*" (HAR13)	Age of respondents ranged from 30s (2%) to over 80 (8%).
Inclusivity: Being ability inclusive. Connect	"*So that probably gave me a lot of skill while being able to work in a group with a lot of people with different abilities and some people able to do things that others can't.*" (HAR26)	

Inclusivity: Being gender inclusive. Connect	"O*riginally we didn't have any women, that we thought was, you know, that it wasn't right. We've now got three, one of whom is the chair, which is great.*" (HAR02)	The online survey attracted broadly equal numbers of male and female respondents.
Inclusivity: Communicating inclusive stories. Be mindful	"*... the Garrison Church is all about the war. But often a war doesn't reflect that there were people from the Commonwealth that were also in the war. It often reflects the English people, but it wasn't, a lot of people from the Caribbean and Africa and India were also part of that war. So if I could actually add those flavours to the truth, then it gives people a more holistic idea that people are not just here to get what they can get here and now, but yesterday before they also contributed to the well-being of this country*" (HAR14)	

Theme 5: Physical, psychological and social benefits (personal benefits)

HARAW sub-theme/category & NEF/NHS step	Sample interview (qualitative) data	Survey (quantitative) data
Physical benefits: Increased physical activity levels. Be active	"*You couldn't do any exercise. You couldn't do anything. So that is what made me go to the bath. And then I was able to swim, you know, and keep carry on swimming and things like that.*" (HAR16) *The hard-physical work was offset by the fact that it was fun to do because you're doing it with a group of like-minded people that you know. So, it wasn't an effort or a chore to do the hard work.* (HAR20)	28.6% felt quite a bit or extremely physically fitter after volunteering, although 16.3% didn't feel physically fitter at all.
Physical benefits: Got fresh air. Be active	"*But being outside and breathing fresh air and doing something together, doing a bit of physical work. So, you know, these kinds of things, they're good. I want to maintain that.*" (HAR01)	
Physical benefits: Maintained physical health Be active	*"You know, my time of life, it's harder and harder to shift the pounds. So, yeah, it's great for physical and mental health. I think just getting out there in the great outdoors... maybe myself and the volunteers are, if we were investigated, we'd have a higher immunity.*" (HAR07)	56.8% felt quite a bit or extremely more alert after volunteering.

Physical benefits: Healthy aging Be active	"*And you would think if you saw them, they were probably somewhere in their 60s. And that's because they're active. They've got an active mind that go in and they come out and do - whatever they can, you know. Some people I mean, pretty much everybody's got some sort of injury, but they know it, it doesn't matter. You can do whatever you can do.*" (HAR03) "*I like being outdoors and I'm quite old now, but I like to try and think that I can keep young and just keep going really and do everything younger people can do. So I like the physical side.*" (HAR15)	28.6% felt quite a bit or extremely physically fitter after volunteering, although 16.3% didn't feel physically fitter at all.
Psychological benefits: Reduced loneliness. Connect	"*one of the reasons we get a good turnout for these monuments at risk events is because they're coming to see their mates as well as do the work.*" (HAR15) "*Oh, we get along very well. So it's, you know, people are very sociable and we do we do a lot together. You know, there's a core group of people who are there most times. And then there are others that get there when they can, but generally very friendly. I mean, yesterday was our first venture out after the Covid lockdown, and it was very popular. Everybody was desperate to get out again. It was people wanting to get back together again.*" (HAR03)	22% cited wanting to meet/work with other people as motivation for volunteering, but none cited loneliness
Psychological benefits: Improved mood. Be mindful	"*Doing these things is very good for your own well-being… Lifts depression, lifts the mood.*" (HAR15) *"The building… just has a really nice sort of feel to it, when you walk in, the tiles and the lights and yeah, it's very sort of uplifting*. (HAR23)	92% felt quite a bit or extremely enthusiastic, 68% felt quite a bit or extremely inspired after their volunteering.
Psychological benefits: Increased place attachment. Be mindful	"*That this was an amazing place to have this… and I'm trying to imagine what it was like to be living up there 3000, 4000 years ago. It's quite something. I think it just helps with your imagination. It just makes me smile*. I just think it just makes you feel good." (HAR09) *"A very big wellness, I think in my life and nature. And the sort of ambience of thinking back to those times and getting a sense of what it was like, well, when you walk through Abbey Field, you know, and you, suddenly an owl swooped down or something. And it takes just take you back in time*	82% had noticed a lot about their local area that they didn't notice before 74% felt more a part of the place they'd volunteered in than before.

