

A Qualitative Evidence Review of Space and Place, Intangible Assets and Volunteering and Participatory Arts and Sport or Physical Activity for Enhancing Wellbeing or Alleviating Loneliness across the Adult Life course (16+ years)

A Synthesis of Qualitative Studies: Intangible Assets

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Key Messages: Putting Intangible Assets-Based Approaches at the Centre of Wellbeing, Culture and Sport

What do we mean by intangible assets in this review?

In this review, we refer to intangible assets as traditional activities and practices, language and cultural expression and cultural knowledge and skills that are an important part of peoples' lives, contributing to wellbeing by influencing how we feel about others and ourselves. These intangible assets include oral and language traditions and expressions, performing arts and traditional or social practices, crafts, rituals and festive events as well as knowledge and practices concerning nature and the environment. They are significant for wellbeing because they can lead to positive experiences for individuals and contribute to beneficial collective experiences, such as social cohesion and a better understanding of others in our communities and societies. Intangible assets have been shown to help celebrate cultural diversity, bring human beings closer together and create a strong and positive sense who we are. Participatory arts and sporting activities are connected to the wellbeing benefits created by intangible assets since they provide sites for the expression of cultural identities, the sharing of traditions, values and customs and can evoke positive feelings between the people who take part.

What do we mean by wellbeing in this review?

By wellbeing, we broadly use the UK Office of National Statistics (ONS) definition that refers to the way that people feel they are doing as individuals, communities and societies. However, the term wellbeing is used synonymously with a range of concepts in the evidence in this review. The studies refer to positive and/or negative psychological and emotional constructs of wellbeing. **Positive wellbeing** is associated with feelings of nostalgia and pleasure, a sense of freedom, security, support and being valued, recovery and healing, a positive sense of identity, confidence, resilience and trust. **Negative wellbeing** is connected to feelings of fear, anxiety, discomfort (mental and physical) and exclusion. Studies which provide findings on loneliness refer to the various unpleasant feelings associated with the absence of meaningful relationships (emotional loneliness), and deficits in the quality and quantity of relationships (social loneliness).

What do we mean by themes and processes in this review?

Our qualitative analysis identified two key **themes** that concern: (i) connecting through intangible assets in participatory arts and sport; and (ii) coping through intangible assets in participatory arts and sport. These themes point to the **processes** by which participatory

arts and sport operate to enhance wellbeing and/or alleviate loneliness. They also indicate processes contributing to negative wellbeing experiences. Processes in this report may refer to a series of steps or to patterns of behaviours and emotions that lead to positive and negative wellbeing experiences. These can be personal and inter-personal, but they can also shape organisational rules and roles as well as wider policy environments that affect wellbeing. The evidence in this review, then, has led us to define processes in terms of human relationships extending to the emotional, social, cultural and organisational ways by which intangible assets connect with taking part in participatory arts or sports for enhancing wellbeing and/or alleviating loneliness - or not.

Headline evidence about intangible assets-based approaches in participatory arts and sports for wellbeing and/or loneliness

The evidence shows that intangible assets are socially constructed and developed through participatory arts and sport, which reflect shared and different experiences of traditional activities and practices, language and cultural expression and cultural knowledge and skills. Intangible assets allow people to ***deepen and extend social connections*** with other people through participatory arts and sport, and thus enhance wellbeing and reduce isolation and social loneliness. Intangible assets also provide a ***resource for coping*** with personal and situational contexts and problems of identity, status and social relationships, so enhancing wellbeing and alleviating loneliness through engagement in participatory arts or sports. This evidence suggests there is scope to develop ***intangible assets-based approaches*** in participatory arts and sport which identify the protective wellbeing factors of intangible assets (e.g. being valued, sharing cultural experiences, understanding others and being understood, developing confidence, resilience and trust) that can be harnessed in promoting wellbeing and alleviating loneliness. The evidence shows that intangible assets-based approaches can be a route into wellbeing for diverse population groups.

Lay Summary

We know that our language and cultural expression and knowledge and skills are a significant part of peoples' lives, which can contribute to wellbeing by influencing how we

feel about ourselves and others. These are called intangible assets. They are important to wellbeing because they can lead to positive experiences for individuals, contributing to beneficial collective experiences, such as having a better understanding of others in our communities and societies. Intangible assets have been shown to help celebrate cultures and differences, and thus bring human beings closer together. Participatory arts, including dance and art-making, and sporting activities provide opportunities for showing how intangible assets, such as traditions, values and customs, can create positive feelings between the people who take part.

The idea of intangible assets is not widely known in the arts and sporting sectors; when it is, it tends to be thought of as relevant to a small number of people. This review is necessary because evidence on intangible assets is scattered, and it has not been fully looked at in relation to wellbeing. The topic was agreed with organisations who make decisions about wellbeing and the arts, culture and sport in the UK and those who manage, deliver and research it.

In the review, we wanted to identify evidence on intangible assets, wellbeing and loneliness in participatory arts and sport/physical activity, so we could help decision-making about how best to address wellbeing in peoples' cultural and sporting lives.

We looked at studies published worldwide between 2009 and 2019 and found seventeen sources examining intangible assets, wellbeing or loneliness, participatory arts and sport or physical activity. In these studies, two themes were found to be important in participatory arts and sport: (i) ***connecting*** with other people through intangible assets; and (ii) ***coping*** with life through intangible assets. We have found that taking part in participatory arts or sport/physical activity can allow people to share their traditions and cultures by connecting with others or by using their traditions and cultures to cope with life, and thus improve their wellbeing or reduce their loneliness.

The studies we found include a range of participatory arts and sport or physical activities, and they show that cultural practice, language, heritage, skills and expression are important to wellbeing in diverse groups of people. The participants in the studies include survivors of trauma, university students, young and older participants, migrants and refugees and those from BAME groups. The sports and physical activities include playing, watching or participating in football, winter and team sports, beach swimming and organised social leisure pursuits. The participatory arts activities include music and dance, storytelling and creative writing and poetry.

We have medium confidence that emphasising intangible assets in participatory arts and sport can be a strategy for improving wellbeing and potentially alleviating loneliness by allowing people to connect with each other and draw on personal and community resources

to be able to cope with life. There is an opportunity to use this evidence base in developing intangible assets-based approaches in participatory arts and sport that identify and use cultural practice, language, heritage, skills and expression for enhancing wellbeing in culture and sport policy and practice, and to further build better evidence by doing so.

Executive Summary

Introduction

The protocol for this review was registered on the International Prospective Register of Systematic Reviews (PROSPERO) (registration number: CRD42019142558); it is available from: https://www.crd.york.ac.uk/prospero/display_record.php?RecordID=142558.

The review sought to address the question ‘how are space or place, intangible assets and volunteering conceptualised in the reported qualitative research findings on participatory arts and sport/physical activity for enhancing wellbeing and alleviating loneliness across the adult life course (16+ years)?’

Review approach

The review included empirical research using qualitative study designs, published between 2009 and 2019, which conceptualised how intangible assets can enhance wellbeing or alleviate loneliness for those taking part in participatory arts and sport or physical activity. Grey literature in the form of evaluation reports (2009-2019) were included. The review is a qualitative synthesis of the evidence.

Results

After duplicates were removed, the electronic searches returned 11,088 published records for screening. For this report, 17 qualitative studies examining intangible assets and wellbeing and loneliness in participatory arts, sports and physical activity are synthesised and reported. There are 13 published sources and 4 unpublished reports. The unpublished reports include project evaluations reporting qualitative data and doctoral dissertations. The searches, screening, extraction and synthesis on the topic of space and place were completed in September 2019, and the reporting on the topic of volunteering was finalised in December 2019.

