

Title: *Exploring the impact of community change in the context of urban regeneration schemes: An analysis of the proposed psychological processes involved in creating successful and sustainable communities*

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Signature:

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Abstract

Urban regeneration schemes are adopted by councils and governments globally to address some of the social and economic problems in 'under-achieving' communities. However, despite the large-scale change that such initiatives bring to communities, there is little research to date that focuses on the health and well-being impacts of such strategies. This project was developed to investigate the inter- and intra-group dynamics of residential diversification to enable us to develop a better understanding of the psychological processes involved in large-scale community change in the urban regeneration context.

Across the breadth of this project, I explore the impact of urban regeneration on well-being and resilience and develop an understanding of the possible drivers of engagement within a community context. Firstly, in Chapter 3, I develop our understanding of the different inter- and intra-group dynamics of residential diversification through the perspective of those residents who live in a regenerated area. Overall, this study suggests that a lack of community-based identity leads to feelings of loneliness and segregation and further serves to undermine well-being and resilience. Next, In Chapter 5, I found that group-based identification is positively linked to increased reports of psychological well-being, resilience and a willingness to engage with, and pay back to the community. Furthermore, these results were tested longitudinally and support the idea of a cyclical, positive relationship between identification and outcomes of well-being, resilience and pay back. Finally, in Chapter 6, I demonstrate that group-based identification can be increased through a targeted intervention that focuses on identity building techniques and translate into positive outcomes of

well-being, resilience, a willingness to pay back to the community, community-based aspirations and reduced feelings of loneliness.

The research overall highlights the importance of understanding inter- and intra-group processes when addressing large-scale community change (i.e., through urban regeneration schemes). Furthermore, it is suggested that regeneration strategies adopt a theoretically grounded approach to community change that puts the well-being and engagement of residing community members at its core and, importantly, incorporates identity-building techniques to help develop a cohesive, adaptable, and sustainable community post-regeneration.

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Chapter 1. General Introduction: What is Urban Regeneration? Policy and Context

“Urban regeneration is a widely experienced but little understood phenomenon.”

Roberts and Sykes, 2000, p.3

Defining urban regeneration and all of its encompassing policies, procedures, and variations is by no means straightforward. At the broadest level, urban regeneration describes a political strategy to encourage developers to invest in the process of enhancing derelict and declining urban areas (Jones & Evans, 2013). Such enhancement is thought to be achieved through the physical, economic, and social development of inner-city areas that have been declining as a result of demographic and economic change (Bailey, et al., 2004; Roberts & Sykes, 2000).

Urban regeneration schemes are identified by governments globally as a key strategy to address the deleterious effects of poverty and urban decline. Such areas are identified based on the economic, physical, social, and environmental condition of the area (Roberts, 2000). However, given the very broad definition of regeneration schemes, there has not yet been any one all-encompassing strategy implemented across the board, but rather, there are, seemingly, a multitude of strategies and schemes adopted by different countries, governments, cities, and towns which integrate a variety of terms such as revitalization, renewal, renaissance, and redevelopment. While each of these terms are subtly different, governments and decision-makers often using them interchangeably (De Magalhães, 2015). For the purpose of this thesis however, the possible differences between expressions are not important. Therefore, and in the interest of consistency, I will herein refer to the above

processes and initiatives as urban regeneration, disregarding any minor differences between them.

Despite the variety of regeneration strategies with differing aims and scope, there are a few features that are ostensibly common to all of them: The intention to integrate wealthier residents into areas of decline; A major focus on housing stock and economic retail development; And, much later in the regeneration history, the need to address social problems and engage local community members in the decision making processes directly (Atkinson, 2012; Butler & Robson, 2001; Raco, 2012). Indeed, areas are commonly identified as declining and in need of regeneration based on key social 'problems' such as high levels of unemployment, high crime rates, and levels of poverty, with these social problems often being understood as the result of '[residents] socially dysfunctional patterns of behaviour' (Gale, 2001, p.16040). However, linking social problems to certain declining areas in this way creates the view that socially destructive ills such as poverty and unemployment are the product 'of [a particular] locality rather than economic, social or environmental problems that happened to take place *in* [emphasis added] that locality' (De Magalhães, 2015, p. 2).

Some of the more famous examples of areas of decline that have seen countries and governments across the globe introduce regeneration initiatives are the slums of Mumbai, the Favelas of Rio De Janeiro, Melbourne's central business district, and some of the ghettos of New York City. In addition to these large-scale examples comparatively deprived areas that adopt similar (if smaller in scale) initiatives exist in many towns, cities, and countries across the world, including the UK. Within the context of this thesis, I will focus only on regeneration strategies within the UK and will begin by reviewing some of the

strategies that have been employed by the UK government to regenerate urban areas of decline with a specific focus on the south-west of England where my empirical research takes place.