	and it's lovely. Dusk around here is great, the bats and everything. And it's sort of timeless in a way when you're in the middle of the field with that, you know." (HAR31)	
Psychological benefits: Emotional reactions/'buzz'. Be mindful	"*The feelings are definitely, the feelings that I have are warm feelings. So I like the values of the project. So I think that that's another thing, that the increase is this good feeling about being involved at the community side of it. Again, it makes you so satisfied with the involvement and love.*" (HAR01) "*Little bit of a buzz out of the success of that. Yes. It's in the interest of the, people showing interest in the museum, interest in showing interest in something you're interested in is always good.*" (HAR18)	
Psychological benefits: Refreshment from doing something new/different. Be mindful	"*doing something completely different. Being involved in something completely different to your day-to-day life...*" (HAR35)	
Psychological benefits: Relaxed enjoyment of unpressured activity, mindfulness. Be mindful	"*... there's no pressure on anybody, it's not competitive. So you do what you are able to do, and if you want a rest, you have a rest. But it keeps people who are much older, very active.*" (HAR03) "*that's very satisfying in a sort of mindless way, really, going out and swinging a jungle knife at a load of bracken* [laughs]. *I think it's very cathartic. I enjoy that.*" (HAR30)	83% felt their volunteering made them feel not at all stressed, 81.6% that it made them feel not at all pressured.
Psychological benefits: Sense of achievement. Give	"*...all my friends when they came to stay, I'd take them down to the field and show them what we've been doing, you know, and show them the boards. And I think everyone was genuinely quite amazed.*" (HAR35) "*...going out and doing the survey and completing it, it satisfies that part of my character.*" (HAR24) *"the satisfaction of seeing things done."* (HAR26) "*... it's also satisfying to see things cleared and visible, particularly on... antiquities*" (HAR03).	90% felt they'd made a difference to the future of heritage site. 82% said their volunteering made them determined to finish.

Psychological benefits: Feeling good about yourself. Be mindful	"*It just is nice to know that, you know, we're raising awareness for something that's quite important to quite a few people, which obviously in turn makes you feel good about yourself. Not feel good about yourself but makes you feel good that you're helping out or whatever. So, yes, it's been good. It's been there hasn't been a time I've not enjoyed it, it's been good.*" (HAR29) "*It was it was good to feel really useful because the other people couldn't do it, you know.*" (HAR18) *"It makes me feel quite proud, I still, you know, every time I go back there, I still go wander and have a look at these boards and stare out them, still in sort of amazement, really, at, you know, how could this structure have been in this, what seems like a small field, you know, so no, it makes me feel happy that we did it and what came out of it.*" (HAR35)	92% said their volunteering made them feel enthusiastic. Four free-text responses said they'd particularly enjoyed the opportunity to be useful. Very few respondents reported negative feelings such as feeling inadequate (2 respondents), upset (1 respondent), stressed (1), irritated (1) or pressured (3 respondents). 'Nothing' was the more frequently written-in response to the questions asking if there was anything people hadn't liked - 15/34 respondents, 15/52 of all respondents.
Psychological benefits: Feeling valued. Give	"*in the local community, the site is hugely important. So, you know, a lot of my friends know about that... you get a lot of support locally for what you're doing, really.*" (HAR34)	
Psychological benefits: Few negatives. Be mindful	"*Maybe if I had a couple of days to think about it, I could think about some negative things, but not off the top of my head. No.*" (HAR01) "*I don't think there's anything I haven't enjoyed.*" (HAR09) "*I was trying to think about this. And I literally can't think of anything. No, I didn't come across anything that made me feel unhappy or negative at all, really, it was just such a lovely experience. So I've, I've tried to wrack my brains and I just can't think of anything at all that was a problem.*" (HAR35)	
Social benefits: Increase in social interaction. Connect	"*People... kind of wander in and say, oh, you know, can we have a look at it? And you just see, you end up kind of chatting to people that way.... It's really lovely because people will take an interest*" (HAR33) "*And that was nice to be working with people that, perhaps, we came from a different part of the park. So we didn't know very well, at all and I met like-minded people and you chatted as you worked.*" (HAR09)	

