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Inspire Policy Making with Territorial Evidence

SYNTHESIS REPORT //

HERIWELL – Cultural Heritage as a Source of Societal Well-being in European Regions

Synthesis report // June 2022

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INTRODUCTION

The societal value of cultural heritage has gained increasing attention for its potential to foster social and economic progress at both academic¹ and political levels². However, while cultural heritage has recently started to be recognised as one of the resources to be brought into play in building open, inclusive and collaborative societies, this recognition process is still lagging, mainly at the political level. As pointed out by International Centre for the Study of the Preservation and Restoration of Cultural Property (2021) this is also due to limited structured and evidence-based information on the role of cultural heritage in enhancing sustainable development, and individual and collective well-being. There is therefore a need for structuring a comprehensive methodological framework for the assessment of the role of cultural heritage on society (CHCFE Consortium, 2015), for integrating it within policy processes and for enhancing it for the benefits of the community.

The HERIWELL project is part of this wider effort of assessing the societal value of cultural heritage and putting it on the public policy agenda. The project aims to **develop a pan-European methodology and a territorial analysis of the impacts of different forms of cultural heritage (including contested heritage) that can be associated with societal well-being**. The analysis also considers the effects of the **Covid-19 crisis** on delivering and accessing cultural heritage resources.

¹ See for instance Sofaer et al., 2021, [EUROCITIES, KEA, ERRIN, Europa Nostra and Architects' Council of Europe Consortium, 2020](#), [HERITAGE Alliance, 2020](#)

² See for instance [COM/2014/0477 final](#); [2015 Resolution of the European Parliament 'Towards an integrated approach to cultural heritage for Europe'](#); [2018 European Year of Cultural Heritage](#), [2019-2022 Council Work Plan for Culture](#)

1 HERIWELL conceptual and methodological framework

1.1 HERIWELL conceptual framework

How to measure the impacts of cultural heritage on society remains a challenge. To date, evidence on the impacts of cultural heritage are either too general or too specific, being based on ad hoc case studies or on specific effects (most often economic) (Sofaer et al., 2021; International Centre for the Study of the Preservation and Restoration of Cultural Property, 2021). The HERIWELL project aims to fill in this gap by providing a detailed picture of the contribution of cultural heritage to various aspects of our lives and societies (e.g. education and skills, happiness, life satisfaction, health, quality of the environment, societal cohesion, jobs and growth). In addition to this, it provides a structured conceptual framework and a multimethod assessment design.

The conceptual framework proposed includes a definition of the main strands of cultural heritage and societal well-being, as well as the general approach (i.e. Theory of Change) adopted to assess the effects of cultural heritage on societal well-being.

In HERIWELL, **cultural heritage (CH) is considered as the ‘cultural capital’** inherited from the past, which people consider as a reflection and expression of their evolving values, beliefs, knowledge and traditions. From this, through human investment and effort, originates the rich and varied cultures of modern Europe. Cultural heritage includes all elements resulting from the interaction over time between people and places. Cultural heritage is community based and hence heritage communities play a relevant role in its framing. Conservation and valorisation of this cultural capital is essential, both for its intrinsic value and its potential as an investment from which future development – cultural, social and economic – may be generated. Article 1 of the FARO Convention (2005) explains three key assertions: a) the existence of rights relating to cultural heritage, derived as an unavoidable consequence of the internationally accepted right to participate in cultural life; b) a right to cultural heritage creates inescapable responsibilities towards that heritage; c) the ultimate purpose behind the conservation of CH and its sustainable use is the development of a more democratic human society and the improvement of quality of life for everyone.

In the HERIWELL design, following discussion in the project deliberative event and workshops, **cultural heritage is classified into three closely interconnected forms: tangible, intangible and digital**. However, forms of combined heritage dominate the policies and programmes analysed in case studies as cultural heritage investments e.g. in European Capitals of Culture. Specific attention is also given to **contested heritage**, following debates with cultural heritage stakeholders to better grasp the dynamicity of heritage over time and to reveal its impacts on contemporary societies.

Well-being is a wide construct that encompasses both individual and societal well-being, as underlined in the definitions of well-being adopted at international level and in the literature. In 1948, WHO defined well-being as ‘a state of complete physical, mental and social well-being and not the merely absence of disease or infirmity’ (The Heritage Alliance, 2020: 6); while in 2020 it elaborated this definition, adding that well-being is ‘influenced by a wide range of biomedical, psychological, social, economic and environmental factors that interconnect across people in differing ways at different times across the life course’ (The Heritage Alliance, 2020: 6). The relation between individual well-being and societal well-being has been widely acknowledged in the literature (Sointu, 2005; de Feo et al., 2014; New Economics Foundation, 2012). Individual well-being is shaped by social perceptions and practices, and is connected to social norms and values. Thus, well-being is both ‘a symptom and a cause of all-round optimal functioning at both individual and societal levels’ (The Heritage Alliance, 2020: 6). In this perspective, ‘well-being is about individuals and the creation of an enabling environment that can holistically support their physical, mental, emotional, social, cultural, spiritual and economic needs, so they can achieve their potential’ (ICCRUM, 2021).

Despite the relevance of understanding the level of well-being of a society and policies oriented towards enhancing it, well-being has been encompassed in international development frameworks for only a few decades. The notion of well-being has entered more frequently in international and national policy agendas, under the push of the cross-cutting model of Agenda 2030, which takes a holistic approach to well-being – not only for current generations, but also for future ones. Therefore, assessing well-being means not only

analysing 'how we are doing as individuals, communities and as a nation', but also 'how sustainable that is for the future' ([What Works Centre](#)).

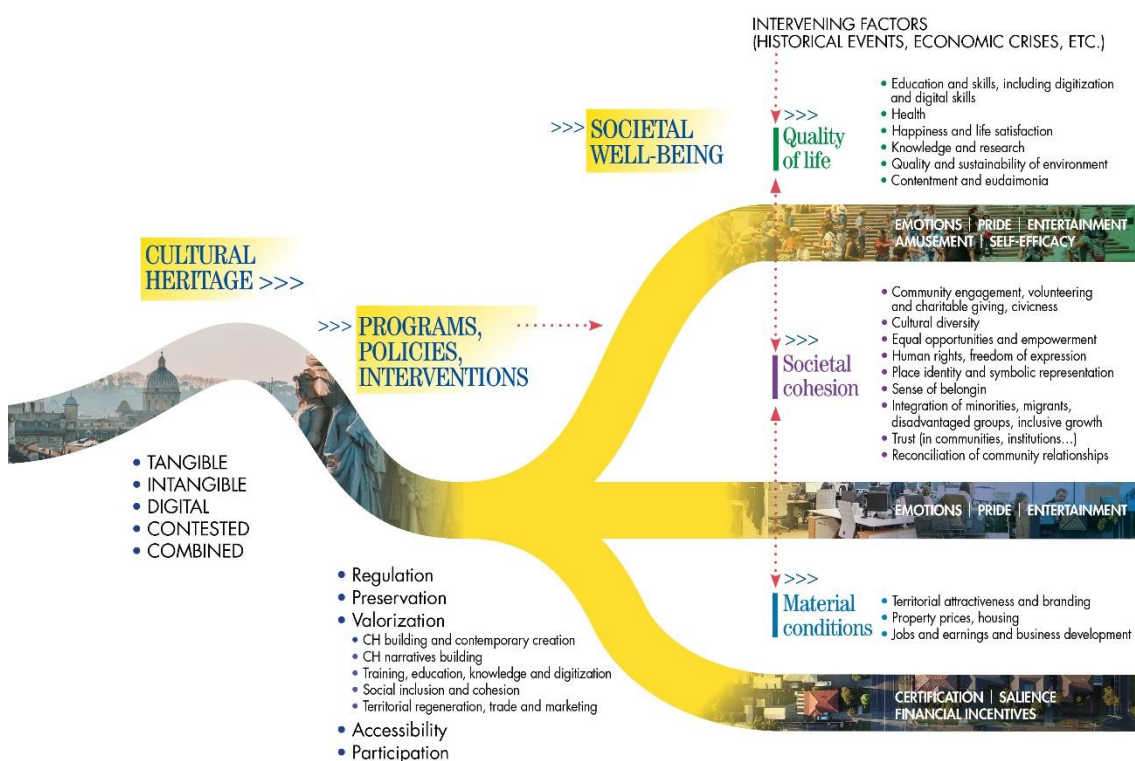
In the light of the literature examined, HERIWELL proposes a **well-being definition that includes three main dimensions encompassing individual and societal well-being**:

- **quality of life, focusing on the personal, individual sphere of life** and including several sub-dimensions: education and skills, including digital skills; knowledge and research, happiness and life satisfaction; quality and sustainability of the environment;
- **societal cohesion, focusing on a more collective dimension**, being at the core of the EU policy and including diverse societal aspects: community engagement, volunteering and charitable giving; human rights and freedom of expression; equal opportunities and empowerment; place identity and symbolic representation; sense of belonging; integration and inclusion of vulnerable groups (e.g. migrants, minorities, people with disabilities); trust; reconciliation;
- **material conditions, focusing on the economic dimension, related to both the individuals and the community** and including three sub-dimensions: growth and jobs; territorial attractiveness; property prices or conditions and housing.