Characteristics of the included studies (qualitative)

The studies in this review explore the connections between intangible assets, taking part in participatory arts and sport or physical activities and enhancing wellbeing and/or alleviating loneliness for diverse population groups across the life course. The participants include: Asian torture survivors; Māori women from a New Zealand tribal community; female domestic violence survivors; Protestant and Catholic football players, supporters and club officials; Chinese international university students; communities in Timor-Leste; young people in Samoa with experience of trauma and mental illness; members of the Tucson, Arizona social

Latin dance community, Latino and non-Latino; older Italian-Australian women in the Voce Della Luna choir; middle-aged and senior African-American men and women who swim at Inkwell beach; the Young Hearts Russian choir senior members; the Melbourne Giants' Somali and African resettled refugee players, club officials, volunteers and local residents; Afghan refugee men and women who have immigrated to Canada; Black student members of the Black Voices choir; young Sudanese immigrants, Indian women and local Aboriginal and Torres Strait Island community members; British members of two folk music and social dance groups; young and older residents of the London Borough of Tower Hamlets; and female Muslim youth and older residents of Cardiff.

The sports and physical activities include: playing, watching or participating in football; winter and team sports; beach swimming; and organised social leisure pursuits. The participatory arts activities include: music and art therapy workshops leading to a performance; storytelling about multi-generational legacies of historical trauma; creative healing rituals involving poetry, art and music; Dance Music Therapy (DMT); expressive art-making resulting in a public exhibition; social Latin dance; community choirs; a film and dance project leading to a performance; folk music and social dance workshops, events and festivals; intergenerational arts practice and performances; community-based cultural heritage projects and archives; and creative life writing to produce a book.

The review includes qualitative evidence variously collected from: semi-structured, structured and unstructured interviews, participant and virtual observations, research journals and field notes, focus groups, case studies, involvement in planned meetings, testimonial therapy and Dance Music Therapy (DMT) workshops. The evidence has been interpreted and synthesised to identify and discuss conceptualisations of intangible assets and the connection to wellbeing enhancement or the alleviation of loneliness. The limitations in the qualitative studies included inadequate discussion about the relationship between the researcher and participants, insufficient ethical considerations and a lack of rigorous data analysis.

The review includes published and unpublished reports from more than 999 participants (three studies^[6, 10, 15] do not mention all the participant numbers) and from 13 countries: India, Sri Lanka, Cambodia, the Philippines, New Zealand, the United States (the US), Canada, Timor-Leste, Samoa, Australia, England, Northern Ireland and Wales.

Summary of study findings (intangible assets)

Seventeen qualitative studies included in this review focus on understanding the connection between intangible assets, wellbeing and/or loneliness and participatory arts, sport or

physical activity. Two key thematic areas and their findings have been identified in relation to intangible assets and participatory arts and sport, which concern: (1) connecting with others; and (2) coping with life experiences. 'Connecting' refers to the ways that intangible assets are mediated through social connections or relations in enhancing wellbeing and/or reducing loneliness through participatory arts and sports. 'Coping' refers to personal and conscious investment in reflecting upon and resolving problems to address stress, trauma or conflict when taking part in participatory arts and sport/physical activities in relation to intangible assets.

We have moderate confidence that intangible assets provide a resource in participatory arts, sports and physical activity for people to both connect with others and cope with life experiences, and thus enhance wellbeing and/or alleviate loneliness. Most published studies obtained appropriate ethics approval although this was not always reported extensively. Methodological weaknesses in the studies included a lack of exact details of the researcher's role, potential bias and influence on sample recruitment, settings and participant responses and a lack of rigorous analysis using appropriate theoretical frameworks and concepts. The grey literature was of mixed quality with moderate quality (credibility) reports including some details of a methodological approach, theoretical analysis and recognition of limitations, and low quality (credibility) reports providing little detail of methods and commonly taking participant accounts at face value without theoretical analysis.

Strengths and limitations of the review

The focus on intangible assets, the various terms to which it refers and the complex ways in which it connects to wellbeing and loneliness presented a challenge to the search and sift process in this review. This means that it is possible that certain relevant studies may not have been included. However, we undertook a comprehensive search strategy to identify all the existing and eligible studies published within the search dates. The pre-publication of our protocol on PROSPERO ensures methodological transparency and mitigates potential post-hoc decision-making, which can introduce bias to the process. Dual screening of the searches and data extraction and an independent quality assessment using the CERQual (confidence in the evidence of reviews of qualitative research) criteria ensured a rigorous process.

Taking published studies as the sole evidence increases the potential risk of publication lag wherein possible important new evidence that has not yet been included in the published reports is not identified and included. The grey literature review allowed recent unpublished data from evaluations completed (2009-2019) to be included.

The use of the CERQual criteria introduces an element of subjective judgement. A consistent approach to judgements across the different concepts was, therefore, applied, and more than

one reviewer was involved in making decisions while recognising that these judgements are open to interpretation.

Implications for research policy and practice

1. The evidence in this review shows that intangible assets can generate **social connections** or relations and provide a **resource for coping** in enhancing wellbeing and/or reducing loneliness through participatory arts, sport and physical activity. The evidence also illustrates that intangible assets may create or reinforce divisions through cultural or racial differences and partisan loyalties. This makes intangible assets, however complex its dimensions, important for understanding and for promoting wellbeing and alleviating loneliness in culture and sport policy and practice.
2. Intangible assets are characterised by diversity and difference. Consideration should be made for providing local opportunities, recognising individual and community needs and creating environments for shared experiences to maximise the wellbeing potential of intangible assets through participatory arts, sport and physical activity.
3. Attention should be paid to intangible assets-based approaches in the design, practice and promotion of participatory arts, sport and physical activity, which focus on the strengths and capabilities of those taking part and the positive meanings that these activities can evoke, with particular attention to the development of:
 - i. Protective factors associated with intangible assets that focus on valuing and sharing cultural traditions as a way of healing and/or helping others. These should be identified and harnessed in promoting wellbeing and alleviating loneliness and should include mobilising people to foster the strengths of cultural and traditional practices, skills and knowledge;
 - ii. A sense of inclusivity in the projects by fostering positive social connections which emphasise belonging and celebrate cultural diversity so that involvement in participatory arts, sport and physical activity can be constituted with positive meanings
4. In evaluating the findings in this review, we have moderate confidence in the evidence that intangible assets can generate wellbeing in participatory arts, sport and physical activity through processes that generate social connection and provide a resource for coping. This largely relates to the limited extent of the literature and to methodological issues in the conduct of the reported research. There is, therefore, considerable potential to generate a more robust evidence base for policy and practice in relation to these factors, especially for participatory arts, sport and physical activity programmes or intervention development and evaluation.



A Synthesis of Qualitative Studies on Intangible Assets and Participatory Arts, Sport or Physical Activity for Enhancing Wellbeing or Alleviating Loneliness across the Adult Life Course (16+ years)



Introduction

Background

This qualitative evidence synthesis on intangible assets, wellbeing and loneliness and taking part in participatory arts, sport or physical activity stems in part from previous reviews on loneliness and culture, sport and wellbeing (Mansfield et al., 2019; Victor et al., 2019; Pennington et al., 2019). It supports current priorities in UK policy and practice for understanding and addressing loneliness and wellbeing in culture and sport. It has been produced as a collaborative form of stakeholder engagement with key UK government departments, local and regional public health experts and certain community groups. The review is necessary because there is currently little evidence on the role of intangible assets in the context of sports and participatory arts, and the subject has not been systematically or fully examined in relation to wellbeing and loneliness.

As a result of stakeholder engagement and ongoing discussions, the definition of intangible assets that provides a focus for this review reflects the cultural sector perspective on ‘intangible cultural heritage’ (ICH). We are conscious that there are different interpretations of intangible assets, but this provided a broad and relevant starting point for developing the search strategy for this review. The concept ICH was established by UNESCO through a publication of the Convention for the Safeguarding of the Intangible Cultural Heritage in which it is defined as the *“practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural space [...] that communities, groups and, in some cases, individuals recognize as part of their cultural heritage* (UNESCO, 2003, p. 5).

In this review, intangible assets include: oral and language traditions and expressions; performing arts and traditional or social practices; crafts, rituals and festive events; and knowledge and practices concerning nature and the universe. These domains are significant in the maintenance of cultural identity in helping provide communities and individuals with a sense of continuity with previous generations, and in serving as a safeguard of positive perceptions of both cultural diversity and human creativity.