Social benefits: Meeting people beyond normal social circles. Connect	"*the Caribbean Social Forum is a classic example. I go to that big summer party. It's tremendous fun. I'm usually one of only two or three white people amongst under 150 black people, but they could not be more friendly, sociable, and a great time is had by all. So I'd never have met them, had it not been for the Garrison Church and other organisations.* (HAR06) "*I've got lots in common with certain people there and, there are certain people that I have got nothing in common with. But I've got to know them and built up, you know, relationships.*" (HAR23) "*it's definitely created long-term friendships and stuff with, you know, a lot of people I probably would never have got to know, which has been lovely as well…*" (HAR35) "*…we have several who are low 80s, probably, down to some occasional ones that come that are in the 40s and 50s…. I wouldn't normally meet such a range of ages and interests as well.*" (HAR12)	72% agreed or strongly agreed they'd made new friends volunteering, 49% felt connected to others
Social benefits: Formed new friendships. Connect	"*The top three of things I like. I think first of all it would be the people, you know, in the relationships and getting to know people.*" (HAR23) "*I'm friends with various people and people that have joined and they've left and then new ones have arrived that you get interested with.*" (HAR21) "*And because of the museum I know a lot of people now in Barnett. I can walk round Barnett and I'm recognised by people and people recognise me…. And so I've made a lot of acquaintances and some good friends.*" (HAR18) "*…you can go to the villages and think, oh, yes, I know that person, they came out and looked at the project or came to some of the meetings in history. So it has greatly expanded our sort of group of friends*" (HAR31)	
Social benefits: Enjoyed good	"*overall, we've all got a good working relationship. We do listen to each other. There are some things we don't agree with, but we haven't*	72.55% agreed or strongly agreed they

working relationships. Connect	*ever had any massive argument about it because everybody kind of wants to achieve the same thing*." (HAR26)	had made new friends volunteering.
Social benefits: Interacted across different generations. Connect	"*You've got the older residents locally and their memories of the landscape of their childhood is great because you can tap into that, but... like the two girls that visited yesterday, you can sort of pass that on to the next generation... everyone can come along and gain from each other. That is the span of age groups, I think this is quite key...*" (HAR31) "*I was quite young when I joined the group and I was calling people by their surname because they were so and so's parents. But now they're just Maggie, they're just Jane, they're people I know personally rather than. It was a very transitional period going from this is someone's parents to this is an individual, and they're actually really nice, and we have the same ideas and we like to the same things.* (HAR26) *"And I think it helps* them [much older people] *a great deal to be out and about with people of all ages*." (HAR03)	

Theme 6: Attitudinal change, impact on place / place making, reflection & prospect

HARAW sub-theme/category & NEF/NHS step	Sample interview (qualitative) data	Survey (quantitative) data
Attitudinal change: Increased public appreciation of heritage sites. Give	"*lots of people have more appreciation, I think, of the history of it, and it's always been a nice place for a walk and it's a more interesting place now*." (HAR11) *"I think it will open people's eyes to what's inside, it will get them in, it will make them appreciate it. But also they will realise it's not a museum. It's not a church. It's not just a community centre. It's many things. All of them are very appealing. So, yeah, I think it will enhance the place enormously*." (HAR14) *The interpretations that have been done... give you an idea of what it would have looked like at the time and then what and how they can tell from the building structures, things like that... if*	90% felt they'd made a difference to the future of a heritage site. 18.65% of all respondents said people will be able to learn more about the site.