1.1 Urban Regeneration in the UK: A Review

“Regeneration is a cyclical process which on some levels is constantly occurring”

Construction Industry Council, UK Parliament, 2011

Historically, urban regeneration schemes within the UK have taken a top-down approach, focussing primarily on satisfying the needs of potential investors through high-end service-based developments and the (re)development of housing stock (Harvey, 2001; Raco 2003*b*). This strategy of regeneration is based on the expectation that such improvements will entice new middle-class residents to the area and lead to a ‘trickle-down effect’ – the notion that once middle-class people take up residence within regenerated areas, their culture, wealth, and socio-economic stability will ‘trickle-down’ to the poor (Madden, 2014; Roberts & Sykes, 2000; Tsenkova, 2008, 2009). This ‘trickle-down’ effect assumes that gentrification is desirable and can be achieved through a redeveloped economy that incorporates newly built or redeveloped houses that are sold at low market prices (Harvey, 2001).

The effectiveness of this top-down approach to regeneration, however, has been contested, and its success in terms of achievement and sustainability, debated (Bailey et al., 2004; Robinson et al., 2005). One noteworthy criticism of the ‘trickle-down’ strategy is its failure to reduce the gap of inequality between the richest and the poorest, creating greater divides and further marginalization within the communities instead (Macleod, 2002). For example, to entice the middle classes to regenerated areas, top-down regeneration schemes

frequently incorporate the building of luxury shopping and cultural facilities, grand apartment blocks, and professional sporting stadiums. Whilst such developments work well to entice middle-class residents, they also result in alienating those working-class community members who do not have the expendable income to benefit from such facilities, ultimately further highlighting the divide between the new, incoming middle-class and existing poorer residents (Doucet, 2007; Macleod, 2002).

Furthermore, the top-down approach has also been heavily criticised for its lack of success in reducing levels of unemployment or crime rates and is suggested to further highlight the deeper-rooted social problems that areas of decline often experience (Raco, 2003a; Zukin, 1995). Failure to reduce crime-related problems, as well as the highlighting of social divides, often builds up a new perception of fear within such communities, ultimately disrupting the migration of middle classes, and raising new concerns around perceived safety and the level of control over public spaces (Raco, 2003b).

To address these 'new issues,' urban policies developed during the '90s introduced an agenda that was as focussed on changing the social profile of declining urban areas, as it was on changing their physical appearance (Urry, 1995). This new focus on the social profile of communities was ultimately geared to provide a strategy that both prioritises economic regeneration and strives to develop a new place identity for local people, thus "creating safe and aesthetically pleasing spaces" (Raco, 2003b, p. 1870).

However, concentrating on domesticating public spaces whilst prioritising the needs of the wealthy created regeneration strategies that were security-led and aimed to control the conduct of, or completely remove, certain community groups – the so-called "social pollutants – those individuals whose (co)presence

may threaten the perceived and aesthetic quality of an urban space" (Raco, 2003*b*, p. 1870). Attempting to reduce levels of social difference through processes of social control arguably leads to the development of neighbourhoods that further intensify inequality and poverty, ultimately leading to the most vulnerable members of society to be socially excluded (Ginsburg, 1999; Pacione, 1997; Imrie & Raco, 2003; Thomas & Imrie, 1999).

In the context of urban regeneration, social exclusion is defined as a multi-dimensional process that incorporates the physical and political exclusion of (certain) residents, as well as their exclusion from employment opportunities, access to education, and/or participation in community-based decisions (Gaffikin & Morrissey, 2011). Researchers have suggested that the social exclusion of some residents serves to undermine cohesion within the community more widely, ultimately reducing overall community well-being, as well as the physical and mental health of the excluded community members (Tallon, 2010; Urry, 1995).

The negative impact of social exclusion, and the inequitable dynamics of power within societies was highlighted during the '90s through a plethora of literature inspired by Putnam's book "Making Democracy Work" (1994). This research has arguably changed the relationship between politics and society by highlighting the importance of societal well-being and emphasising the role of social ties and shared norms in promoting it (Norris, 2000). Putnam argues that the key solution to an array of social problems, from economic development in developing countries to the forms of urban decay that regeneration strategies aim to resolve, is through the creation of social capital (Putnam et al., 1994).

Social capital, in this context, is defined as the product of citizen participation combined with co-operative and positive institutional performance that creates a

foundation for trust, norms of reciprocity, engagement, and a sense of identity and connection with a community, neighbourhood or society (Putnam et al., 1994). Acknowledging this new understanding of the impact of social capital in the creation of successful communities, and following the onset of the global financial crisis in 2007, urban regeneration became a major focus of broader urban policies within the UK (Turok, 2005).