The idea of intangible assets is conceptually challenging, in part because of an implied comparison with the properties of assets that are ‘tangible’. The creation of the convention, referred to above, was itself not an uncontested process, involving conflict with existing discourse around heritage (Smith and Campbell, 2017); within this, there was, and perhaps still is, a tendency for domains labelled as intangible to be viewed as more ephemeral or insubstantial (and potentially of lesser value) than those that are material. In the heritage world and in wider contexts such as sustainable development (Meissner, 2017), a recognition of ‘intangible’ elements of cultural heritage has been viewed as opening up the discussion to more inclusive practices. This has led towards the conceptualisation of a living

and dynamic view of 'heritage' that is open to recognising the contributions of an increasingly diverse set of groups and individuals.

Intangible assets are important to wellbeing because the intangible benefits of collective practice contribute to social cohesion and mutual understanding at national, regional and community levels. Intangible cultural heritage has been shown to mediate cultural diversity, bringing human beings closer together, creating a sense of identity and continuity and celebrating difference and diversity through community cohesion. Participatory arts and sporting activities are connected to addressing loneliness and the wider wellbeing benefits of intangible assets since they provide sites for the expression of cultural identities, the sharing of traditions, values and customs and for evoking affective connections with people and in the varied places in which they take place.

The qualitative evidence synthesis assessed all the relevant evidence on intangible assets, wellbeing and loneliness and participatory arts, sports and physical activity across the adult life course (16+ years). This report is a synthesis of the included qualitative studies.

The protocol for this review was registered on the International Prospective Register of Systematic Reviews (PROSPERO) (registration number: CRD42019142558); it is available from: https://www.crd.york.ac.uk/prospero/display_record.php?RecordID=142558.

Research question

How are space or place, intangible assets and volunteering conceptualised in the reported qualitative research findings on participatory arts and sport/physical activity for enhancing wellbeing and alleviating loneliness across the adult life course (16+ years)?

Methodology

Overall review strategy

The SPIDER (Sample, Phenomenon of Interest, Design, Evaluation, Research Type) framework was employed to identify the relevant literature for inclusion (Cooke et al., 2012; Methley et al., 2014). This approach reflects current guidance on search strategies for qualitative evidence reviews (see for example Barnett-Page and Thomas, 2009; Noyes et al., 2008; Thomas and Harden, 2008; Walsh and Downe, 2005; Harris et al., 2018). The approach aligns with current debates on developing systematic reviews for social policy (e.g. Wallace et al., 2004).

A combined search strategy was used to identify the published papers on participatory arts or sport/physical activity and wellbeing, including the alleviation of loneliness, and space/place, intangible assets or volunteering.

Sample

The review included participants across the adult life course (16+ years), healthy or with any morbidity. This included any group or individual taking part in or watching sports or physical activity or those participating in the arts, including theatre, dance, music and the visual or literary arts. Our protocol was to incorporate studies from countries economically similar to the UK (i.e. other high-income countries with comparable economic systems and in the same group as the UK in the OECD Development Assistance Committee categories) or with study populations that have a similar socioeconomic status to the UK. The studies included that did not meet this inclusion criteria (three studies with participants from Timor-Leste, Samoa and India, Cambodia, Sri Lanka and the Philippines) presented analysis on the phenomenon of interest that was highly relevant to the review.

Phenomena of interest

To be included, studies must have conceptualised space or place, intangible assets or volunteering in relation to participating in or watching sports/physical activity or the participatory arts.

By ‘sports/physical activity’, we mean any kind of sport or physical exercise. By ‘participatory arts’, we mean the active participation in any form of creative activity using voice, body or inanimate objects to convey artistic expression.

By ‘intangible assets’, we mean cultural customs, practices, skills or knowledge.

This report includes a synthesis of the qualitative evidence findings for intangible assets. The syntheses of the qualitative evidence on space and place and volunteering are reported elsewhere.

Design of studies

We included empirical research published between 2009 and 2019. The included studies needed to have employed an identified and established qualitative method, technique or set of methods/techniques for the purposes of data collection and analysis. We identified relevant systematic reviews published for the purposes of hand searching the reference lists. We hand searched the reference list of systematic reviews published between 2009 and 2019. Grey literature (from 2009 to 2019) in the form of evaluation reports or doctoral dissertations was also included.

Evaluation

The included studies must have theoretically examined how space and place, intangible assets or volunteering contribute to enhancing wellbeing or alleviating loneliness when taking part in participatory arts or sport/physical activity.

Research type

We included qualitative or mixed methods studies employing a qualitative method or technique.

Search Methods for the Identification of Reviews

Electronic searches

The electronic databases were searched using a combination of controlled vocabulary (MeSH) and free text terms. Search terms were incorporated to target qualitative studies exploring conceptualisations of space or place, intangible assets or volunteering and the evaluation of wellbeing or loneliness in relation to participatory arts or sports/physical activity. The search strategy was informed by expert consultation with policy makers, practitioners and researchers familiar with this field of study. An example search strategy can be found below. All database searches were based on this strategy, but they were appropriately revised to suit each database. The following databases were searched from 2009 to 2019:

- PsycINFO
- Ovid Medline
- Eric
- Web of Science (Arts and Humanities Citation Index; Social Science Citation Index; Science Citation Index)
- Scopus
- PTSDPubs
- CINAHL Plus
- SportDiscus
- Performing Arts Periodicals Database
- Hospitality and Tourism Index

Demonstration search strategy

An example search strategy for Ovid Medline is shown below. Details of all the search strings are available on request from the lead author.

(physical activity OR exercis* OR physical exertion OR sport* OR dance* OR walk* OR cycl* OR swim* OR meditati* OR participatory arts OR music OR sing* OR choir OR visual arts OR performing arts OR creative arts

OR drama) AND (communit* OR neighbo* OR local OR town OR city OR village OR urban OR rural OR heritage OR physical environment OR landscape OR blue space OR green space OR public park OR playing field OR leisure centre)

OR

(physical activity OR exercis* OR physical exertion OR sport* OR dance* OR walk* OR cycl* OR swim* OR meditati* OR participatory arts OR music OR sing* OR choir OR visual arts OR performing arts OR creative arts OR drama) AND (traditional custom OR cultural practice OR cultural belief OR skill OR knowledge OR artefact OR cultural representation OR informal sport OR stories)

OR

(physical activity OR exercis* OR physical exertion OR sport* OR dance* OR walk* OR cycl* OR swim* OR meditati* OR participatory arts OR music OR sing* OR choir OR visual arts OR performing arts OR creative arts OR drama) AND (volunt* OR community support OR helping OR voluntary action OR volunteer carer OR community ambassador OR community champion OR voluntary service OR peer-to-peer OR peer)

AND

(lonel* OR solitude OR social isolation OR social relations OR well being OR well-being OR wellbeing OR happiness OR anxiety OR life satisfaction OR belonging OR self esteem) OR (quality ADJ life)

Searching other sources

The reference lists of all the relevant reviews from 2009 to 2019 were hand searched to identify additional relevant empirical evidence. A search of the grey literature was conducted via an online call for evidence, employment of expert input, a review of key sector websites and a Google search (using a keyword search and reviewing titles of the first 100 results). Grey literature (2009-2019) was included if it was an evaluation or report on empirical data examining intangible assets, taking part in participatory arts, sport or physical activity and enhancing wellbeing or alleviating loneliness, and which included details of the authors (individuals, groups or organisations).

Identification of studies for inclusion

The search results were independently checked by two reviewers, and the eligible studies were included. Initially, the titles and abstracts of the identified studies were reviewed. If it was clear from these that the study did not meet the inclusion criteria, it was excluded. Where it was not clear from the title and abstract whether a study was relevant, the full article was checked to confirm its eligibility. The eligibility or inclusion criteria were independently applied to the full papers of the identified reviews by two reviewers. The eligibility criteria are summarised in Table 1. Where two independent reviewers did not agree in their primary judgements, they discussed their differences and attempted to reach a consensus. If they could not agree, then a third member of the review team considered the title, and a majority decision was made. Only studies in the English language were included. A table of the excluded studies can be found in Appendix 1.