	you don't have the interpretation there you don't understand its value…" (HAR26)	
Attitudinal change: Changed volunteers' perceptions of value of heritage assets. Give	*"I've generally used heritage sites as venues for arts. So I've… taken them a bit for granted. So I think this has been quite interesting because I'm finding out and learning a bit more about the nuts and bolts of heritage itself and what it takes to look after a building*." (HAR33) "*I had no idea about, you know, some of the problems that different communities are facing and how actually a local authority heritage project could help improve people's lives*" (HAR01)	5.7% of all respondents said the site would be more useful for events and activities. 76.93% agreed (34.62% strongly agreed) they had benefitted by becoming more interested in heritage through volunteering
Attitudinal change: Changed people's awareness of risk (to heritage sites). Give	*"I have never before appreciated the damage that badgers could do … it's not something I thought about before, to be quite honest. Same with the damage done by these mountain bikers. I hadn't really thought that some mountain bikers would go to the middle of nowhere and dig into dykes and ditches and build ramps. It's an eye-opener, to be quite honest."* (HAR30) "*it's made me more aware of the challenges and problems associated with sites like that and there's another site more or less next door to the Tilty Abbey site, which is on the Heritage at Risk site, which is a long, ongoing project at the moment… So I can appreciate that a lot of these things, there's no easy answers to the problems they've faced, with old historic buildings and sites and things*." (HAR19) "*And if you talk to them about it* [heritage at risk] *and explain what you're doing. I think most people recognise, or have sympathy with, the importance of what you're doing*." (HAR24)	
Attitudinal change: Changed volunteers' perceptions about other people. Connect	*"And really never to underestimate what people can bring to projects such as this, even if they don't, on the face of it, have any formal training or any of what one would think would be relevant training*." (HAR07) *"…dealing with a large group of people that I didn't really know. Well to be honest, it scared the hell out me to start with. But when we actually got into it and I realised that actually, you know, everybody was really friendly. No matter what their background was or where they'd come*	

	from, I realised just how friendly people can be. And that that was lovely. Really nice." (HAR35)	
Attitudinal change: Changed volunteers' self-perceptions. Be mindful	"*And it sort of gave me confidence in myself to, you know, my own abilities in some way so that, you know, to trust in myself. I suppose that, yes, I think that was probably one of the main things.*" (HAR35) *"I have a sense of importance and self importance that I couldn't have gained from something else.... And so, you know, I was proud that I got through it and proud that actually I've been involved in something that, yeah, is moving forward and being really successful with their funding bids and things like that... It was really exciting. And I got a lot of satisfaction out of the whole process." (HAR22)*	82.35% agreed (49.02% strongly agreed) they noticed more about the local area after volunteering; 74% agreed (40% strongly agreed) they felt more part of the place after volunteering
Attitudinal change: Increased group self-esteem. Learn	*"So that has a number of really positive effects, firstly on the trust in terms of our confidence in ourselves that, you know, we can do this.*" (HAR34)	62.74% agreed (25.49% strongly agreed) they felt motivated to be involved in local activities.
Place making: Stopped/reversed damage/threat to site. Give	*"...the actual ruins are stabilised and are all much, you know, hopefully will survive for another few hundred years... And it wasn't just pulled down..."* (HAR19) "*...it's been hugely rewarding for us as a trust because, you know, we started with, you know, a derelict building, a private developer coming in, threatening to build lots of houses, so loss of a huge community asset, really. And, you know, the Heritage at Risk grant has enabled us to turn that around.*" (HAR34) "*...if people are doing repeat visits, they can start to see the improvements to the site, you know, rather than a sort of neglected building. That, you know, everyone sort of thinks 'Crikey what's going to happen to this?', this kind of thing. You know, we've got these amazing 48 shiny new windows and that's enabled, you know, more rooms to be opened up. And, you know, some of those, so one of the rooms is we've established as a visitor centre. So, you know, we didn't have that before."* (HAR34)	'Participating in the recovery of a historic artefact' was the most-frequently written-in aspect that people particularly enjoyed, added by 32% of respondents. That the siet was neglected or vulnerable was selected by 72.5% and 68.6% respectively of respondents as a reason why they felt the site deserved attention.