Despite the increasing evidence on the potential of cultural heritage in contributing to societal well-being, this contribution has still not been fully recognised. Cultural heritage is still considered only on a limited basis in national and international frameworks assessing well-being, so limited data and analyses exist on this relation.

The conceptual framework adopted by HERIWELL to analytically define the expected linkages between cultural heritage and the different dimensions of well-being, is based on a **Theory of Change approach**. The adopted Theory of Change combines the different elements under scrutiny: cultural heritage assets (tangible, intangible, digital, contested and combined); inputs and resources (programmes, policies and other interventions intended to regulate, protect, value and valorise cultural heritage for societal purposes); outputs; short-term and long-term outcomes on societal well-being; intervening factors, that could modify the policy agenda, sustain or hamper the achievement of results.

Figure 1.1. HERIWELL Theory of Change



Source: HERIWELL team

1.2 HERIWELL multimethod design

A **multimethod design** has been adopted to explore and possibly measure the linkages between cultural heritage and social well-being. The multimethod design combines **quantitative and qualitative methodologies based on the review of the literature, the statistical analysis of available data (including big data), and fieldwork** (surveys, case studies, interviews, workshops and focus groups) along three main levels of analysis.

1. **A pan-European (macro level) assessment** is used to unveil and explain the linkages between all forms of cultural heritage and societal well-being across ESPON countries. The assessment is based on quantitative and qualitative methodologies involving the use of available information and data (including big data) as well as fieldwork.
 - Quantitative methodologies include multivariate statistical and econometric analyses of the relation between tangible cultural heritage and societal well-being in ESPON countries at national and regional level. This is based on available comparable indicators, and testing the possibility to use big data (e.g. TripAdvisor and /or Wikipedia data).
 - Fieldwork involves a cross-country population survey in eight European countries (Belgium, Czechia, Germany, Ireland, Italy, Norway, Poland and Spain). This identifies the individual perceptions of the relation between all forms of cultural heritage and societal well-being, and the changes that occurred in the use of cultural heritage in the Covid-19 pandemic.
 - Qualitative and combined methodologies analyse the relation between cultural heritage in its various forms and societal well-being. Different approaches have been tested focusing on:
 - the relation between intangible cultural heritage and some dimensions of societal well-being, from a content analysis of the UNESCO lists of intangible cultural heritage;
 - rethinking cultural heritage institutions as a driver of social change (i.e. gender equality), from a descriptive analysis of the evolution in the gender composition of the directors of State Cultural Museums/Collections between 2003 and 2021 in some capital cities;
 - the relation between contested or controversial heritage and societal well-being, based on a literature review and the contributions of the HERIWELL country experts;
2. **Local (micro level) assessment**, to further detail the analysis by pointing out not only the linkages between the various forms of cultural heritage and societal well-being, but also how and why these linkages occur and who benefits most from them. The methodology is based on eight extrapolative case studies, involving quali-quantitative methodologies from desk and statistical analyses of available documents and data (including big data whenever possible) and fieldwork (interviews, workshops, focus groups for example).
3. **Assessment of EU investments in cultural heritage in the programming period 2014–2020** aims to analyse the relation between cultural heritage in all its dimensions and societal well-being in EU investments. The analysis of EU investments is being carried out through:
 - a quantitative analysis based on the mapping of EU CH-related investments (with focus on the European Structural Funds and Creative Europe) at national and (where possible) regional level and a correlation analysis between ESIF investments in cultural heritage and societal well-being;
 - a qualitative meta-analysis of the ex post evaluations of the European Capital of Culture (ECoC) focusing on CH, based on desk and field work (i.e. interviews, workshop) of those capitals including cultural heritage in their investment programme.

Furthermore, the project has adopted a **participatory approach**, integrating knowledge and expertise of cultural heritage policymakers, stakeholders and experts at all levels of the analysis.

- Design of the conceptual framework: a semi-Delphi approach is used on the impacts of cultural heritage, and a deliberative event with cultural heritage policymakers, experts and stakeholders and HERIWELL country experts to debate on cultural heritage definitions and the main impact areas to be investigated by the project.
- Design of the methodological framework: this involves workshops with cultural heritage experts and policymakers on the pan-European aggregated quantitative analysis, and a workshop with the European Heritage Heads Forum on case studies.

- Interpretation of the results of the HERIWELL analyses: this includes: a workshop on the HERIWELL population survey; a workshop on the contribution of cultural heritage investments in European Capitals of Culture to societal well-being; a workshop on the contribution of handicrafts and, in particular for the blueprint, to societal well-being; and a workshop within the European Week of Regions and Cities.

The adoption of the multimethod approach allows the Consortium to tackle three main challenges raised in the literature and in the project deliberative event and workshops.

1. *The derivation of a measurable and comparable operational definition of cultural heritage encompassing all its combined dimensions: a) commonly accepted by stakeholders; b) measurable with available data; c) comparable across countries and over time.*

All the different forms of cultural heritage have been considered in the analysis. The quantitative pan-European analysis focuses on tangible heritage, while the qualitative methodologies rely on a broader definition of cultural heritage. The cross-country survey, the case studies and the ECoC meta-assessment consider all forms of heritage, while specific subsets are considered in the content analysis of intangible heritage included in UNESCO lists, the analysis of contested heritage and in the analysis of gender equality in top positions in cultural heritage institutions.

Regarding the measurement of cultural heritage with available and comparable data, other challenges arise such as the limited availability of comparable data on the size of national heritage in ESPON countries. To address these challenges, the proposed pan-European quantitative analyses explore both official sources of data (e.g. Eurostat) and big data (e.g. TripAdvisor and Wikipedia).

2. *Definition and description of the structure of the relationship between cultural heritage and societal well-being, which is strongly affected by the specificity of the actions taken and the target audience*

The use of a multimethod approach sheds light on the various dimensions of societal well-being at different levels (macro – society, and micro – specific territorial areas, groups or individuals) that would be difficult to grasp otherwise. The aggregate quantitative pan-European analysis considers the contribution of tangible cultural heritage to well-being at the societal level. The cross-country survey provides information on individual perceptions on the contribution of cultural heritage (in all its forms) to individual and societal well-being. The extrapolative case studies shed light on micro impacts (e.g. community engagement, sense of belonging) that the statistical analyses at the aggregate level cannot capture in detail, and on the mechanisms that favour this contribution. Extrapolative case studies can also provide information on impacts of cultural heritage that occur jointly (e.g. social inclusion measures adopted by museums can produce both social inclusion and health and happiness of participants), which are more difficult to unveil through the other methods.

The multimethod design enables a better understanding of the bidirectional relation between cultural heritage and societal well-being: on the one hand, cultural heritage enhancement measures tend to target specific audiences. On the other hand, the selected target must have the capacity to grasp that impulse, capacity that is likely to also reflect collective well-being conditions (e.g. level of education, community engagement, socio-economic conditions) and the value attributed to cultural heritage by both individuals and society as a whole.

3. *The interconnected nature of the outcomes in the relation between cultural heritage and the societal well-being dimensions*

The adoption of a multimethod design allows a triangulation of data and information from different sources to uncover the effects of different forms of cultural heritage on all the SWB sub-dimensions. This includes community engagement, civic cohesion and sense of belonging, inclusive growth, trust (societal cohesion); education and skills, knowledge and research; quality and sustainability of the environment, commitment and life satisfaction (quality of life), and material conditions.

2 HERIWELL findings on the relation between cultural heritage and societal well-being

2.1 The importance of valorisation and participatory strategies

Both the macro- and micro-level analyses point out that **cultural heritage contributes transversally to all dimensions of well-being** identified in the HERIWELL Theory of Change: **quality of life, societal cohesion and material conditions**. Furthermore, evidence gathered during the project confirmed all the well-being dimensions foreseen by the original Theory of Change. Analyses on the ground show that a **new sub-dimension** should be considered within societal cohesion: **restoration of relations in case of conflicts related to heritage**.