Table 1. Eligibility criteria

SPIDER criteria	Inclusion	Exclusion
Participants	<ul style="list-style-type: none"> Any population group 16+ years Studies from countries economically similar to the UK (i.e. other high-income countries with comparable economic systems) or with study populations that have a similar socioeconomic status to the UK 	<ul style="list-style-type: none"> Participants not meeting the age criteria (i.e. <16 years)
Phenomenon of Interest	<ul style="list-style-type: none"> Space or place, intangible assets or volunteering and participatory arts or sports/physical activity 	
Study Design	<ul style="list-style-type: none"> Empirical qualitative research, including the qualitative components of mixed methods studies Grey literature: final evaluation or report on empirical data, evaluating wellbeing, including loneliness, as the central objective, conceptualising space or place, intangible assets or volunteering in relation to participatory arts or sports/physical activity, and which includes details of the authors (individuals, groups or organisations) Studies published between 2009 and 2019 Grey literature published between 2009 and 2019 	
Evaluation	<ul style="list-style-type: none"> Subjective wellbeing including the alleviation of loneliness 	
Research type	<ul style="list-style-type: none"> Qualitative or mixed methods studies including qualitative components 	<ul style="list-style-type: none"> Discussion articles, commentaries or opinion pieces not presenting empirical or conceptual research on loneliness Grey literature without details of authorship

Data Collection and Analysis

Data extraction and management (qualitative studies)

For this report, data were extracted independently by a reviewer using a standardised form (see Appendix 2) and cross-checked by a second reviewer. Discrepancies were resolved by consensus. The data extraction form included the following details relevant to the qualitative study designs and qualitative elements of mixed methods study designs:

- title, author and year of publication
- objectives of the study
- details of the participants including a focus on protected characteristics and socio-economic status
- conceptualisations of wellbeing and/or loneliness
- evaluative and analytical approaches to wellbeing and place/space, intangible assets or volunteering and participatory arts or sport/physical activity, including relevant theories and concepts and/or mechanisms and processes associated with wellbeing
- ethical considerations
- study conclusions
- study limitations, identified gaps and conflicts of interest

For the grey literature, the data extraction included the following details from the Public Health England (PHE) arts for health and wellbeing evaluation framework (Daykin and Joss, 2016):

- project description
- aims and objectives
- evaluation design
- data collection methods
- ethics and consent
- data analysis methods
- costs and budget
- key findings

Our protocol allowed us to contact the articles' authors if the required information could not be extracted from the studies and if this was essential for the interpretation of their results. We did not need to follow this procedure.

Assessment of the methodological quality of the included studies

To assess the methodological quality of the included published studies, two review authors independently applied the CASP quality checklist for the qualitative studies, as detailed in the What Works Centre for Wellbeing methods guide. The checklists were used to indicate if a specific study had been well designed, appropriately carried out and properly analysed. A summary of the quality scores for the published qualitative studies is presented in Table 2 (see 'Supplementary Material'). In this project and to reflect the different context and conduct of the studies in the grey literature, the PHE arts for health and wellbeing evaluation framework (Daykin and Joss, 2016) was used to both extract data and judge the quality in terms of the appropriateness of the evaluation design, the rigour of the data collection and analysis and the precision of reporting, which is reported narratively. A summary of quality ratings for the unpublished qualitative studies is presented in Table 3 (see 'Supplementary Material').

We then employed the CERQual (confidence in the evidence of reviews of qualitative research) schema for judging how much confidence could be placed in the review findings developed throughout the synthesis.

Four components are used in the CERQual approach to assess confidence in the evidence for individual review findings: methodological limitations, relevance, coherence and adequacy of data (Lewin et al., 2015). The categories of confidence in CERQual are high, moderate, low and very low. Table 5 identifies the review findings for the qualitative research in this report and provides a qualitative evidence profile alongside a detailed synthesis of evidence. Confidence was high if: the study was well designed with few limitations; the evidence was applicable to the context (perspective or population, phenomenon of interest or setting) specified in the objectives; the findings/conclusions were supported by evidence and provided convincing explanations for the patterns found; and the data supporting the findings were rich and of high quality. Confidence was decreased if: there were serious or very serious limitations in the design or conduct of the study; the evidence was not relevant to the study objectives; the findings/conclusions were not supported by the evidence; or the data were of inferior quality and inadequate in supporting the findings.

Data synthesis

A narrative approach was adopted to synthesise the findings. We conducted a thematic synthesis of the evidence examining how space and place, intangible assets and volunteering influences wellbeing including loneliness through participatory arts, sport or physical activity. Thematic synthesis of qualitative evidence is an established method that is

explicit and allows a transparent audit trail in the analysis and synthesis of data from primary studies. Thematic synthesis in this review takes an inductive approach and broadly follows the process outlined by Thomas and Harden (2008). This involved three stages: (i) a preliminary identification of themes in the data extraction process by all reviewers and coding of the extracted data (by LM, KG and AG); (ii) development and explanation of descriptive themes agreed by all reviewers; and (iii) generation and definition of analytical/interpretive themes, agreed by all reviewers.

Consultation with expert academic and systematic reviewers and non-academic stakeholders continued throughout the data synthesis stage to develop and establish appropriate reporting and translation strategies.

In this report, we present an evidence synthesis of the published and unpublished qualitative data which conceptualises intangible assets in understanding wellbeing or alleviating loneliness through taking part in participatory arts or sport and physical activity.

In addition, we tabulate the eligibility criteria, summarise the characteristics of the included studies and quality judgements and identify and discuss important limitations and gaps within the evidence base.

Results

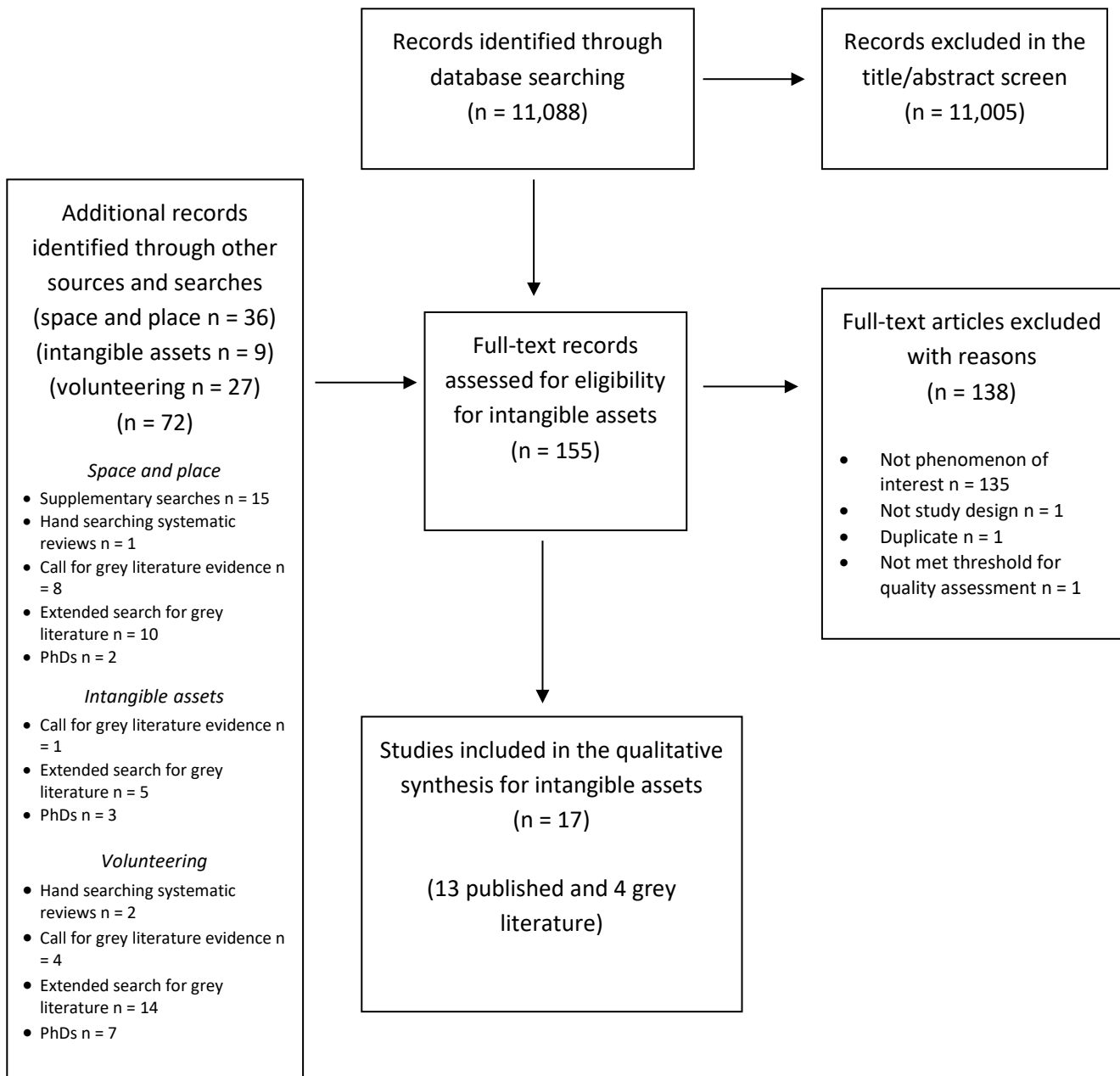
Results of the searches (published literature) for intangible assets