This new focus introduced regeneration strategies that were tailored towards three overarching and action-oriented agendas: The social inclusion, the urban renaissance, and the economic competitiveness agenda (Tallon, 2010; Turok, 2005). These 'action-oriented' agendas collectively aimed to pool public, private, community, and voluntary sectors' resources, and enable local governments and councils to develop a more integrated, bottom-up approach to tackling economic decline and social exclusion (Davies, 2001; H.M. Treasury, 2010). Adopting a more community-centred, bottom-up approach encouraged regeneration strategies to focus on the *social* needs of underachieving inner-city areas in an attempt to create a country in which "no-one...[is] disadvantaged by where they live" (Social Exclusion Unit (SEU), 2001, p.7; Granger, 2010; Pethia, 2011).

Today, adopting a community-led approach to regeneration has become increasingly popular, but even this more inclusive method is not without its problems. For example, regeneration strategies still demonstrate a variable impact on employment rates and the health and well-being of the target populations, as well as inconsistent levels of community engagement (Bailey et al., 2004; Robinson, et al., 2005; Vickery, 2007). What is more, despite the more collective and inclusive focus of today's urban policies, these strategies are still based on the notion that successful communities are created through

the introduction of homeowner households with a higher income (compared to existing community members) to diversify communities across the country (Pethia, 2011). The idea here is that introducing diversity by integrating the middle class – and therefore more income - into communities will ultimately create links to employment, reverse negative stigmas, and provide socio-cultural role models and values for existing residents, as well as providing a higher-income base for attracting private investment (Berube, 2005, Martin & Watkinson, 2003, Pethia, 2011).

However, focussing on socio-cultural role models and creating greater income levels through the introduction of middle-class owner-occupiers¹ is very similar to the previously mentioned, and generally unsuccessful, trickle-down approach to regeneration. Furthermore, this approach still asserts gentrification as a means to ‘regenerating’ an area, ignoring any deep-rooted problems that may be causing or exacerbating the state of poverty and deprivation (Middleton & Freestone, 2008).

1.2 Urban Regeneration: A Process of Gentrification?

“The current language of urban regeneration bespeaks a generalization of gentrification in the urban landscape”

Smith, 2006, p.192

Gentrification connotes a process of rehabilitation for the poor and working-class communities through the refurbishment of declining areas and the subsequent transformation of such areas into a middle-class neighbourhood (Smith & Williams, 2013). The notion of urban regeneration strategies taking on the form of gentrification is far from new. Indeed, researchers have termed

¹ Owner-occupiers is a term used to describe a person who owns the house or flat that they live in.

regeneration strategies as 'a Trojan horse for gentrification' (Panton & Walters, 2018).

However, the concept of gentrification is surrounded by negativity and remains the topic of heated debate amongst the policy makers, academic researchers, public, and political activists who argue the social cost of gentrification and economic growth from varying points of view. For example, the displacement of original working-class residents during the process of regeneration has been termed a 'stealth form of gentrification' (Slater, 2011, p. 294), based on the understanding that it is the disadvantaged community residents who are the victims of displacement (Freeman & Braconi, 2004). Furthermore, the privatisation of inner city areas and the level of construction, employment and retail opportunities needed to create 'aesthetically pleasing' spaces, as well as enable economic growth in previously run-down areas, is suggested to only benefit the new, incoming, middle-class residents. This focus on providing facilities and services that are directed at the middle-classes rather than the original working-class residents is heavily criticised as a means to further segregate the working class, and introduce processes of gentrification (see Lees, 2008; and Lees, et al., 2010 for an overview).

Given this negative perception, local governments have taken an active role in (re)branding urban regeneration as positive strategies that place the community at the core of the decision-making processes. This includes the rehabilitation of housing, which is suggested to aid the overall profile of the community, rather than having the specific aim of enticing the middle-classes (Smith, 2002). However, despite this aim, urban regeneration initiatives still almost always include processes of gentrification, such as displacement,

reductions in housing prices, and the introduction of community facilities that are geared at those residents who have access to expendable finances.

Indeed, some of the biggest criticisms of regeneration schemes in general are in-line with the criticisms of gentrification more broadly; that is, the aforementioned levels of exclusion and the displacement of local community members enforced as part of the regeneration process. Another big criticism is the lack of opportunities regeneration strategies present to local (working class) community members, since employment opportunities created through such redevelopment strategies are often low paid and unskilled, making it difficult for local populations to attempt to climb the social ladder. This, consequently, serves to maintain and highlight the current status-quo where the wealthier, new residents are able to access and benefit from the developed community and the original, working-class residents are not (or only to a much lesser extent; Colantonio et al., 2009; Gosling, 2008).