As pointed out by the pan-European quantitative aggregated analysis, **tangible cultural heritage has a positive interaction with good health (quality of life) and public expenditure on culture**. It has a negative interaction with the NEET ratio (societal cohesion), and a **positive effect on life satisfaction (LS)** assumed as a **proxy of SWB at national level**. **At a regional level, tangible cultural heritage has a positive impact on LS in interaction with cultural participation (cultural online accessibility) and a negative impact on poverty risk (societal cohesion dimension)**. The other HERIWELL analyses (cases studies, analysis of ESIF investments, analysis of intangible heritage) point out that **other forms of heritage** (immaterial, digital, combined) also **act as drivers** of quality of life.

However, **for this relation to occur cultural heritage has to be purposefully valorised, and people need to actively engage with it**. While the relevance of cultural heritage per se is beyond doubt, well-being processes are activated by intrinsic processes, such as a sense of efficacy, and a sense of purposefulness and learning (Sofaer, 2021). This implies that cultural heritage interventions have to activate such processes and that people have to engage with them. **Heritage valorisation strategies can take various forms, e.g. from preservation and conservation to co-creation of cultural heritage, education and training, digitisation and cultural tourism promotion**.

The HERIWELL population survey reveals that **exposure to cultural heritage is associated with a higher perception of the societal outcomes of heritage**, positive or negative. HERIWELL case studies and the analysis of ECoC investments in cultural heritage also point out that heritage benefits are favoured by people's engagement in heritage. People can participate in heritage as users and as **active contributors** to its framing and valorisation. While both forms of engagement trigger well-being benefits³, as also pointed out by Sacco et al. (2019), **active participation in cultural heritage** decision-making and implementation processes is **particularly relevant for triggering well-being**. This because it contributes to **citizens' empowerment**, enhancing their **sense of belonging** and the community as well as their feeling of **self-efficacy** and **responsibility for their community**.

HERIWELL cases also point out a **bidirectional relation between participation in cultural heritage and societal well-being**. While on the one hand participation in cultural heritage contributes to enhancing societal well-being (e.g. contentment, life satisfaction and happiness, sense of belonging and place identity), on the other hand experiencing well-being benefits enhances care for and participation in cultural heritage. Thus, **higher participation in heritage is beneficial** not only for **individual/community well-being**, but also for **heritage itself** as it triggers a higher care for cultural heritage and contributes to safeguarding it. While this is particularly relevant for all forms of heritage, for intangible heritage it also means preventing the loss of heritage practices and traditions with the intergenerational change. HERIWELL analyses (population survey, case studies, analysis of ECoC investments in cultural heritage) indicate that active **participation in cultural heritage is dependent on** several factors.

³ According to The Heritage Alliance research (2020) 'visiting is the only way to access well-being benefits' of heritage (p. 10).

1. **Accessibility** of cultural heritage from **physical, cognitive and economic access** and the **surroundings** (such as the neighbourhood) of heritage places/events

As pointed out by the HERIWELL population survey, *the high cost of cultural heritage* is the *most mentioned barrier* in accessing cultural heritage (34 % of respondents, particularly in Italy, Spain and Belgium), especially for the youngest generation. A *lack of reception facilities for specific groups of the population* (e.g. children, older people) is also a barrier to accessing cultural heritage for respondents in the HERIWELL survey (15 %), noted mainly in Spain and Ireland. The third most selected barrier is the *lack of information* (22 %). A *lack or limited choice of cultural heritage opportunities in the neighbourhood* is another barrier to participating in heritage related to accessibility. It is especially felt in rural regions of Poland, Spain and Ireland as indicated by over 20 % of the respondents, while in more densely populated countries such as Belgium, this answer is less relevant (10 % of respondents). The HERIWELL survey also points out that *participation in cultural heritage* is still *higher for people with a high level of education*. This also indicates that participation in cultural heritage may be also influenced by the levels of collective well-being (i.e. the education level of the population), in addition to personal factors.

The HERIWELL case studies and analysis of ECoC investments in cultural heritage point out **several strategies to increase accessibility**. Among the various **accessibility strategies**, the following seem to be particularly significant for **increasing the number of participants in heritage**.

- *Target heritage opportunities to broad categories of people* (e.g. people with low levels of education, people with disabilities, women, people from rural and remote areas, people from peripheral/neglected neighbourhoods, youth, institutionalised people).
- *Make heritage* (in particular tangible and digital) and heritage activities *accessible to people with disabilities*.
- *Digitisation* of cultural heritage (e.g. through digital gaming, digital storytelling, digital collections) contributes to increasing young people's interest and participation in cultural heritage. It also allows migrants to engage in their origin heritage even if abroad. However, as indicated by both HERIWELL case studies (e.g. IT) and the HERIWELL population survey, digitisation should be integrated in wider cultural heritage strategies combining in-person and virtual valorisation activities of heritage.
- There should be *decentralisation* of cultural heritage in areas close to inhabitants' living/working places or in non-traditional settings such as retirement homes or hospitals.
- *Economic accessibility* (e.g. free entrance or entrance at a lower price) contributes extensively to widening participation in heritage, including for vulnerable groups.
- *Improvement in the aesthetics of cultural heritage buildings and potentiating reception and service facilities supports participation in heritage*. HERIWELL case studies (e.g. PL) show that cultural heritage aesthetics and cosiness represent a relevant factor in citizens' participation in heritage.
- *Make heritage alive*. HERIWELL cases point out that contemporary creations using heritage (such as podcasts and events) as well as turning heritage spaces into meeting places (e.g. a marathon run through heritage sites, yoga in museums, debates in heritage settings) favour people's participation in heritage, including of those not specifically interested in heritage. Combining heritage with leisure activities, for instance, is particularly relevant for young people, as also revealed by Heritage Counts (2019).
- *Strengthen the dissemination of information on heritage and opportunities to engage with it*. Lack of information seems to be a relevant barrier in accepting cultural heritage. Thus, various sources of traditional and social media should be combined to provide information on cultural heritage opportunities. Furthermore, the creation of specific information offices (e.g. cultural points in RĪga) in decentralised areas may prove useful to enhance information on cultural heritage.
- *Pay attention to issues not directly related to heritage, but relevant for accepting heritage*, such as the transport system and quality of spaces (e.g. cleanliness, safety, walkability) where heritage is located (in particular for tangible heritage). For digital heritage, consider the adequacy of the digital infrastructure and digital skills of both heritage staff and citizens.

2. **Sense of ownership** and **identification with cultural heritage**

Feeling in charge of making decisions over their own heritage increases people's responsibility over heritage as well as their identification with a specific initiative they are engaged in. This triggers an increase of citizens' participation in CH not only as a passive audience, but also as active contributors to local CH policies.

3. Recognition of the value of cultural heritage.

The HERIWELL survey and case studies point out that participation in heritage is higher when awareness of the value of heritage is higher (see for instance the CZ case study). Awareness of the value of heritage depends on the social values of a specific community. For instance, in the blueprint case (CZ) participation in cultural heritage has also increased in the context of an increased collective attention to values such as rootedness, slowing down and sustainable consumption. This also confirms the dynamic nature of heritage as societal values change over time, which also triggers a change in the recognition of the value of cultural heritage. Indeed, over 50 % of the HERIWELL respondents surveyed indicate that the **meaning of cultural heritage changes over time**. The increase in the contested/neglected heritage cases also shows this linkage.

Awareness of the value of heritage can be also triggered by the certification of the value of cultural heritage (e.g. through inscription in national/international protection lists).

Furthermore, awareness of the value of cultural heritage is also dependent on family structures. This indicates that participation in cultural heritage is deeply rooted in social structures and family practices. It suggests, in turn, that people who are deprived from such contacts could be less motivated to participate in heritage activities.

2.2 Covid-19 effects on cultural heritage

The HERIWELL survey reveals that the majority of the respondents in most of the eight countries registered **negative impacts of the pandemic with regard to their heritage-related views or behaviour**. Lockdowns and other restrictions figure at the top of these negative effects (for 35 % of all respondents), particularly in those countries that suffered most under Covid-19 (Czech Republic, Spain and Italy).

Concerns about potential repercussions for the cultural sector at large are the second most mentioned answer (26 % of the respondents).

However, some of the respondents also registered a **shift in motivation to engage more in heritage-related activities**: about 20 % – and even 30 % in Ireland and Italy – want to see more of the national/regional cultural resources once the pandemic has gone.

The survey also shows that **negative perceptions of the effects of Covid-19 on cultural heritage are associated** with the **participation level in heritage**. People with no involvement or interest at all in CH were the most likely not to experience any impact or just to decrease their interest in CH. However, people living surrounded by CH but not accessing it were also **aware of the negative effects** of Covid-19 over the sector. This probably also influences the social activity that is generated around historic spaces, in terms of cultural activities and social interaction in restaurants, bars or shops for example.

Negative effects of Covid-19 on cultural heritage were also more likely to occur for the **highly educated** (in comparison with those who only gained secondary education level).