After removal of duplicates, the electronic searches returned 11,088 records for screening. Of these, 83 records were retained after the abstract and title screening, and 72 additional studies were identified through supplementary searches based on a refined definition of key terms (in consultation with expert stakeholders), hand searching of systematic review reference lists and grey literature searches (a call for evidence on the WWCW and an extended online search). 155 full texts were assessed for eligibility against the inclusion criteria. The full text screening process identified 17 qualitative studies (13 published and 4 grey literature) for inclusion. All included studies examined participatory arts, sport or physical activity, intangible assets and an enhancement of wellbeing and/or alleviation of loneliness. The syntheses of evidence on space and place (November 2019) and volunteering (December 2019) are reported separately.

The list of excluded studies and reasons for exclusion can be found in Appendix 1.

The search screening process and current status is illustrated in Figure 1.

Figure 1. PRISMA flow diagram of the search screening process



Characteristics of the included studies (published literature) on intangible assets

The studies in this review explore the connections between intangible assets, taking part in participatory arts and sport or physical activities in enhancing wellbeing and/or alleviating loneliness for diverse population groups across the life course. The participants include: Asian torture survivors; Māori women from a New Zealand tribal community; female domestic violence survivors; Protestant and Catholic football players, supporters and club officials; Chinese international university students; communities in Timor-Leste; young people in Samoa with experience of trauma and mental illness; members of the Tucson, Arizona social Latin dance community, Latino and non-Latino; older Italian-Australian women in the Voce Della Luna choir; middle-aged and senior African-American men and women who swim at Inkwell beach; the Young Hearts Russian choir senior members; the Melbourne Giants' Somali and African resettled refugee players, club officials, volunteers and local residents; Afghan refugee men and women who have immigrated to Canada; and Black student members of the Black Voices choir.

The sports and physical activities include: playing, watching or participating in football; winter and team sports; beach swimming; and organised social leisure pursuits. The participatory arts activities include: music and art therapy workshops leading to a performance; storytelling about multi-generational legacies of historical trauma; creative healing rituals involving poetry, art and music; Dance Music Therapy (DMT); expressive art-making resulting in a public exhibition; social Latin dance; and community choirs.

Two key thematic areas and their findings have been identified in relation to intangible assets when taking part in participatory arts and sport in enhancing wellbeing and/or alleviating loneliness, which concern: (1) connecting with others and (2) coping with life. 'Connecting' refers to the ways that intangible assets generate social connections or relations in enhancing wellbeing and/or reducing loneliness through participatory arts and sports. 'Coping' refers to personal and conscious investment in reflecting upon and resolving problems to address stress, trauma or conflict when taking part in participatory arts and sport/physical activities in relation to intangible assets.

We define the analytic themes in this report and synthesise the evidence on them. These themes point to the ***processes*** by which participatory arts and sport/physical activity operate to enhance wellbeing and/or alleviate loneliness. They also indicate the processes contributing to negative wellbeing experiences. Processes in this report may refer to a series of steps or to patterns of behaviours and emotions that lead to positive and negative wellbeing experiences. The evidence in this review, then, has led us to define processes in terms of human relationships extending to the emotional, social and cultural ways by which

intangible assets connect with taking part in participatory arts or sporting activities for enhancing wellbeing and/or alleviating loneliness – or not.

A summary of the characteristics of the included papers is presented in Table 4 (see ‘Supplementary Material’). The reference list, at the end of this report, includes details of all the included studies. The list of excluded studies and reasons for exclusion can be found in Appendix 1.

Grey literature (unpublished studies) searches and results

The grey literature search was undertaken concurrently with the searches for published studies. A call for grey literature evidence was advertised between July and September 2019. The call requested reports evaluating and conceptualising intangible assets in the evaluation of wellbeing and alleviation of loneliness in relation to participatory arts or sports/physical activity. Additionally, we conducted an extended systematic search of grey literature by employing expert input that assisted in identifying sources that might not be readily available when searching the peer-reviewed literature (Benzies et al., 2006). Specifically, we: (i) contacted known experts in the field for recommendations of reports on loneliness; (ii) reviewed websites of organisations prioritising loneliness in their work; (iii) searched the EThOS website for unpublished PhD dissertations; and (iv) conducted a Google search with relevant keywords and reviewed the first 100 results for relevance.

From the evidence call, a total of 22 submissions were screened by the research team of which only 1 met the inclusion criteria. A further 9 studies were obtained via the extended search for grey literature. The full texts were reviewed for eligibility, and 5 were excluded. A table of the excluded grey literature and reasons for exclusions can be found in Appendix 1. A summary of the characteristics of the grey literature included in this review can be found in Table 4 (see ‘Supplementary Material’).

Participants in the grey literature studies include: young Sudanese immigrants, Indian women and local Aboriginal and Torres Strait Island community members; British members of two folk music and social dance groups; young and older residents of the London Borough of Tower Hamlets; and female Muslim youth and older residents of Cardiff. The participatory arts activities include: storytelling, film and dance projects leading to a performance; folk music and social dance workshops, events and festivals; intergenerational arts practice and performances; community-based cultural heritage projects and archives; and creative life writing to produce a book.

Overview of the quality of the included studies

The scores for the published studies quality checklists are presented in Table 2 (see ‘Supplementary Material’). For these qualitative studies, the most frequent methodological

weaknesses within the published studies are an inadequate discussion of the relationship between the researcher and participants, insufficient ethical considerations and a lack of rigorous data analysis. The results of the quality checklist for the included studies varied with the best scoring (7 out of the 8 criteria) in 1 source^[6] and the worst scoring (3 out of the 8 criteria) in 1 source.^[5] None of the included studies scored 0, 1 or 2 on quality. One study scored 3 for quality,^[5] and one study scored 4.^[3] Five studies scored 5 for quality,^[1, 7, 9, 10, 12] and five scored 6.^[2, 7, 8, 11, 13] No studies scored the highest quality score of 8.