Place making: Contributed to community. Give	"*It's about seeing a good, good impact being generated, communities being involved somehow, the social aspect of it. And positive change being made as well. And it is rewarding. Yes.*" (HAR01) *"there is a surprising lot of interest in this site. So, you know, for the long term that was a very positive benefit, I think, for the local area and the local people." (HAR19)* "*We do work with groups that want away-days... we have students from Plymouth University. We have some of the finance group from Exeter... So they are aware of us, they use us as a resource.*" (HAR03) *"...that's been hugely rewarding, but also for the community and the tenants of the building, you know, the positive effect on them is the same thing really, is that they've seen something that could have been taken away from them start to be repaired, when it'd been neglected for years." (HAR34)*	92% felt they had given something back to society. 17.6% of all respondents felt the site will enhance the local area.
Place making: Connected different communities. Connect	*"... it connects all these different villages together because of course, it had sister abbeys and a mother abbey, I didn't know that until that time."* (HAR26) "*at the same time, we were running, the AONB had got a lottery fund to run another project where we went around and looked at several old mining sites in the same area with a view to recording the archaeology, photographing them and reporting on condition, things like that. Some of them were monuments at risk... It helped because we had a cross-fertilisation of ideas and things. Which is great. And some of those. When you do the cross talking, you say, oh, I'll come and join in."* (HAR05)	62.74% agreed (25.49% strongly agreed) they felt motivated to be involved in local activities.
Place making: Increased visibility of the at-risk sites. Give	"*...we will have aided the interpretation of lots of these sites, many of which have the whole reason why they're at risk is because they've been rather off the radar*" (HAR07) *"when we first moved into it, where you'd walk down through it and think, well, that's a very old wall. I mean, what date's that wall? But unless you went into the church or unless you stopped to ask somebody about it, it was not obvious even*	17.5% of all respondents said the site would be more visible

	that there was an abbey there… And the information is all there now for you to find out about it. And I think that stimulates more interest" (HAR11) "*So it's mainly the monuments themselves that are being preserved and also made visible for people. There are a lot of walkers that come pass them. Many sites were chosen so that they were on routes where people are likely to pass them.*" (HAR03)	
Place making: Empowered communities. Give.	"*And in the past, it was very easy for the archaeological discipline to be exclusive about these sites and to maintain their kind of academic mystery. And I think what this project has hopefully done is to try to make people realise local communities and these community groups make them realise that really, we're just the investigators and they can help us do that, too… at the end of the day, it's the communities that … can force change by making sure that the heritage assets around them are protected.*" (HAR07)	62.74% agreed (25.49% strongly agreed) they felt motivated to be involved in local activities.
Place making: Widened reach of heritage. Be mindful	"*the interpretation boards so that you know why it's been done and makes it accessible… You don't have to be a local history geek or go out of your way to find out about it. It means that you can find out about your history, when you're walking the dog through the countryside…* " (HAR11) "*it's giving a sense of why heritage is important and it is not something that you have to pay for and go inside the big building to find out about. It is all around you…*" (HAR11)	18.6% of all respondent felt people would be able to learn more about the site (the most-frequently selected response to this question)
Place making: Helped preserve sites for future generations. Give	"*it's important that we do our best to preserve that heritage as much as we can and for the future generations*" (HAR24) "*Not just looking at today and worrying about today. You know, you get an appreciation in local history, I think is very important for people to appreciate where they live and the way it's developed as a society. It's about keeping young people aware of that, I think that if we don't appreciate our past, then our future's very much at risk.*" (HAR10)	90.2% agreeing (49% strongly) that their volunteering had made a difference to the future of a heritage site.
Self-reflection: Volunteers	"*that's made a massive difference, because when I moved here, I didn't know any of this. I was a*	76.93% agreed (34.62% strongly

learned about history and archaeology. Learn	*nurse. I didn't know anything about any of this at all. Archaeology - nothing. And now, 18 years later, I feel very involved, and a bit more knowledgeable… a lot of other members of the group have done something similar*" (HAR15)	agreed) they had benefitted by becoming more interested in heritage through volunteering
Self-reflection: Volunteers learned more than they had expected. Learn	"*And I found that really interesting…. so you never know what you're going to find out what that was. That was quite a revelation, really*." (HAR09) "*finding out such a lot more about something that I thought I knew…* *went on some other things that I wanted to find out more about like this. I'm still doing research.*" (HAR11)	
Self-reflection: Volunteers appreciated feeling valued as part of a team. Give	"*that's what makes it worthwhile, if you keep filling in forms and sending things off and you don't hear anything else you ask why am I doing this? But you are getting feedback*." (HAR09) *"they* [NYMNP team] *rely on people like me volunteering. So it helps them fulfil those legal requirements*." (HAR24)	4 (9.75%) of all respondents wrote in that they felt they had been able to keep fit and be useful
Self-reflection: Volunteers appreciated feeling valued for making a difference in the community. Give	*"the monumental improvement project is so great because it's kind of 50/50 about people and the built heritage… the movement at the moment to make them more people-centred, naturally involving communities*." (HAR22) *"I felt I helped, you know, helped the project in whatever small way… And the actual, locally, a lot of people have commented that they are very pleased to see that something was done about it… all the extra information on the site, the ruins as well, is now available for people to see and read. So, you know, the whole project, I think, has been very well received in the local area*." (HAR19)	4 (9.75%) of all respondents wrote in that they felt they had given something back to society
Self-reflection: Volunteers had an enjoyable experience. Be mindful	"*…it's just been it's just been an absolute joy to me. I've loved every minute. I've loved the historical research part of it. I've loved the human stories. I've loved meeting the volunteers*" (HAR13) *Applications. There's emails. It's justifications, writing minutes, but it's lovely. I thoroughly enjoy it. It's not a burden in any way, shape or form. In fact, it's a pleasure*. (HAR02)	92.0% felt extremely or quite a bit enthusiastic (60% extremely enthusiastic) after volunteering.