In some countries (e.g. Germany, Czech Republic) being a **woman increased the probability of having negative feelings** about the impact of Covid-19 on heritage.

When it comes to the use of digitisation to engage with heritage during Covid-19, the HERIWELL survey results indicate that around 33 % **of the respondents** – in some countries nearly 50 % (Norway, Germany) – report **no relevant change** towards **the use of the Internet and social media during Covid times with regard to CH-related information**. These suggest that both digital and 'traditional' heritage strategies should be considered and further developed in future strategies and actions.

2.3 Cultural heritage and quality of life

The HERIWELL quantitative and qualitative analyses point out that **cultural heritage contributes to all dimensions of quality of life** (e.g. education and skills, health, contentment, knowledge and research, and quality of the environment).

However, the intensity of this contribution varies among quality-of-life dimensions. While a **stronger relation** has been detected between **cultural heritage and education and skills, contentment, happiness and life satisfaction**, a **less intense relation** is noted with **knowledge and research, and quality of the environment**.

Cultural heritage acts as a **tool for increasing personal development**, as testified by 77 % of the respondents to the HERIWELL survey, as well as by 60 % of the ECoC Matera participants surveyed (Sacco et al., 2020). This is also confirmed by *positive, although low, correlations of ERDF allocations with the tertiary education attainment indicator (0.23) and adult participation in lifelong learning indicator (0.37)*. Case studies reveal that cultural heritage contributes to increasing both **professional** (e.g. related to traditional practices and digitisation) and **social skills** (e.g. creativity, strategic thinking, self-efficacy, empathic communication). This helps to acquire a prominent role in achieving the [European Commission LifeComp](#) objectives, as well as in boosting economic development. HERIWELL analyses also show that **cultural heritage influences personal development for both residents and tourists** engaged in heritage, and **cultural heritage practitioners**. For instance, an increase in competence and skills of cultural practitioners has been detected in the Rīga and Wrocław ECoCs (Sanetra-Szeliga et al., 2020), with potential positive effects on the improvement in the quality of the cultural offer of the city. The **increase in the skills of the cultural heritage practitioners** contributes both to the improvement in the quality of the offer and heritage activities, and the **sustainability of the heritage sector**, as also underlined by Heritage Alliance (2020).

The contribution of cultural heritage to the **increase in personal development** impacts on other dimensions of quality of life: **contentment, happiness and life satisfaction**. As pointed out in the literature (Ryff and Singer, 2008; Waterman et al., 2010; Martella and Sheldon, 2019; Sofaer et al., 2021) this is explained by individual well-being and the fulfilling of psychological needs. These occur through self-efficacy, a feeling of accomplishment and a feeling of purposefulness, also derived from learning about new issues.

Increase in personal development is also **strongly interlinked with societal cohesion and material dimensions**. Linkages between personal development and societal cohesion refer in particular to **place identity and sense of belonging**. A person learning about their heritage and past triggers feelings of pride, which result in the development of a sense of community and identity. Improving **personal skills**, for instance, contributes both to **higher employment opportunities** and to continuity in **traditional handicrafts**, often facing a shortage of skilled workers.

Cultural heritage can also **influence life satisfaction**. For instance, in the case of Matera ECoC, people surveyed reported ‘an improvement in the sphere of life satisfaction, as respondents agreeing to this amounted to 57.6 %, compared to the 50.3 % benchmark coming from ISTAT, with respect to the geographical area of reference (Basilicata region)’ (Sacco et al., 2020: 3). Besides personal development, the contribution of cultural heritage to **life satisfaction** derives from **contentment** as well as fostering **social relations and feelings of belonging**, providing opportunities for interacting with other people.

Life satisfaction is also associated with **economic development** (material conditions dimension), as also confirmed by the correlations of life satisfaction with economic indicators (GDP per capita, adjusted gross disposable income of households per capita). The contribution of cultural heritage to jobs and growth through cultural tourism, technological development and territorial attractiveness (for people and businesses) explains the linkage between life satisfaction and economic well-being. This interlinked relation between life satisfaction (quality of life), and societal cohesion and material conditions also confirms the finding of the HERIWELL deliberative event and workshops; **well-being dimensions cannot be analysed in isolation, as they are strongly interlinked**.

While health has not been a dimension directly targeted by the HERIWELL project, the extensive literature on this topic **confirms that heritage is a source for good health**, which in turn is a driver of quality of life. For instance, Fujiwara (2015) estimated that visiting heritage sites reduces the expenditure of the British health system by EUR 193.2 million, while an additional EUR 105.1 million reduction is produced by visits to museums. The contribution of cultural heritage to health, in particular psychological health, is also confirmed by the survey undertaken in ECoC Matera. Accordingly, ‘72.4 % of the respondents declare themselves “definitely full of energy” and “quite full of energy”, about 16 % more than the following year’ (Sacco et al., 2020: 3.) Furthermore, some 71 % of the people surveyed reported a feeling of positive well-being compared to 58.3 % in the following year (Sacco et al., 2020).

Knowledge and research, and quality of the environment seem to have a **looser relation with cultural heritage**. A relation has been detected in less than 50 % of the HERIWELL case studies and ECoC

investments. This may be due to these dimensions being less considered by valorisation strategies, and they are less considered in evaluations of heritage interventions. However, when a valorisation targeted to these dimensions exists, it produces relevant effects. For instance, as regards knowledge and research, in both the Spanish and Norwegian cases heritage was targeted to enhancing **collective knowledge** on heritage. The value of this goes beyond the scientific one, being **associated with participatory governance in heritage and citizen science**.

When it comes to the **environment**, HERIWELL detects both **positive and negative effects**. On the one hand, the Podgórze museum in Poland shows that cultural heritage institutions can become a driver for sustainable territorial development. On the other hand, ERDF investments in cultural heritage show a **low but positive correlation with air pollution**. This may be due to over-tourism in cultural heritage sites, which, among others, is associated with increases in energy consumption and greenhouse gas emissions (Policy Learning Platform, 2020).

The negative relation between cultural heritage and the environment shows that cultural heritage may also have **negative effects on the quality of life**. This also emerges in the HERIWELL survey. More than 33 % of the survey respondents report that cultural heritage may affect residents' quality of life in a negative way. This ranges from **air pollution, costs of housing and displacement of vulnerable, low-income residents** ('... Valletta will eventually become a city in which only wealthy foreigners and some well-off Maltese can reasonably afford to live'; 'Valletta tends to be seen as caught between the twin cogwheels of monumentalisation by the state on the one hand and property speculation by private landowners on the other' (The Valletta 2018 Foundation, 2018: 147, 155)), as well as the **faking the identity of a place** (e.g. 'it's undeniable that Lisbon has been gripped by a tourist boom that is defacing the city. As with all cities that turn into travel agencies, the infrastructure has changed to accommodate foreigners rather than the local inhabitants. The cosiness of life in Lisbon has been replaced by a caricature for tourists' (Ana Rita Guerra, *Dinheiro Vivo*, 2019)).

The HERIWELL survey points out that **negative effects** are **perceived more by people less engaged in heritage, by young people and in some countries (e.g. Spain), also by women**. On the contrary, those that perceive **higher benefits of heritage on quality of life** are **residents highly engaged in heritage, women and older people**.