The use of the CERQual schema for judging confidence in the findings from the synthesis of qualitative evidence resulted in a judgement of moderate confidence that intangible assets provide a resource in participatory arts, sports and physical activity for people to both connect with others and cope with life experiences, and thus enhance wellbeing and/or alleviate loneliness. Most published studies obtained appropriate ethics approval although this was not always reported extensively. Methodological weaknesses of the studies included a lack of exact details of the researcher's role, potential bias and influence on sample recruitment, settings and participant responses and a lack of rigorous theoretical analysis. The grey literature was of mixed quality with moderate quality (credibility) reports including some details of a methodological approach, theoretical analysis and recognition of limitations, and low quality (credibility) reports providing little detail of methods and commonly taking participant accounts at face value without theoretical analysis.

Using the PHE arts for health and wellbeing evaluation framework, we gave a quality (credibility) rating of high, moderate or low to the grey literature. A summary of the quality assessment for the grey literature is in Table 3 (see 'Supplementary Material'). Of the four included grey literature sources, evidence from two have low quality (credibility) due to a lack of detail on the data collection, analysis and theoretical interpretation. Two studies were rated as having moderate quality (credibility) because of insufficient data analysis and methodological choices of the author despite there being rich theoretical analysis in one.

Evidence on Intangible Assets and Wellbeing and Loneliness in Participatory Arts, Sport or Physical Activity – a Summary and Synthesis of the Findings

Study participants and participatory arts, sports and physical activities

The review includes published and unpublished reports from around 999 participants (510 in the published studies, 489 in the unpublished ones and three studies ^[6, 10, 15] that did not report on it) and from 13 countries: India, Sri Lanka, Cambodia, the Philippines, New Zealand, the United States (the US), Canada, Timor-Leste, Samoa, Australia, England, Northern Ireland and Wales. All participants were subjects in studies using qualitative research methods. Participants were drawn from diverse population groups and with different lived experiences. Where the demographic characteristics of the participants were reported, this revealed a mix of gender, age (16 to 80+ years) and socio-economic, employment, educational and marital status, and from varying ethnic and religious backgrounds.

Synthesis of qualitative evidence

The seventeen qualitative studies included in this review focus on understanding and conceptualising intangible assets, wellbeing and loneliness in participatory arts, sport or physical activity in diverse ways. They do so by using a range of theoretical approaches employing various qualitative methods, including semi-structured, structured and unstructured interviews, participant and virtual observations, research journals and field notes, focus groups, case studies, involvement in planned meetings, testimonial therapy and DMT workshops. Two key thematic areas and their findings have been identified in relation to intangible assets, participatory arts and sport in enhancing wellbeing or alleviating loneliness, which concern: (1) connecting with others and (2) coping with life.

Analytical theme definitions

Theme 1: connecting through intangible assets in participatory arts and sport

This theme refers to the ways that intangible assets generate social connections or relations in enhancing wellbeing and/or reducing loneliness through participatory arts and sports. The theme includes evidence that both personal or individual social relations (e.g. based on ethnicity, age, faith and religion) and situational social relations (e.g. roles, norms, organisations and communities) emphasising heritage or cultural traditions, including language, history and practices, can foster wellbeing benefits through the positive aspects of community, belonging, integration and social cohesion. Promoting heritage and cultural tradition through personal and situational (place-based) social relations can challenge marginalisation and enhance understanding of the self and others to promote the

celebration of difference and diversity, a sense of togetherness and resilience and advocate inheritance, intergenerational learning and sharing within and between cultures. The evidence also illustrates that intangible assets may also create or reinforce division through cultural or racial differences and partisan loyalties.

Theme 2: coping through intangible assets in participatory arts and sport

This theme refers to the ways that intangible assets provide a resource for coping, thereby enhancing wellbeing and/or reducing loneliness through participatory arts or sports. The theme includes evidence that taking part in participatory arts or sports provides a place in which to personally and consciously invest in reflecting upon and resolving problems to address stress, trauma or conflict. Drawing on heritage or cultural traditions embedded in language, an understanding of history and arts and physical activities (e.g. dance, creative writing, singing and poetry) can foster wellbeing benefits and/or reduce loneliness and social isolation through the development of coping strategies. This often includes reflective practice through participatory arts and sports activities, which emphasise positivity and acceptance about the self and others, understanding and addressing stigma, achievement and success, good communication, trust building, resilience and the expression of emotions.

Table 5. CERQual qualitative evidence profile

Review findings	Studies contributing to the review findings	Methodological limitations	Relevance	Coherence	Adequacy of data	Overall CERQual assessment of confidence	Explanation of judgement
Connecting through intangible assets in participatory arts and sports (n=12)	1, 4, 5, 7, 8, 9, 11, 12, 13, 14, 15, 16	Moderate concerns about methodological limitations (1 study has several limitations, 9 studies with minor limitations and 1 with high quality); the grey literature has 2 low and 1 of moderate credibility)	Minor concerns for relevance (all studies examined the phenomenon of interest)	Moderate concerns for coherence (the data are limited on consistency within the studies, with a low consistency across studies in terms of population and context)	Moderate concerns about adequacy (9 studies have moderate to thin data and 3 with a richness of data)	Moderate Confidence	Graded as moderate confidence due to moderate concerns with methodological limits, coherence and adequacy
Coping through intangible assets in participatory arts and sports (n=8)	1, 2, 3, 5, 6, 10, 13, 17	Moderate concerns about methodological limitations (2 studies with several limitations and 5 studies with minor limitations; the grey literature has 1 of moderate credibility)	Minor concerns for relevance (all studies examined the phenomenon of interest)	Moderate concerns for coherence (the data are limited on consistency within the studies, with a low consistency across studies in terms of population and context)	Moderate concerns about adequacy (3 studies have thin data and 5 with a moderate richness of data)	Moderate Confidence	Graded as moderate confidence due to moderate concerns with methodological limits, coherence and adequacy

Theme 1: connecting through intangible assets in participatory arts and sport

Twelve of the seventeen included studies explored social connections and intangible assets in arts and sports participation by focusing on bonding and bridging processes and the implications for the enhancement of wellbeing.^[1, 4, 5, 7, 8, 9, 11, 12, 13, 14, 15, 16] One of these examined the alleviation of loneliness and social isolation.^[9] Bonding processes refer to social connections generated between people who are similar to each other, and bridging processes refer to social connections created between people who are different from each other. Although the term ‘intangible assets’ was not explicitly used, in all of these studies, it was explored in discussions about minority ethnic and cultural identities. Intangible assets were generated, honed and expressed through participation and performance, often with reference to established and perceived cultural traditions. The evidence shows that intangible assets are socially constructed, drawing on shared and different experiences, but also on imagined, sometimes stereotypical notions of culture and history; it is these processes that could be harnessed by those seeking to design programmes which can bring people with different backgrounds together to improve wellbeing through participatory arts and sport.

Eight studies provide evidence of ways in which intangible assets in participatory arts or sports can offer opportunities for bonding and positive social connections/relations.^[1, 5, 8, 9, 11, 12, 13, 16] In four included studies, bonding is associated with feelings of belonging or closeness connected to the practice or performance of common cultural values or traditions and the celebration and validation of ethnic identity.^[8, 9, 12, 13] The shared swimming and social activities of a group of men and women, gathering on a previously racially segregated beach on Martha’s Vineyard, reaffirmed the black racial-social identity, historical heritage and traditions of members of the group, bringing them closer together.^[8] Singing Italian popular and folk music together in an intergenerational choir was a shared social and musical experience in which the older Italian-Australian women taking part built friendships that helped to alleviate the loneliness and social isolation that some were experiencing.^[9] For Afghan immigrants to Canada, engaging in leisure activities that were aligned with their cultural, social and/or spiritual orientations to life reinforced connections to families and friends.^[13] Through singing in a campus gospel choir, Black students were able to affirm and develop their ethnic identity and a sense of belonging that was perceived as helpful in responding to the challenges of university life.^[13]

Emotional connections, including feelings of empathy, trust, hope and pleasurable nostalgia were associated with bonding through intangible assets in four studies.^[1, 5, 11, 16] Embodied spiritual rituals and ceremonies involving dance, poetry and song incorporated into the testimony narratives of torture survivors were found to enable family and community members to feel close to and empathise with the victims, facilitating their social re-

integration.^[1] In group Dance Music Therapy (DMT) workshops held in the former conflict zone of Timor Leste, participants expressed feelings of togetherness and a shared hope for the future through the spontaneous performance of traditional dance and songs.^[5] One study explored bonding social capital in terms of the feelings of trust, support, safety and friendship experienced by African refugees in Melbourne, Australia playing football (soccer) in clubs set up to support them.^[11] Dancers taking part in Scandinavian and Cajun/Zydeco folk social dance reported strong affective responses to the music, and its evocation of idealised or nostalgic images.^[16] These responses were experienced as positive, contributing to the development of a sense of connection with other dancers and with the historical origins of the dance.