Another major criticism of regeneration is the inability of policymakers to define a clear set of measurable outcomes that incorporate the complex socio-economic, psychological, political, and environmental issues of urban communities. With no specific measures of success or definitive goals, regeneration strategies still display widespread variability in their overall approach (community inclusive bottom-up or policy-driven top-down), aims (usually defined by the different funding bodies), and levels of public and private sector involvement. It is suggested that this inability to consistently measure success creates blurred lines between the concept of community-driven regeneration and the process of gentrification, with the former serving to facilitate incumbent upgrading, and the latter being a profit driven attempt, “rooted in the structure of the capitalist mode of production” (Smith, 2016, p.

139) to develop urban landscapes specifically to benefit (and entice) the middle-classes (Doucet, 2007; Jones & Evans, 2013; De Magalhães, 2015; Raco et al., 2011; Smith, 2016; Tallon, 2010). Despite the different approaches of regeneration programmes and their aims (such as top-down or bottom-up), the primary agenda of such place-focused strategies and interventions still reflect processes of gentrification – that is, they aim to introduce *physical* and *social* change into areas of decline by attracting middle-class residents and increasing the socio-economic status of both the area and its (original) residents (Colantonio & Dixon, 2011; Evans & Jones, 2008; Slater, 2010). This makes it difficult to ascertain how and why regeneration strategies are ultimately different to processes of gentrification.

Given the vast number of resources that are invested into regeneration schemes, the centrality of urban regeneration within government policy, and the social and economic impact regeneration schemes are suggested to have on communities' and individual lifestyles, it is important to understand why the overall impact of such projects is variable, and what causes this variability. In other words, we need to understand what makes some strategies more successful than others, and what impact this success (or lack thereof) has on the communities that regeneration schemes aim to support. This deeper understanding of how and by what means success may be achieved in the context of changing communities will further enable us to identify a set of key measurable outcomes to promote a strategy of long-term and sustainable improvement both during and post-regeneration.

Attempting to understand the inconsistent levels of success of regeneration initiatives has inspired a burgeoning of literature over the years from an array of disciplines such as epidemiology, sociology, social policy, and

urban development, leaving the study of urban regeneration and its underpinnings in a homeless state with no profession or academic discipline claiming control over it (Home, 1991). This lack of ownership has led to strategies that, rather than being anchored in a solid body of research and theory, are the product of an empirical field of policy, derived from policymakers' understandings of urban problems, causality, and remedies (De Magalhães, 2015). This top down approach has resulted in the constant shift in focus, understanding, and agenda seen over the past five or six decades, with each new government revising the primary objectives of urban policy, switching between physical transformation, social inclusion, cohesion, economic growth, climate change, and environmental sustainability (Jones & Evans, 2008, 2013; Tallon, 2010).

Nevertheless, even with this variation and the inconsistencies in focus, it is broadly understood that culture, social capital, a sense of connection, and community engagement are key in the (re-)development of underachieving inner-city areas (Colantonio & Dixon, 2011; Hildreth, 2007; Evans & Jones, 2008; RTPI, 2014; Tallon, 2010). Despite this understanding, however, there is little theoretically grounded research to date that focuses on what motivates community engagement, or how social capital and a sense of connectedness can be increased in the context of urban regeneration.

1.3 The Importance and Inconsistency of Community Engagement

“Despite decades of research...we still do not understand the processes through which residents become engaged”
Foster-Fishman et al., 2009, p. 551

Engaging community members in the regeneration of their communities is now a *sine qua non*. Indeed governmental policies, community change

agents and local authorities all acknowledge that public services are much more effective, and dramatically increase their resources, when they engage and work alongside the people they are supporting directly (Atkinson, 1999; Mathers, et al., 2008; Fung, 2009; Trueman, Cornelius, Franks, Lawler, & Adamson et al., 2013). For example, in a systematic review of community engagement initiatives, Milton, et al., (2012) demonstrate that where community engagement with interventions and community initiatives are promoted, such schemes evidence increases in social capital and social cohesion. Furthermore, these increases were found to foster empowerment among community members and lead to greater levels of partnership working within the community. Importantly, this increase in cohesion and empowerment amongst engaged communities was reported by members of the community who were directly involved in the initiatives *and* other members of the wider community who were not directly involved. In addition, the review found that most engaged individuals across the studies perceived increases in both physical and mental health, as well as personal self-esteem, self-confidence, personal empowerment, well-being, and social relationships.