2.4 Cultural heritage and societal cohesion

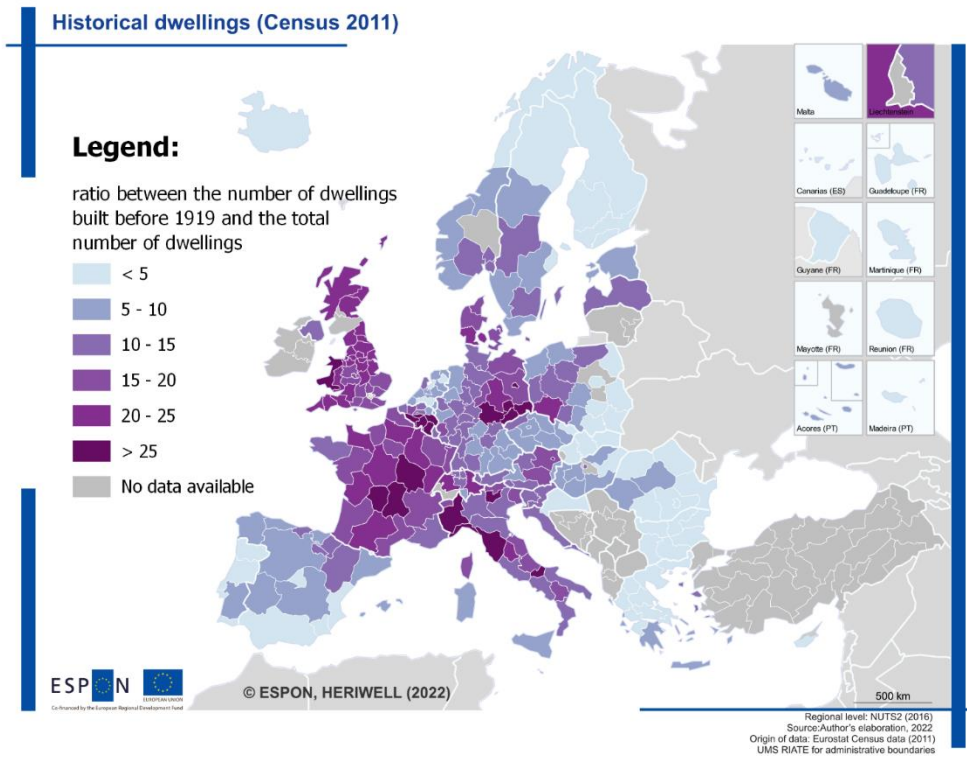
All HERIWELL macro- and micro-level analyses as well as the analysis of ECoC investments reveal a strong relation between **cultural heritage and societal cohesion**, in line with the HERIWELL deliberative event and workshops. These pointed out the **significance of cultural heritage for not only the individual well-being, but most of all for the collective well-being**. HERIWELL events have also indicated the **particular relevance of intangible cultural heritage in fostering societal cohesion**. This is confirmed by the analysis of intangible heritage showing the major contribution of intangible heritage to societal cohesion (55 % of the analysed UNESCO lists), compared to the other dimensions.

The pan-European big data analysis shows that there is a **positive relation between cultural heritage and life satisfaction**. The quantitative aggregated analysis is proxied by the share of historical buildings and by Trip Advisor reviews according to the TripAdvisor taxonomy (e.g. ancient ruins, architectural buildings, churches and cathedrals, religious sites, castles, points of interest and landmarks, and museums), shown in Maps 2.1 and 2.2. This indicates that tangible cultural heritage has a greater impact in those countries and regions where the economic and social conditions of the populations are better in terms of

- quality of life (e.g. education levels)
- societal cohesion (e.g. poverty risk or NEET rate has less weight)
- material conditions (e.g. GDP per capita).

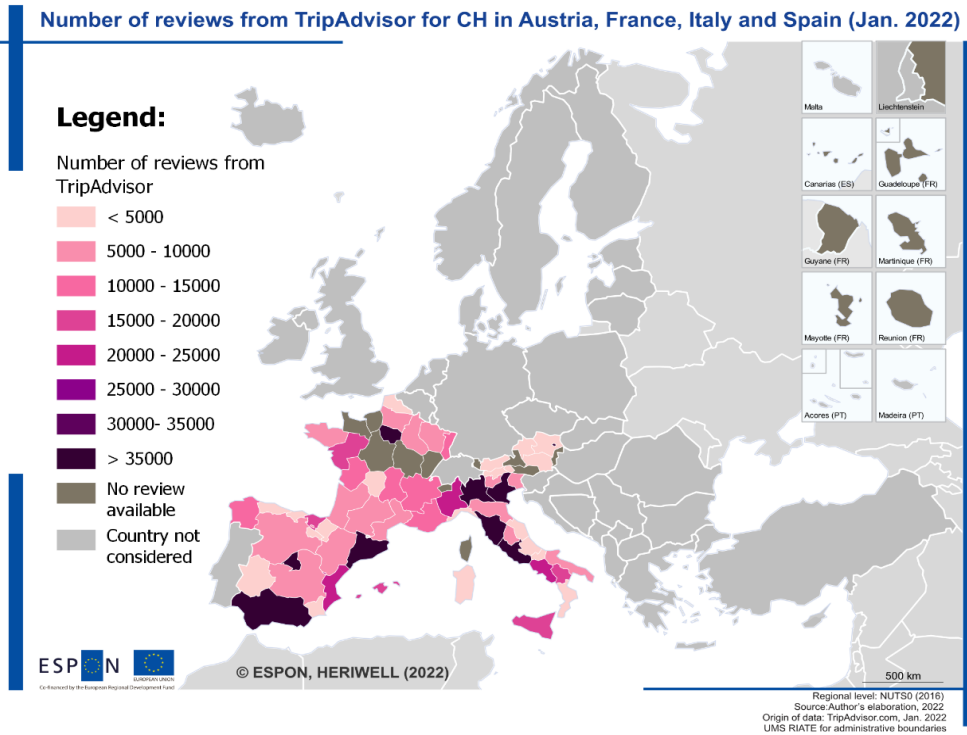
In particular, the TripAdvisor analysis shows a **positive and significant correlation between life satisfaction and tangible heritage endowments**, proxied by the historical building stock. This positive relation is probably **due to the feeling of pride** generated by cultural heritage that in turn **contributes to both place identity and sense of belonging**.

Map 2.1. Historical dwellings (before 1919) rate – Census 2011



Source: HERIWELL Consortium

Map 2.2. Number of reviews in TripAdvisor for CH in Austria, France, Italy and Spain– January 2022



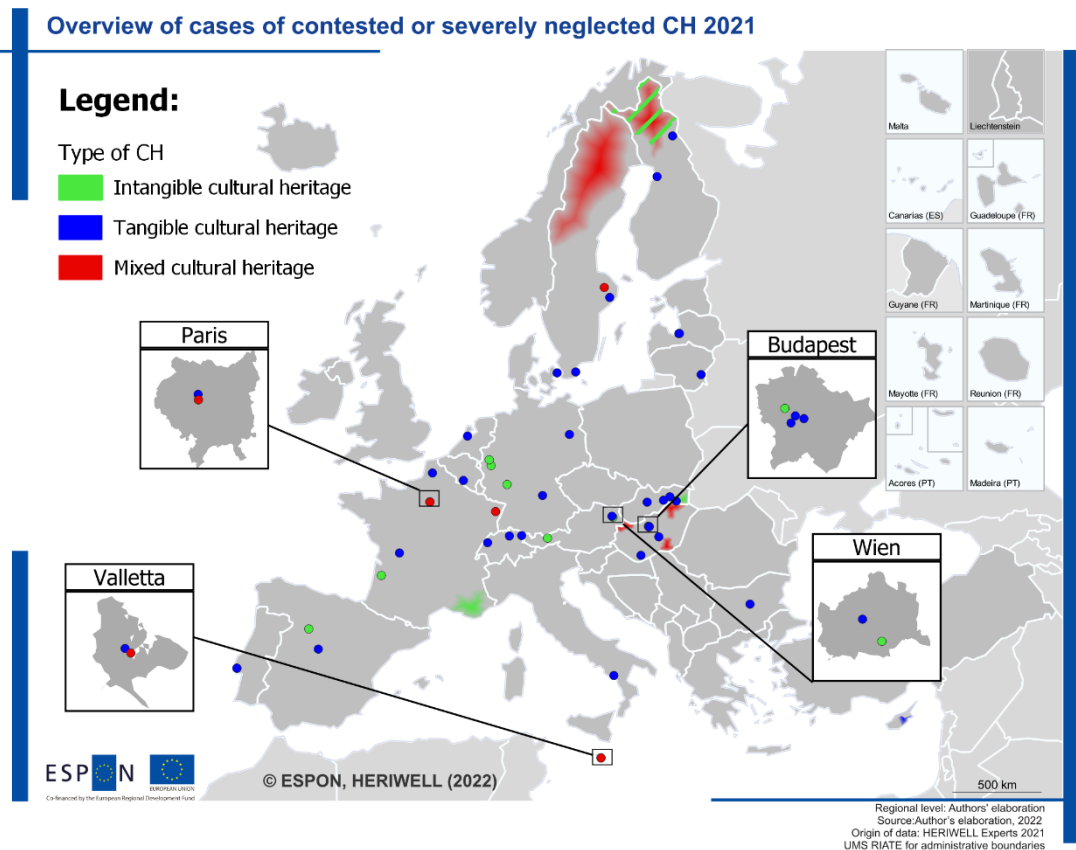
Source: HERIWELL Consortium

This result confirms the evidence emerging from several UK surveys, which show that British historical buildings, together with other architectural heritage, generate feelings of pride (15 % of the respondents identify historical buildings and architectural heritage as being what makes them feel most proud of Britain) (Heritage Counts 2019). Owners of historical buildings feel they are custodians, proud of the British heritage legacy and of contributing to a part of British history (Historical England, 2015).