The included studies provide examples of how bonding processes may be experienced as exclusionary by those who cannot or chose not to participate in activities^[8] or may reinforce cultural or racial divisions or differences.^[11] Football provided a context in which Somali people with refugee backgrounds could develop new friendships and connections and escape from sometimes tense social relations outside the club.^[11] However, the study also showed the potential for football to magnify inter-group cultural differences and tensions as well as exposing participants to discriminatory behaviour on the playing field. Its conclusion was that it was unrealistic to assume that sport could – by and of itself – integrate resettled refugees and overcome challenges and tensions in other social spheres.

The evidence on bridging processes and wellbeing includes instances where intangible assets in participatory arts or sports enable individuals and groups to cross the divide of culture, age, economics or experience and to challenge marginalisation or negative cultural stereotypes. Bridging through the sharing or learning of intangible assets across these divides is connected to adaptation or integration for groups or individuals within communities,^[4, 7, 11, 12, 14, 16] and to personal transformative processes of empowerment linked to increased awareness of social justice and citizenship.^[1, 8, 9]

Studies where individuals or groups are identified as experiencing division and difference examine the potential for intangible assets in participatory arts or sport to play a role through processes of adaptation and integration. A community-based programme of participatory arts activities and events in Victoria, Australia included a public mass-participation choreographed indigenous dance work and storytelling. Individuals from targeted marginalised or dislocated groups reported an increased sense of social connection as a result of being able to share and celebrate their diverse stories and traditions with each other and with the wider community.^[14] Linking generations through conversational sharing, uncovering and re-telling of stories from the past through a co-created public performance, created a greater sense of belonging for individuals living within an economically and culturally divided geographical community in East London, UK.^[16] The cultural context and heritage of Latin dance was able to bring together individuals from Latino and non-Latino communities and from different generations.^[7] Engaging in leisure activities including

organised sports that were aligned with their cultural, social and/or spiritual orientations to life was helpful for immigrants adapting to the new environment of a Canadian city.^[12] For these Afghan immigrants, cultural values relating to family, work and leisure were intertwined; therefore, purposeful and meaningful forms of leisure enabled not only enjoyable social experiences, but also the building and re-building of connections to and with networks involving family, friends and members of their own ethnic community and that of the host country. This study illustrates how intangible assets reflect a way of life for some groups. One study involved a unionist identifying football club in Northern Ireland employing education and community arts activities to create positive cross-community relations.^[4] In a changeable and divisive social and political context, football is presented as a tool with the potential for connecting groups and individuals and for making sense of shifting forms of community identity.

Two studies suggest the potential for exploring intangible assets within participatory arts to offer a safe and supportive context through which negative stereotypes can be challenged in a way that can be experienced as personally transformative. Survivors of torture felt empowered to move beyond a victim mentality.^[1] Older Italian-Australian women singing music from their cultural heritage felt valued as individuals for their cultural and linguistic practices and for the role they were playing in securing these practices as an inheritance for future generations; in the environment of La Voce Della Luna choir, they felt able to challenge ideas of what an older Italian women might be or do, and to engage with social justice issues beyond their own community and life experience.^[8]

Theme 2: coping through intangible assets in participatory arts and sport

Eight of the eighteen included studies examined the ways that intangible assets provide a resource for coping with personal and situational contexts and problems of identity, status and social relationships, thus enhancing wellbeing through engagement in participatory arts or sports.^[1, 2, 3, 5, 6, 10, 13, 17] Two of these illustrated that drawing on cultural traditions could also reduce loneliness and social isolation.^[3, 10]

Participatory arts practices connecting mind and body and employing healing and ritual approaches were promoted in six studies as a form of embodied reflection, allowing participants to tolerate feelings and sensations associated with trauma.^[1,2,3, 5, 6, 10] These studies included participants who were surviving traumatic life experiences including torture,^[1] sexual or physical abuse and mental illness,^[2, 6] domestic violence^[3] and war.^[5, 10] Cultural traditions were embedded into various practices, including spoken word, song, mediation, religious ceremony, sharing meals and poetry, and heritage was referred to in terms of its engagement with museum collections and dance. Taking part with others allowed participants to experience positive emotions through counselling and helping other

survivors, sharing their pain, experiencing relief at expressing feelings and gaining a sense of togetherness with and empathy for those who had similar experiences.

A focus on the importance of spiritual wellbeing was emphasised in two papers.^[1, 13] Survivors of torture from India, Cambodia, the Philippines and Sri Lanka (other demographic data were not reported) were able to use participatory arts and dance as a way of reconnecting to their cultural traditions to create meaning and purpose in their lives by coming to terms with their negative feelings (a key feature of spiritual wellbeing).^[1] Similarly, Black students (all university years) studying in a predominantly White university population in the USA, engaged in a gospel choir, experienced a spiritual connection to their Black cultural background through the rhythmic vocal experiences, integrating the physical and the spiritual in the cultural act.^[13]

Three studies emphasised the connection between culture, lived experience and community wellbeing.^[2, 6, 17] The preservation and legitimacy of the Māori language and culture and narrating trauma with women,^[2] and a Samoan cultural focus on local community through arts practices with young people facing mental illness and trauma,^[6] were shown to have enhanced positive feelings through a sense of belonging to a common heritage, which allowed participants to cope better with life. In the study of Māori women, a Kaupapa Māori (community) approach to storytelling, including an emphasis on drawing upon the strength of the family (Whānau), was prioritised. In the study of Samoan youth, the significance of a family approach (Aiga) was highlighted. In one study in Cardiff, Wales, creative writing, engagement with museum collections and art-making which focused on cultural heritage were found to provide a community approach. This allowed for a re-imagination of the history of a community and intergenerational learning between women about locality as a way of coping with the persisting struggles of modern life, both contextual and psychological; these included austerity, surveillance, risk and fear.^[17]

In five of the studies, heritage or cultural tradition embedded in language, an understanding of history and arts and physical activities was specifically linked to the development of resilience.^[1, 2, 3, 11, 14] Older migrants and war survivors taking part in the Young Hearts Russian Choir performed Russian, Italian, English, Ukrainian, Hebrew and Belarussian songs in traditional costume as a way of breaking down cultural barriers and building resilience and trust through attachment to the group, familiarity in/with cultural routines and adaptation to challenging situations; they, thus, addressed issues and dilemmas associated with social loneliness.^[11] Through spiritual wellbeing experienced by singing in a gospel choir, Black University students felt more resilient and able to address feelings of exclusion.^[14] Māori women narrating stories of sexual abuse and exclusion,^[2] participants who had experienced domestic abuse^[3] and subjects surviving torture^[1] also reported ways in which such participatory activities and the focus on heritage allowed them to be more

resilient in challenging a victim mentality. Such challenges comprised a reframing of negative emotions and the building of a sense of trust in people and hope for the future.

Evidence of Addressing Inequalities in Studies on Wellbeing or Loneliness, Intangible Assets and Participatory Arts, Sport or Physical Activity

The studies in this review variously reported on or specifically emphasised the demographic characteristics of participants including describing ethnicity, culture, national identity, citizenship, gender and age. They also identify some aspects of the specificity of wellbeing or loneliness and its connection to intangible assets through participatory arts, sport or physical activity that are associated with inequality. There is evidence in this review based on a more detailed analysis of the relationship between intangible assets and wellbeing enhancement or the alleviation of loneliness that demonstrates how these intangible assets can both reinforce and challenge inequality (broadly through processes of inclusivity and exclusivity) in relation to the intersections of ethnicity, culture, national identity, citizenship, gender and age.