However, despite the importance of participation, managing to actually engage communities has been identified as a key problematic area when looking at the (lack of) success of urban regeneration schemes (Controller and auditor general, National audit office [NAO], 2004; Trueman, Cornelius, Franks, Lawler, & Woolrych et al., 2013). Indeed, policy makers have stated that generating effective community action, as well as defining effective ways to sustain and widen participation that extends the length of programmes and beyond, is a constant challenge (Stafford et al., 2014). This is partly due, according to an array of research and project evaluations, to the fact that

strategies focus heavily on short-term interventions (Hoben & Beresford, 2001); they produce a sense of distrust following a legacy of imposed or failed programmes (Coaffee, 2004). Thus, they are consequently often perceived as 'tick-box' exercises used to symbolize a process of inclusion rather than a means to develop an engaged and cohesive community (Davies, 2009).

Support for the above suggestions can be found, for example, in research by Lawson and Kearns (2010) who develop a framework for measuring community engagement within regeneration strategies. The research concluded that strategies to foster community engagement were focused more on governance, legitimisation, and policy targets than on the impact for the wider community, creating a lack of trust between existing and newer community members and regeneration agencies. What is more, any efforts to use community engagement as a process by which community cohesion can be strengthened are suggested to be undermined by the high levels of transience (that is community members moving in and out of the community) associated with such schemes, which serves to weaken any existing sense of community (Kearns et al., 2008). Based on this understanding, it is suggested that community engagement is directly related to a sense of cohesion within the community (Bekker, 2007; Purdue & Witherden, 2007),

In addition, research by Woolrich and Sixsmith (2013) highlighted some of the challenges faced by regeneration strategies and demonstrated the impact that this has on residents' well-being and participation. The researchers adopted a multi-methods approach including interviews (n=42), participant observations (n=16), video and photographic diaries (n=5), and workshops (n=12) with residents, service providers, and local authorities, in a regenerated area in the North-west of England. The authors suggest that well-being and

participation are closely aligned with the success and sustainability of urban regeneration schemes. They also state that the failure to increase well-being is linked to the residents' perception that regeneration strategies are only aimed at 'some' groups, which arguably reduces levels of community cohesion and works to further segregate the community. Furthermore, the authors suggested that there is a mismatch in perceptions of well-being, participation, and what constitutes as success between residents, service providers, and regeneration agencies. These mismatches in the understanding of key outcomes undermine the overall well-being of local residents and negatively impact the long-term sustainability of communities post regeneration (See also Trueman, Cornelius, Franks, & Lawler, 2013). This suggests that the key factors that policymakers might measure to determine *regeneration* success, such as altering the dynamics of local property markets, or creating a thriving business economy, are the very factors that can lead to the *degeneration* of more disadvantaged groups of residents (Obeng-Odoom, 2013).

However, despite these challenges, the idea that engagement is key to the success of regeneration strategies prevails, insofar as it is suggested to help 'develop' a sense of community (Taylor, 2003), increase health and well-being amongst those residents who actively engage (Dinham, 2005, 2007), and provide the foundation on which cohesion between existing local residents and new community members can be formed, ultimately leading to increased levels of community-based identification (Blake et al., 2008). These suggestions are supported by research across multiple disciplines that looks at the impact of participation and engagement across an array of circumstances. The general consensus across this research is that individual involvement within a group (such as a community) increases one's subjective and mental well-being (see

Bandura, 1977, 2006; Keyes, 1998; Wandersman, & Florin, 2003), self-efficacy (see Bandura, 1997, 2006; Gist, 1987, Pethia, 2011), quality of life (see Nussbaum, 1999 & Nussbaum & SEN, 1993), community cohesion (see Jarvis, et al., 2012; Pethia, 2011; Talò, et al., 2014), empowerment (see Chavis & Wandersman, 1990, 2002; Zimmerman & Rappaport, 1998), and social capital (see Kearns, 2003; Putnam 1995, 2000; Wollebaek & Selle, 2003).

It can, therefore, be suggested that regeneration strategies that focus on the social impact of change, whilst aiming to increase outcomes of health, cohesion, resilience, well-being, and engagement, present community members with the opportunity to take ownership over their communities which both demonstrates and contributes to a sense of democracy. This, in turn, encourages collective participation in regeneration programmes and evidences positive effects on all of the previously mentioned outcomes, ultimately increasing community members' capacity to overcome socially destructive ills, such as poverty, poor education, and health inequalities. Actively engaging community members in (local) decision making processes arguably gives people a sense of voice and forms the basis of citizenship rights, developing a sense of empowerment which is suggested to lead to more successful and socially sustainable communities (Ball & Maginn, 2005; Beatty et al., 2010).