The role of cultural heritage in generating pride and contributing to shaping place identity and sense of belonging has also been unveiled by HERIWELL case studies and the HERIWELL population survey. Proudness in cultural heritage has registered the highest level of agreement among respondents to the HERIWELL survey: 86 % of the respondents consider that people should be proud of their cultural heritage. It is interesting to note that **proudness in cultural heritage is not specifically related to the level of engagement in heritage**. A high support to this statement has been registered for both people engaged in heritage and people declaring they are not interested in heritage. The HERIWELL survey also reveals that generally, cultural heritage **contributes more to increasing women's and older people's place identity**, while it has **lower impacts on young people**.

The case studies reveal that **place identity is also shaped** by the **capacity of cultural heritage to trigger positive memories and emotions**. However, as underlined by both the analysis of **contested heritage** (see Map 2.3. based on the HERIWELL country experts' research) and the Weimar case study, **cultural heritage can trigger contrasting memories** that may also **impact negatively on place identity**. For instance, in Weimar, while generally people feel proud of living in a place with a strong cultural and historic identity, one interviewee reported feeling ashamed of the Nazi and Soviet heritage. Although this was a single voice, it pinpoints the difficulties in identifying with the narratives of a city (i.e. Weimar) that bears so many layers of meaning. Thus, in shaping cultural heritage narrative, particular attention should be paid to considering both 'bright and dark' sides of cultural heritage.

Map 2.3. Overview of contested or severely neglected CH cases, 2021



Source: HERIWELL Consortium

HERIWELL case studies also reveal that there is an **intertwined relation between place identity generated by cultural heritage and sense of belonging**. Identifying with a specific community/place also awakens feelings of belonging to the respective community/place.

HERIWELL case studies, the analysis of ECoC cultural heritage investments and the survey reveal that **cultural heritage also contributes extensively to building communities**. The HERIWELL survey shows that cultural heritage is considered a source for the development of society and local communities by 81 % of the respondents in the eight survey countries. People engaged in heritage – even moderately – women and older people recognise this role more than average. This occurs through **fostering engagement and volunteering** as well as through **co-creation**. For instance, in ECoC Plovdiv more than 2000 volunteers were involved in the implementation of activities, especially young people and people with a marginalised background. The role of volunteers was also fundamental in Mons. Local associations and volunteering organisations played a fundamental role in carrying out the designed activities in Valletta. Moreover, **cultural heritage contributes to community building also through fostering social relations among people with different backgrounds**. This was, for instance, the case of intergenerational dialogues in the Spanish case study Arquitecturas de la memoria as well as the case of ECoC Matera. Cultural heritage acted as a connector between people from central and marginalised areas, with the latter being usually excluded from cultural production and participation.

The **ability of cultural heritage to foster community building** through increasing social capital is also emphasised by the **correlation analysis of ERDF investments in cultural heritage**, which indicates a positive correlation between these investments and volunteering (0.31). ERDF investments prove particularly relevant for boosting investments in cultural heritage and, hence, well-being.

Participants in HERIWELL workshops have emphasised that, while **all forms of cultural heritage contribute to community building, intangible heritage occupies a particular role in this area**.

HERIWELL macro- and micro-analyses also pinpoint the **role of cultural heritage in fostering social inclusion of vulnerable groups** (such as migrants and people with disabilities). The HERIWELL survey shows that 73 % of the survey respondents in the eight countries indicate that learning more about cultural heritage in all its diversity can bring people together. It can also help to respect minorities or migrants. The level of **agreement with the richness and cohesion capacity of CH increases with the level of engagement in cultural heritage**. Rates of agreement are 47.01 % for non-engaged citizens, 67.41 % for those surrounded by CH, and 78.52 % and 83.44 % for the moderate and regular participants, respectively. However, the relationship between the recognition of the conflictive and divisive nature of CH and the level of engagement is not monotonic. The agreement rate for disengaged is 37.21 %, for those living is 51.44 %, and the rate for the most engaged is 47.2 %. This may be due to people engaged in heritage having the possibility to experiment in a wider variety of cultural heritage, but also the contradictory values of cultural heritage.

Finally, the correlation analysis of HERIWELL investments in cultural heritage points out that **higher incidence of ERDF allocations in cultural heritage** is associated with **lower poverty risks** (–0.20), **severe deprivation** (–0.31) and **inequality** (NEET rate –0.29 and employment gender gap –0.29).

The HERIWELL case studies and the analysis of ECoC investments in cultural heritage provide more indications on **how cultural heritage contributes to fostering social inclusion on the ground**. For instance, in the Czech case study, the involvement of seniors from retirement homes in blueprint activities contributes to their integration in the community and relieves feelings of loneliness. The involvement of people with disabilities in blueprint workshops fosters their social and labour market inclusion. In the Belgium case study, 68 % of the people surveyed believe that ECoC Mons was beneficial to social inclusion. In the Spanish case, the creation of collective memories through intergenerational dialogue and storytelling fostered solidarity through enhancing empathy and the adherence to other causes. In ECoC Umeå, the programme combined CH with sport and physical activity as drivers of inclusivity and cohesion. Furthermore, in Umeå the rediscovery of its colonial past and the heritage of the Sámi minority provided an opportunity for fostering their inclusion. Paphos ECoC transformed the ‘openness’ concept of ancient Greeks (i.e. a model of social interaction pursued in ancient times) into a model of modern cultural development.

Cultural heritage can also **foster social cohesion through healing past wrongs and reconciling migrants and communities**, and **enhancing human rights** (including people and organisations, public or private). The analysis of contested heritage shows that the potential of cultural heritage to **raise awareness about** the (sometimes hidden) **collective memory and related conflicts** may contribute to the **well-being of specific communities**. Recent research (Balcells et al., 2022) has explored the **persistent effects of cultural interventions** (in museums, memorials and exhibitions) as **symbolic transitional justice policies in shaping citizens’ attitudes**. By gaining access to these difficult heritage experiences, visitors are said to achieve some ‘talismanic pedagogical historical consciousness’ (Macdonald, 2010). For instance, the Sámi

Norwegian case study shows that a strong cultural institution can help in renegotiating traumatic histories. It can provide a space for the community to speak about traumata and to renegotiate the past. Furthermore, the symbolic moments of the restitution of the Sámi CH are considered by many people as nourishing and healing. Some of the case interviewees consider that the return of the Sámi CH entails a recognition and respect between the Norwegian and the Sámi culture and a recognition of equality between the minority and the Norwegian majority, which is reconciliatory.

Vicarious experiences, emotional appeals or witness testimonials related to contested heritage may also **persuade visitors to reflect and change their attitudes** (Potz and Scheffler, 2022). When it comes to **human rights**, sites of conscience (i.e. dissonant heritage), as they are sometimes called, have started to collaborate internationally to better 'enable their visitors to make connections between the past and related contemporary human rights issues. In this way, a concentration camp in Europe becomes a catalyst for discussions on modern xenophobia; a gulag museum in Russia highlights repression of free speech now'.⁴ The role of cultural heritage in enhancing human rights promotion is also evident in the Norwegian Sámi case study.

Cultural heritage also has a say in promoting gender equality in society, one of the UN SDGs and a political priority of the EU. This happens through making cultural heritage more accessible to women via digitisation (e.g. the MANN case study), embedding women's performances and representation in culture as in the Umeå case. It makes cultural institutions a driver for gender equality, as shown by the analysis of gender equality in museums. The gender gap in top management in the selected museums is on par with senior positions in national administrations, while it performs better than other sectors (e.g. public broadcasters, national parliaments in EU MS, private companies). Nevertheless, in only two of the nine highlighted cities (Vienna and Stockholm) state museums reach the envisaged rate of above 50 % female museum directors. While this corresponds to the share of graduates in related university subjects, it pinpoints that much still has to be done to transform cultural heritage institutions into drivers for gender equality.

As in quality of life, **societal cohesion** can also be **impacted negatively by cultural heritage**. The analysis of contested heritage shows that in 96 % of the cases mapped by the HERIWELL country experts, societal cohesion has been impacted negatively.

The HERIWELL survey also points out that cultural heritage may hinder the integration of minorities and migrants; **the capacity (or not) of CH to integrate migrants or minorities is not self-evident. A number of conflicts**, such as those with the Sámi minority in Northern Europe, **originate from unsettled disputes** about the tangible, intangible and natural heritage in specific regions. This is also emphasised by the ECoc case of Umeå, which demonstrates that **the valorisation of heritage resources for societal well-being purposes is not free of social conflicts**. Therefore, particular attention should be paid to **supporting processes of restorative/transitional justice**, especially to whose heritage is narrated, and how. This should **build open and inclusive narratives** (e.g. the Weimar case study) and **actively engage the whole community in shaping heritage narratives**.

2.5 Cultural heritage and material conditions

As noted in the pan-European quantitative analysis, economic conditions (proxied by the adjusted GDP rates per capita) are paramount in fostering societal well-being. The **contribution of cultural heritage** to material conditions **occurs** through its role in **increasing jobs and earnings**. This happens either **directly** in the cultural heritage sector or **indirectly** through making places more attractive for people and businesses.