Completeness of the Included Evidence

The inclusive and open review question, precise search terms and focus on conceptual and theoretical approaches to intangible assets returned a relatively high number of relevant studies for inclusion. We excluded studies not in English, meaning that some relevant studies may have been excluded. However, the systematic search strategy ensures that this overview represents a comprehensive summary of all existing eligible studies published prior to the search dates.

Summary Statement on the Quality of the Included Evidence

We have moderate confidence that intangible assets provide a resource in participatory arts, sports and physical activity for people to both connect with others and cope with life experiences, and thus enhance wellbeing and/or alleviate loneliness. Most published studies obtained appropriate ethics approval although this was not always reported extensively. Methodological weaknesses of the studies included a lack of exact details of the researcher's role, potential bias and influence on sample recruitment, settings and participants responses and a lack of rigorous theoretical analysis. The grey literature was of mixed quality with moderate quality (credibility) reports including some details of a methodological approach, theoretical analysis and recognition of limitations, and low

quality (credibility) reports providing little detail of the methods and commonly taking participant accounts at face value without theoretical analysis.

Strengths and Limitations of the Review Process

The rigorous and systematic search strategy and comprehensive nature of this review is a strength. The pre-publication of our protocol on PROSPERO ensures methodological transparency and mitigates any potential post-hoc, decision-making which can introduce bias to the process. A dual screening of searches and data extraction and an independent quality assessment of the included reviews ensured a rigorous process.

There is a potential risk of publication lag wherein possible important new evidence that has not yet been included in published articles and reports is not identified and included.

The use of the CERQual criteria introduces an element of subjective judgement. A consistent approach to judgements across the different interventions has been applied, but it should be recognised that these judgements are open to interpretation.

Implications for Research, Policy and Practice

1. The evidence in this review shows that intangible assets generate **social connections** or relations and provide a **resource for coping** in enhancing wellbeing and/or reducing loneliness through participatory arts, sport and physical activity. The evidence also illustrates that intangible assets may create or reinforce division through cultural or racial differences and partisan loyalties. This makes intangible assets, however complex its dimensions, important for understanding and promoting wellbeing and alleviating loneliness in culture and sport policy and practice.
2. Intangible assets are characterised by diversity and difference. Consideration should be made for providing local opportunities, recognising individual and community need and creating environments for shared experiences to maximise the wellbeing potential of intangible assets through participatory arts, sport and physical activity.
3. Attention should be paid to intangible assets-based approaches in the design, practice and promotion of participatory arts, sport and physical activity, which focus on the strengths and capabilities of those taking part and the positive meanings that these activities can evoke, with particular attention to the development of:
 - i. Protective factors associated with intangible assets that focus on valuing and sharing cultural traditions as a way of healing and/or helping others. These should be identified and harnessed in promoting wellbeing and alleviating

- loneliness and should include mobilising people to foster the strengths of cultural and traditional practices, skills and knowledge;
- ii. A sense of inclusivity in the projects by fostering positive social connections which emphasise belonging and celebrate cultural diversity so that involvement in participatory arts, sport and physical activity can be constituted with positive meanings.
4. In evaluating the findings in this review, we have moderate confidence in the evidence that intangible assets generate wellbeing in participatory arts, sport and physical activity through processes that generate social connection and provide a resource for coping. This largely relates to the limited extent of the literature and to methodological issues in the conduct of the reported research. There is, therefore, considerable potential to generate a more robust evidence base for policy and practice in relation to these factors, especially for participatory arts, sport and physical activity programmes or intervention development and evaluation.

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Appendix 1. Excluded studies table

Authors (Year)	Title	Reason for Exclusion
Published studies		
¹ Cali (2017)	Creating ties of intimacy through music: The case study of a family as a community music experience	Phenomenon of Interest
² Caperchione et al. (2011)	Physical activity behaviours of culturally and linguistically diverse (CALD) women living in Australia: A qualitative study of socio-cultural influences	Phenomenon of Interest
³ Fargnoli (2017)	Maintaining stability in the face of adversity: Self-care practices of human trafficking survivor-trainers in India	Phenomenon of Interest
⁴ Fisher & Gilboa (2016)	The roles of music amongst Holocaust survivors before, during and after the Holocaust	Phenomenon of Interest
⁵ Janssens & Verweel (2016)	The significance of sports clubs within multicultural society. On the accumulation of social capital by migrants in culturally “mixed” and “separate” sports clubs	Phenomenon of Interest
⁶ Joseph & van Niekerk (2018)	Singing and spirituality in a South African male voice group	Phenomenon of Interest
⁷ Joseph & Southcott (2017)	Older people in a community gospel choir: Musical engagement and social connection	Phenomenon of Interest
⁸ Linds et al. (2018)	<i>Weechi metuwe mitotane</i> : Playing games of presence with Indigenous youth in Saskatchewan, Canada	Quality Threshold
⁹ Spaaj (2015)	Refugee youth, belonging and community sport	Duplicate
¹⁰ Taylor & Whalley (2019)	‘Real change comes from below’: Walking and singing about places that matter, the formation of Commoners Choir	Phenomenon of Interest
¹¹ Veale et al. (2013)	Participation as a principle and tool in social reintegration: Young mothers formerly associated with armed groups in Sierra Leone, Liberia and northern Uganda	Study Design
¹² Willcox (2011)	Movement in spaces of liminality: Chinese dance and immigrant identities	Phenomenon of Interest
Grey literature		
¹³ Bait (Museums Northumberland) (2016)	Haalin the Lines case study	Phenomenon of Interest
¹⁴ Burghes & Thornton (2017)	The social impact of the arts in Liverpool 2015/16: A review of the Culture Liverpool Investment Programme	Phenomenon of Interest
¹⁵ Crowther (2018)	Journeys to the ideal self: Personal transformation through group encounters of rural landscape in Scotland	Phenomenon of Interest
¹⁶ Matarasso (2011)	Telling stories: The arts and wellbeing in North Liverpool	Phenomenon of Interest
¹⁷ Matarasso (2016)	Stories and fables, reflections on culture development in Orkney	Phenomenon of Interest

Appendix 2. Data extraction form including CASP quality check (published literature)

Data Extraction Form Space/Place- Reviewer Initials:

Author, Year, Title	
Location	
Study objectives	
Study design (e.g. qualitative or mixed methods with a qualitative element)	
Description of the study Identify the type of sport/physical activity or participatory art (n.b. dance is identified as a participatory art for this project)	
Participants included Describe details of the participants including a focus on protected characteristics (age, gender, race, sexuality etc.), socio-economic status, sample type (e.g. community, individuals or groups) and location of the study	
Details of analysis and evaluation Include the type of and methods of analysis (e.g. interviews and thematic analysis)	
For the qualitative themes, describe how loneliness is alleviated and/or wellbeing is enhanced through the role of intangible assets What results are reported, and what evidence is provided for the alleviation of loneliness and/or enhancement of wellbeing (include details of any theoretical approach to intangible assets and loneliness/wellbeing)	
Study conclusions (relevant to this conceptual review)	
Limitations identified List any limitations described by the authors	
Conflicts of interest and sources of funding	

Ethical procedures reported			
Quality of individual papers (based on the CASP Checklist)			
	Y	N	CAN'T TELL
Was there a clear statement of the aims of the research?			
Is a qualitative methodology appropriate?			
If the answer to both questions above is Y, then proceed with the questions below			
Was the research design appropriate to address the aims of the research?			
Was the recruitment strategy appropriate to the aims of the research?			
Was the data collected in a way that addressed the research issue?			
Has the relationship between researcher and participants been adequately considered?			
Have ethical issues been taken into consideration?			
Was the data analysis sufficiently rigorous?			
Is there a clear statement of findings?			
How valuable is the research? (brief comments)			