Overall, the research reviewed here highlights the importance of community engagement for increasing a sense of connection and levels of well-being within communities, and as a key process to the success of regeneration strategies. However, despite this acknowledgment that group-based processes, such as community cohesion and engagement, are key to the success of regeneration schemes, there is little theoretical understanding of *how* cohesion, and engagement can be developed in the context of urban regeneration. This

lack of understanding could be why research has identified the process of engaging community members as problematic and tokenistic. Indeed, it is suggested that even where engagement is a key theme in regeneration interventions, such inclusion is only an illusion of voice and empowerment, with community members being encouraged to work within existing frameworks and pre-defined plans that ultimately focus on performance and targets (Chatterton & Bradley, 2000; Taylor, 2003; Coaffee, 2004), making any community representation of little 'real' influence.

One key step to address these problems is to understand the inter- and intra-group dynamics of residential diversification. For example, given that regeneration strategies often change existing communities to create new, more diverse areas, it is important to consider the behaviour of all community groups, as well as the dynamics that occur both within and between the different community groups, and what impact this may have on developing a connected and engaged community. Additionally, when looking to promote engagement, another intergroup dynamic that should be considered is the interaction between community members (old and new) and the service providers. However, despite the highlighted need to better understand group-based processes in the context of developing successful engagement and cohesion within regenerated communities, there is very little research to date that looks at urban regeneration from a social psychological perspective.

This thesis aims to address these shortfalls by adopting a social psychological approach to explore the variability in regeneration success by developing our understanding of the impact of regeneration strategies on outcomes of well-being, resilience, and a willingness to contribute to the community, and what the predictors of these outcomes are. To do that, I aim to

address the following broad research questions: (i) What can affect the well-being, resilience and willingness to contribute to community goals of regenerated communities? (ii) What are the impacts of regeneration on these outcomes? (iii) What effect does increased community cohesion have on these outcomes? (iv) When, and in what context, are psychological processes are taking place (v) What role does community identification play in developing engaged and cohesive communities post-regeneration? In the next chapter, I will review and discuss psychological theories that can be used to develop our understanding of group dynamics, cohesion, and well-being in the context of regenerated communities.

Chapter 2. Understanding the Dynamics of Changing Communities: The Importance of Adopting a Group-Based Theory

“There is nothing as practical as a good theory”

Lewin, 1951, p. 169

The discipline of social psychology incorporates several well-established theories that aim to explain and understand inter- and intra-group relations. These theories can be broadly separated into two types – individual difference approaches and group-based approaches. Individual difference approaches, such as social dominance theory (Sidanius, 1993; sidanius & Pratto, 2001) and system justification theory (Jost & Banji, 1994; Jost et al., 2004) take a person-centred stance to explain inter- and intra-group behaviour, discussing group behaviours in terms of individual personality characteristics rather than an active process that reflects social attitudes (e.g., Reynolds et al, 2001). It is suggested that focussing on stable core-personality dispositions to understand and explain inter- and intra-group behaviour fails to incorporate the influence of social factors on group behaviour, and to account for both within and between group change *and* group stability (Reicher, 2004).

In order to understand group behaviour, it is necessary to look at groups as a collective, focusing on intra-group processes – the within-group dynamics such as leadership, influence, cooperation, cohesiveness, and loyalty - as well as inter-group relations – the between group dynamics, such as group-based identity and conflict - rather than the characteristics of each individual within and between groups. However, despite the clear appositeness of Inter- and intra-group dynamics, the topics have often been studied independently of each other with research tending to favour either the dynamics of intergroup relations, such as the conflict between groups (Sherif, 1966), or the study of intra-group

processes (i.e., the inner dynamics of a group – leadership, cohesiveness, cooperation and power within groups; Dovidio, 2013). In order to fully understand the nexus of group behaviour, it is suggested that research will benefit from adopting a more holistic approach that explores social functioning more broadly by examining intergroup relations, intragroup processes *and* the reciprocal relationship between the two (see Dovidio, 2013 for an overview). Given that the aim of the present thesis is to understand the psychological underpinning of resident engagement in the context of changing communities, it is suggested that this research requires an understanding of the nexus of group behaviour as outlined above. That is, to understand group-based processes that explain the functional reality of groups *and* the relations between groups, and use these group-based processes to further explain individual actions. Thus, approaches that rely on individual characteristics and behaviours alone to explain group-based interactions are not adequate to cover the ‘full story’ in terms of regeneration and changing communities.