The positive contribution of cultural heritage to the local economy, and in particular to jobs and earnings, emerges from both the macro- and micro-level analyses undertaken by HERIWELL. The pan-European big data analysis (i.e. TripAdvisor) shows at national level that **cultural heritage is positively correlated with the ratio of employees in cultural and creative sectors**, including cultural heritage, on total employment. A similar result is obtained from the analysis of the correlation between ERDF investments and the employment rate (0.24). A high percentage of respondents in the **HERIWELL survey (81 %)** agree that **cultural heritage-related activities have an important role for the local economy and for creating jobs**.

⁴ <https://www.sitesofconscience.org/en/who-we-are/about-us/>

There is a **higher perception in countries that rely extensively on cultural tourism**, such as Italy and Spain, and among **women** compared to men, while **young people perceive it less**.

HERIWELL case studies and the analysis of ECoC investments in cultural heritage provide some examples of how cultural heritage contributes to material conditions on the ground. For instance, **ECoC Mons generated around 380 full-time equivalent jobs per year in the period 2005–2015, and around 2000 jobs in 2015** (KEA, 2016). This resulted in an economic impact of EUR 77 million per year, with a peak of EUR 400 million in 2015. The impact study of ECoC Mons (KEA, 2016) shows that **for €1 invested in the ECoC Mons the city had a return of €5.74, spread over a period of 10 years**. This was through the increase in cultural tourism and tourism expenditure and the creation of jobs in the tourism and related sectors (e.g. retail trade, accommodation services, hospitality sector). Mons ECoC also contributed to economic development through an increase in the attractiveness and visibility of Mons, stimulating the creation of new businesses and the development of a more competitive environment. Similar results are also registered in the Czech and Norwegian case studies and in other ECoC capitals. For example, following ECoC Valletta, 8000 jobs were created in various sectors with an economic impact exceeding EUR 325 million, and GDP growth of 2.23 in 2018 (The Valletta 2018 Foundation, 2018).

The HERIWELL survey and case studies show that **cultural heritage can also contribute to economic development through contemporary creations** – particularly **creations relying on digitisation** that incentivise technological development of the cultural heritage sector. In the HERIWELL survey, the recognition of cultural heritage as a source of contemporary creativity is considered in all countries. ‘Agree’ is the modal category, even though there are differences in the distribution of responses between the surveyed countries. The survey also points out that **women recognise more the role of cultural heritage in contemporary creation** (apart from the Norwegian ones), while **young people tend to perceive the contribution** of cultural heritage in this area **less**. The role of cultural heritage in contemporary creation is also confirmed by the HERIWELL Spanish and Italian case studies. The Spanish case study suggests that digitisation of cultural heritage can contribute to technological development in the sector, which results in the creation of new jobs and businesses.

Analysis of ECoC investments in cultural heritage shows that **territorial attractiveness and branding occurs mainly through urban refurbishment. This includes the renovation of heritage sites and places, revival of peripheral and neglected areas, and the development of new cultural attractors** (e.g. museums, arts centres and cultural points). For instance, in Wrocław ECoC, heritage projects contributed to ‘the search for a new basis for city development’ (EccT01, Wrocław 5/06/2019) and ‘the need to modernise’ (Chmielewski et al., 2011: 39; Sanetra-Szeliga et al., 2020: 147). In Rīga ECoC, neighbourhood activities resulted in improvements in territorial attractiveness, especially in some neglected areas. Valletta ECoC opened ‘opportunities for the valorisation, restoration and reintegration in the built fabric of Valletta of a number of heritage assets that were marginal to the dominant/mainstream heritage narrative. The restoration of the Old Abattoir and its conversion into the new Valletta Design Cluster illustrates this point, shedding light on a socially depressed and infrastructural neglected area of the city. It ‘made use of residents’ aspirations and contributions to convert this site into a culturally and socially relevant space for the community.’ (ECoC Valletta interviewee). The Community Village Design Statements point out that **cultural heritage can lead the urban refurbishment process through its embedment in the ordinary planning systems of territories** at all levels.

HERIWELL case studies show that **positive effects of cultural heritage** on material well-being (in particular territorial attractiveness and branding) have been triggered by **improvement and development in heritage infrastructure**. Other triggers have been the increased **accessibility of heritage** (also through digitisation), **improvement in the urban quality of surrounding areas and people’s pride** in their heritage. The recognition of heritage and the ability of cultural heritage initiatives to offer **authentic experiences and to stand out** among other initiatives has also been a factor. These elements have increased participation in cultural heritage and the creation of new businesses, with positive effects on the local economic development.

However, as for previous well-being dimensions, cultural heritage may also have **negative effects on material conditions**, as shown by the HERIWELL survey and the analysis of ECoC investments in cultural heritage. The HERIWELL survey reveals that the exploitation of cultural heritage can increase the economic activity and occupational chances in a given region, thanks to cultural tourism for example. However, unwanted effects can in turn challenge the very existence or sustainability of CH itself. For example, the **access of heritage communities may be restricted due to congestion, gentrification and rising costs**

fuelled by ‘over-tourism’. In total, about half of the population in the eight surveyed countries are aware of such problems for residents in heritage-rich environments; in addition, over 60 % of the respondents perceive dangers to CH caused by large numbers of tourists.

Negative effects of cultural heritage on material conditions were also registered in the analysis of ECoC investments in cultural heritage. **Increases in property and rental prices exacerbated concerns over the displacement of ECoC Valletta residents**, in particular those from marginalised groups. Furthermore, the **renovation of buildings has also resulted in increases in rental prices, making their use more difficult for young entrepreneurs** in the cultural sector, including heritage.

Negative effects in ECoC may also **derive from the adopted narrative of cultural heritage** that shapes a specific identity of a place aimed at increasing tourism attractiveness. For instance, in ECoC Umeå grassroots organisations expressed concerns that ‘[...] Umeå’s role as “the capital of counterculture” and the spirit of “do-it yourself” considered to be highly important in Umeå’s local identity were being squeezed out and too much emphasis was being placed on culture’s role in generating economic growth and city development.’ (Hudson et al., 2018: 8). Narratives play a particular role in shaping tourist attractiveness of a certain place. However, in some cases such narratives are marketed specifically for attracting tourists rather than for promoting an overall understanding of the societal value of all layers of the heritage of a specific place. Particular attention should be paid to this aspect, as the selected narrative of heritage may have contradictory results (i.e. attracting external tourists and igniting social conflicts over heritage deeply rooted in the social structures of a specific place or community).

3 Factors favouring the contribution of cultural heritage to societal well-being and policy implications

As noted previously, the contribution of cultural heritage to societal well-being is favoured by the preservation and conservation of cultural heritage through valorisation, accessibility and co-creation, co-production and co-evaluation. Valorisation of cultural heritage strategies contribute positively to cultural heritage as long as valorisation strategies are framed in a sustainable way. This needs to be from environmental, social and economic points of view, and as long as heritage narratives are open and inclusive. These aspects should be duly considered in policies aimed at harnessing the contribution of cultural heritage to societal well-being.

HERIWELL case studies and the analysis of ECoC investments in cultural heritage point out a series of factors that favour the valorisation, accessibility and participation in cultural heritage strategies. These are detailed in the previous paragraphs, and should be considered in policymaking.

i. Governance of cultural heritage

As extensively detailed in the previous paragraphs, **participation in cultural heritage** is particularly relevant for achieving societal well-being effects. To be effective, participatory practices have to be **embedded within the community** (i.e. be led by community members) and also in the **ordinary life of public institutions**. Furthermore, they have to be **open and inclusive** for all categories of citizens, and their **results** should be **considered in the final decision-making**. The effectiveness of participatory practices in cultural heritage also depends on the **capacity of public institutions** to steer and implement them. Moreover, the **flexibility of regulatory procedures** of institutions delivering participatory processes is also particularly significant for enhancing people's capacity of influencing heritage design and delivery in their contexts. In addition, as detailed previously, accessibility of cultural heritage also influences participation in it.

Multilevel and multisectoral governance also plays a particular role in enhancing the contribution of cultural heritage to societal well-being. As previously noted, cultural heritage impacts transversally on a wide range of well-being dimensions referring to various policy fields (such as welfare, education, environmental sustainability, social cohesion and tourism). This implies the need for coordinating and integrating policy decisions regarding cultural heritage in these areas. Such a coordination is difficult, if not impossible, to achieve in the absence of, or limited, multisectoral and multilevel governance.

Furthermore, a strong coordination between the different levels of government is also needed for deciding which forms of heritage to invest in. For instance, participants in the HERIWELL ECoC workshop reported mismatches between central government and local administrations about typologies of heritage to invest in.