	"*So, yes, I think it's good and it's relaxing and it's in the countryside and on a nice sunny day. It's great to be outside.*" (HAR05)	
Aspiration: Aiming to inspire others to volunteer. Be mindful	"*the seed growing from the half-dozen of us who were involved in the project. There were lots more people who were interested in it, that it's tapped into this latent interest, I think, in history and legacy has carried on with it.*" (HAR11) *"I hope that our involvement with community projects doesn't end with this one and that we just keep going really and open up opportunities to a wider and wider group of volunteer supporters... to explore groups of people that we haven't necessarily included so far because of preconceptions about, particularly about ability. And perhaps open it up to a much wider range of groups that way... a lot of people can benefit from volunteering experience... people that may not be that socially connected and might appreciate some time outdoors or, you know, other things. So I could definitely recommend engagement.*"" (HAR01) "*I enjoyed the time that I did volunteer and help out and as I will say, if anyone thinking about it, to try and just try for a few hours and you don't know what's going to come out of it.*" (HAR19)	90.2% said they felt they had made a difference to the future of a heritage site.
Aspiration: Spreading enthusiasm for heritage. Give	"*one of the prime aims of the project is to access and enthuse those people who didn't realise they had an interest in the heritage around them, really... because it will lead to greater understanding of these monuments at risk, whether all monuments generally, they should be better protected.*" (HAR07) "*I'm hoping that as it goes forward that that awareness is a step towards people appreciating and becoming involved with the projects. By helping people meet people that they've never met, but they would never meet ordinarily different generations and different social groups.*" (HAR22) "*the main thing was that the kind of interest it generated in the area and the setting up of the local History Group, which is still going.*" (HAR19)	62.74% agreed (25.49% strongly agreed) they felt motivated to be involved in local activities. 92.0% felt extremely or quite a bit enthusiastic (60% extremely enthusiastic) after volunteering.

Aspiration: Happy to volunteer again. Give	"*We'll do something else. But it's the fact that people, good people, are listening. And that's when you think, well, I've got a minute, this is a possibility that we have got some say. And we can make change, we can. Bring about change and make a difference.*" (HAR02) "*If there were transferable skills that I could apply, if it was really something of great interest to me, then I'd probably get sucked in.*" (2GCGCABWL)	92.0% felt extremely or quite a bit enthusiastic (60% extremely enthusiastic) after volunteering, 81.7% felt extremely or quite a bit determined to finish (53.1% extremely so) after volunteering. 62.74% agreed (25.49% strongly agreed) they felt motivated to be involved in local activities.
Aspiration: Anticipating subsequent projects. Give	"*We're currently involved in seeking to enhance or upgrade the status of the garrison church, which is currently grade two listed, and we're seeking to get it enhanced to grade two starred, which would, I think, make fundraising a little more easy.*" (HAR06) "*The map of Australia still needs to have much greater visibility, for both visitors, tourists, for local schools, for education. And this is what we, I think is the next step... to make a plan for the future, how we go to the council and build this viewing site so that more people can see it. How do we get more people involved? ... And then the major fundraising plan.*" (HAR04)	

Historic England Research and the Historic Environment

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ISSN 2398-3841 (Print)
ISSN 2059-4453 (Online)