There are several group-based theories within the literature that can provide a framework for developing our understanding of the socio-psychological processes taking place in regenerated communities. One such approach is the realistic conflict theory (Sherif, 1966; see also, Jackson, 1993; Platow & Hunter, 2001). Realistic conflict theory makes the distinction between individual behaviour and the behaviour of individuals when acting as a member of a social (in-)group. Perhaps the most notable contribution was that of Sherif’s (1958, 1961) ‘robbers cave’ study where Sherif successfully demonstrated that group conflict, prejudice and stereotypes were the result of inter-group competition for resources. As a result, Sherif (1966) suggested that inter-group behaviour can be observed whenever one assumes the role of in-group member and then

interacts with an out-group member. The in-group identification (i.e., the process of internalising and adopting behaviours and attributes of a specific group or role model) becomes the driver of any behaviour; that is, one acts in accordance with their group membership rules and expectations.

While it is acknowledged that this development in understanding group behaviour is key, when looking at the socio-psychological perspectives of communities in order to explore cohesion and engagement (or the absence of), one needs to go further and understand *how* and under *what* circumstances, cohesion and engagement occur. That is, in order to adequately understand changing groups and the drivers of behaviour in the context of changing groups, one needs to understand the complex relationship between group goals, identity, ideology, and action, as well as the role of status and power in framing such action (Reicher, 2004). The social identity approach, incorporating two social psychological theories: social identity theory (Tajfel & Turner, 1979, 1986) and self-categorization theory (Turner, 1987; Turner et al., 1994) offers such a framework.

2.1 A Social Identity Approach

“The best intended community practice can be tripped up by the psychosocial dynamics of identity”
Gilchrist, et al., 2010, p. 42

The social identity approach was born out of the non-reductionist and interactionist framework of post war, European social psychology (Hogg, 2006). The approach was developed in Bristol by Henri Tajfel, a social psychologist who, driven by his own experiences of being a Polish Jew during the rise of Nazi Germany, rejected existing theories that placed isolated individual processes at the core of group-based behaviour (Hornsey, 2008). Tajfel argued

that personality and interpersonal behaviour alone does not adequately explain intergroup behaviours such as prejudice, discrimination, and intergroup conflict (Hogg & Ridgeway, 2003; see also Hogg, 2006 for an in-depth historical background, and Postmes & Branscombe, 2010 for a more contemporary overview). Like Sherif (1966), Tajfel believed that individual behaviour is motivated through social interactions within and between groups (Tajfel, 1974).

To test these general principles Tajfel and colleagues (1971) conducted a number of minimal group studies where participants were randomly allocated to one of two arbitrarily formed groups based on an individual's preference for one or another, previously unknown to them, abstract artists – Klee or Kandinsky. Once in these groups, individuals divided various material and symbolic resources between the two groups. These experiments evidenced that participants demonstrated a tendency to favour resource distribution to their own group (behaviour known as in-group bias) – even when the gain was symbolic. Moreover, participants also demonstrated willingness to sacrifice in-group resources if this resulted in gaining an advantage over the out-group; for example, participants preferred an allocation of £3 to the in-group and £1 to the out-group over receiving a higher allocation of £6 to their own in-group if the out-group also received a higher allocation of £7.

While the findings of these studies were similar to Sherif's previously mentioned studies, they differed from Sherif's work insofar as the minimal group paradigms demonstrated social competition to be developed through social identity processes - that is, participants developed a sense of group-based identity and therefore acted in the interest of the in-group (in-group bias), based on arbitrary meaning rather than a conflict of interests (Tajfel, 1974). Tajfel and colleagues hypothesized that these processes are underpinned by the

transformation from categorizing the self and others as individuals to seeing the self and others as representatives of (contrasting) social groups (Tajfel et al., 1971). Tajfel described this categorization process as a continuum with individuals acting on behalf of themselves alone (interpersonal behaviour) at one end and acting on behalf of the in-group (intergroup behaviour) at the other. This difference reflects an underlying distinction between the personal self and the social self or social identity (Tajfel, 1974; see also Haslam, et al., 2012). Furthermore, these distinctions create the desire for individuals to construct and maintain a positive sense of self (positive distinctiveness) which is achieved through intergroup comparisons and becomes the driving force of in-group bias. This is an important difference to note when attempting to understand what motivates individuals to not only engage in (group-based) community regeneration strategies, but also to behave in ways that benefit the community more generally (such as being willing to pay-back through active resident participation post-regeneration).

The idea that identifying with a group leads to group-motivated behaviours, paved the way for the development of self-categorization theory (SCT; see Turner et al., 1987). SCT extended the social identity approach with its focus on social structures and intergroup relations, to include the social cognitive processes that cause people to identify with groups in the first instance, allowing for a more detailed understanding of the link between the individual and the group. Subsequently, the social identity approach became a theoretical umbrella for two specific sub-theories; the social identity theory of intergroup relations (also known as social identity theory - SIT; Tajfel & Turner, 1979) and the social identity theory of the group (more colloquially known as self-categorization theory - SCT; Turner et al., 1987).