Political support for ensuring the sustainability of heritage initiatives over time, in particular with regards to the funding and coherence of cultural heritage strategies, is needed. Besides political support, the ECoC analysis shows that **sustainability** over time of heritage initiatives can also be achieved through **institutionalisation of heritage initiatives** (e.g. creation of Mons Foundation) and the **embedment of cultural heritage** within **wider social/territorial development strategies**. This latter aspect is particularly relevant not only for ensuring the sustainability of heritage, but also for **maximising their potentiality of contributing transversally to all well-being dimensions**.

HERIWELL case studies show that for the design of integrated strategies, the **acknowledgement of the societal well-being potential of CH** is needed both at the institutional and community level. However, such an acknowledgement is **hard to obtain in the absence of monitoring and evaluation systems** of the contribution of cultural heritage to societal well-being.

ii. Adequate resources (human and financial) are important for enhancing the contribution of cultural heritage to societal well-being

The pan-European aggregated quantitative analysis shows a **positive correlation between public expenditure on culture and the effect cultural heritage has on societal well-being** (i.e. life satisfaction proxy).

The ECoC analysis points out that ensuring **continuity and equality in access to public funding** is particularly important for **small grassroots organisations**. These do not have the necessary capacities to access private market funding or large public funding opportunities. As shown by the Wrocław case, specific funding tools can be created (e.g. micro-grants). Furthermore, ECoC interviews point out the need for ensuring long-term funding to the cultural and heritage sector. ESIF investments can prove particularly useful to this end, and most of the ECoC cities and towns analysed have benefited from substantial ESIF resources, in particular the ERDF.

When it comes to ESIF investments, the HERIWELL analysis shows that **increasing attention should be paid to ESF**. This currently contributes limitedly to cultural heritage via heritage-related projects, even though most of the investment areas of ESF correspond to those impacted by cultural heritage.

iii. Building the capacities of stakeholders in both the heritage and other societal well-being fields

The availability of skilled human resources is key for implementing innovative, quality and effective cultural heritage strategies. As underlined by one of the ECoC interviewees without it 'cultural heritage, rather than being treated as an influencer on societal well-being, will be treated like a fossil for protection purposes only (preserved but never truly promoted)'. Capacities of actors in the cultural heritage and societal well-being related fields can be improved through specific training, mutual learning exercises, peer learning, exchanges of experience and good practices, and creation of knowledge platforms. Capacity-building activities need to pay attention to strengthening the digital skills of cultural heritage and societal well-being actors, and to their capacity of collecting data on cultural heritage effects on societal well-being.

iv. Data collection on cultural heritage, and monitoring and evaluation of cultural heritage strategies and initiatives, and their contribution to societal well-being

HERIWELL case studies and analysis of cultural heritage investments within the ECoC, and consultations with cultural heritage policymakers and stakeholders, show the relevance of providing continuous and systemic data (qualitative and quantitative) on the effects of cultural heritage on societal well-being. Feedback on the performance of cultural heritage strategies in terms of well-being can enhance valuation of cultural heritage as a driver for societal well-being at various territorial levels. This is from the EU to the local level, across various sectors (from cultural heritage to sectors related to societal well-being) and for various actors from policymakers to citizens. In turn, this increased recognition contributes to a higher support for the cultural heritage sector of both policymakers and citizens.

To improve data collection on cultural heritage for the monitoring and evaluation of societal well-being outcomes, the following measures should be considered:

- *Elaboration of a commonly agreed framework to define both cultural heritage and societal well-being* that can improve their measurement across time and countries. The creation of such a framework should occur in a participatory way and should pay attention to the following aspects:
 - creation of ontologies to reorder the cultural heritage objects into main homogeneous classes comparable between countries;
 - consideration of combined forms of heritage and contested or neglected heritage;
 - European Heritage Label;
 - the role of heritage communities.
- *Definition of a common measurement system able to harmonise and weight the different forms of cultural heritage* across countries. This should capture all dimensions of societal well-being as well as impacts of heritage on well-being. Various actions can be implemented to this end.
 - Adopt methods based on valuing, and not just counting, the heritage assets using the methodologies developed in the Social Cost Benefit Analysis. Alternatively, use big data (e.g. Wikipedia) to value cultural heritage according to its popularity or cultural consumption.
 - Revise NACE-REV.2 and ISCO codes relating to cultural heritage.
 - Use expenditure on the preservation, protection and conservation of cultural heritage, even though it is a partial indicator.
 - integrate ad hoc modules – income and living conditions (Eurostat).
 - Providing a first systematic Europe-wide mapping of important items and manifestations of contested and neglected CH.
 - Define harmonised approaches for identifying heritage at risk.

- Adopt a multimethod design to capture the impact of all forms of heritage on all dimensions of well-being.
 - Create platforms to aggregate and share evaluation methodologies and data.
 - Use a participatory process to define this system.
 - *Improvement in data collection on cultural heritage and its impacts on societal well-being* through:
 - the building of a long-term strategy based on publicly produced and managed CH open data systems;
 - the use of big data to complement current data on cultural heritage;
 - increased availability of data on public and private cultural heritage funding;
 - extension of data on heritage employment, outputs and outcomes currently collected;
 - exploring the possibility to collect data on participation.
 - *Improvement in data collection on EU funds in cultural heritage* through:
 - extension of the categorisation system to projects and the other funds besides the ERDF;
 - provision of data on number of projects and allocations at NUTS2 level whenever possible, in particular for national programmes;
 - provision of data and indicators on outputs and outcomes of CH-related projects; organisation of regional data on ESIF according to a common structure, to ensure comparability across European countries;
 - provision of the English translation of projects' names and summaries included in the Open Cohesion platform to allow keyword searches on specific themes;
 - provision of public data on Creative Europe investments in cultural heritage disaggregated by project partners;
 - definition of a set of common outcome indicators of the Creative Europe programme that include also cultural heritage.
- v. Social mechanisms** (i.e. combination of design features with context features that favour effectiveness of an intervention) to **enhance the contribution of cultural heritage to societal well-being.**

The HERIWELL case studies identify a series of social mechanisms that favour effectiveness of cultural heritage initiatives and that should be considered in the design of heritage initiatives.

- **Emotions**, referring to the strong feelings toward an object/issue that can foster changes in people's behaviours. Cultural heritage has the power to trigger individual and collective memories of a person's history/past, traditions and origin places. These result in strong emotions impacting in particular on contentment, happiness and life satisfaction, and place identity and sense of belonging. However, as explained by the contested heritage analysis, emotions can also foster changes in attitudes towards specific groups (minorities, migrants), supporting their social inclusion.
- **Pride**, referring to feelings 'elicited by one's own or others' achievement and associated with self-esteem and positive self-image' (Lea and Webley, 1997). HERIWELL cases show that pride contributes in particular to place identity and a sense of belonging, contentment, life satisfaction and happiness.
- **Amusement**, referring to an emotion that has the power to catch our attention and memory, and to influence (or be influenced) our moral assessment of others. In HERIWELL cases, amusement acts as a mechanism for triggering participation in CH, but also for fostering improvement in skills as well as satisfaction from a person's improvement in skills and knowledge.
- **Entertainment**, which makes people feel part of a specific 'fictional' situation at a point that their behaviours are shaped more by the fictional situation than by the reality they live in (Harris, 2001). In HERIWELL cases, entertainment contributed to education and skills, place identity and sense of belonging. Furthermore, it contributes especially to participation in cultural heritage.
- **Self-efficacy**, referring to 'people's beliefs in their capacity to influence events that affect their lives' (Bandura, 1977: 191–215). In HERIWELL cases, self-efficacy contributes to feeling of personal satisfaction in relation to education and skills. Self-efficacy is also particularly relevant for triggering care for heritage and participation in heritage, particularly if developed in the context of participatory strategies.

- **Repeated interactions**, referring to repeated opportunities for meeting and dialogue between people, which fosters trust and cooperation and societal cohesion.
- **Certification**, referring to the validation of an object/person by an external authority. Certification is particularly relevant in HERIWELL cases for enhancing participation in heritage as well as for contributing to jobs and growth.
- **Salience**, referring to the capacity of certain things to stand out and attract people's attention. In HERIWELL cases it contributes to enhancing participation in cultural heritage – also in relation to tourism – and to jobs and earnings.
- **Performance feedback**, referring to providing information on results achieved compared to the set expectations. In HERIWELL cases performance feedback played a particular role in maintaining people's engagement in heritage initiatives over time.
- **Financial incentives**, referring to the provision of incentives that determine changes in behaviour. In HERIWELL cases financial incentives contributed to favouring engagement with heritage, and jobs and growth.



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