Although both theories share the same meta-theoretical framework linking the structure of social groups with identity processes, SIT maintains its focus on the way in which group identities impact on intergroup conflict and harmony (including processes such as prejudice, stereotyping and discrimination), and highlights the role of motivation and personal self-esteem in creating and maintaining a positive social identity (Haslam et al., 2012). For example, SIT research has demonstrated that the extent to which one identifies with a group has an impact on group-based behaviour, with strongly identified group members actively behaving in ways that favour the (in)group. Furthermore, the impact of social identification is even more pronounced when the (in)group is perceived to be under threat – in these circumstances, low-identifiers distance themselves from the group (protecting the self), whereas high-identifiers work harder to emphasize their collective identity (protecting the collective self; see Ellemers et al., 1997; Spears et al., 1997). Given that the process of regeneration incorporates the physical and social disruption of communities (that could be perceived as group-related threat), and integration of new community members, the above ideas about the impact of group identification on behaviours are important to note.

SCT, on the other hand, developed the social identity approach in an important way, by exploring the underlying processes that *explain* these behaviours, such as social influence, group cohesion, solidarity, and the cognitive salience of social identity (Abrams & Hogg, 2010). The theory focuses on how individuals categorize themselves as members of a particular group and describes how this self-categorization underpins the process of social identification and, by extension, inter and intragroup behaviour (Hogg et al., 1995). Turner (2010) suggested that this group-based behaviour is dependent

on processes of depersonalization – the more one identifies as a group member, the more they go through a process of cognitive redefinition to shape themselves in accordance with group-based attributes and stereotypes. As a result of cognitively redefining themselves as in-group members, individuals behave in line with group-based norms which are motivated through three distinct underlying processes – esteem, distinctiveness, and meaning (see Abrams & Hogg, 1988).

Furthermore, these processes of esteem, distinctiveness and meaning can work to motivate in-group members to positively differentiate themselves from other out-group members. In other words, people tend to think of their in-groups in a positive way and out-groups in a negative way in an effort to maintain a positive social identity. This tendency can lead to the denigration and discrimination of out-group members and lay the foundations for inter-group competition and conflict between groups – an important understanding in the context of regeneration, where communities are divided between old (existing) residents and new residents who come to reside in the area during or post regeneration.

Following on from the development of the social identity approach, there has been much research that holds SIT and SCT at the core of understanding social interactions and behaviour. This includes, for example, work on stereotyping (e.g., Oakes et al., 1994; Leyens et al., 1994); self-construal (e.g., Abrams, 1996; Brewer & Gardner, 1996; Hogg, 2001; Reid & Deaux, 1996), motivation (e.g., Abrams & Hogg, 1988; Hogg, 2000; Rubin & Hewstone, 1998), group processes (e.g., Reicher, 2001; Reicher et al., 1995), norms and social influence (e.g., Terry & Hogg, 1996; Turner, 1991), multiple categorization and diversity (e.g., Crisp et al., 2003; Wright et al., 2002), health and well-being

(e.g., Haslam, et al., 2018; Jetten et al., 2012), behaviour in the context of natural disasters and mass emergencies (e.g., Drury et al., 2006, 2009), and leadership (e.g., Haslam et al., 2016). Furthermore, the social identity approach is becoming an increasingly multi-disciplinary framework – there are examples of it being used in sociology (e.g., Hogg & Ridgeway, 2003; Hogg et al., 1995; Stets & Burke, 2000), organizational science (e.g., Haslam, 2004; Hogg & Terry, 2000), and, more recently, health and social care (e.g., Haslam et al., 2018), and sports psychology (e.g., Haslam et al., 2020).

All of these examples highlight the applicability of this specific framework to contexts that involve group dynamics. It has proven useful in developing our understanding of how groups work, what motivates engagement and collective action, and how (group-based) identification develops across a number of applied settings. In this thesis, I propose to use the SIT/SCT approach to analyse group processes within regenerated communities. Below I highlight specific areas of research that apply the social identity approach in settings relevant to the urban regeneration context.

2.2 Applying Social Identity to the Context of Urban Regeneration

“Neighborhoods... can provide social and psychological resources by furnishing residents with a shared social identity.”

Stevenson et al., 2019, p. 277

Within the broader social identity framework, research has shown group-based processes to positively affect an individual's ability to cope with adverse circumstances. For example, research conducted with 40 detainees in UK Immigration Removal Centres demonstrated that social identities play a key role in the ability to cope with such extreme, stigmatised, and isolated conditions (Kellezi et al., 2018). The research revealed that detainees experienced a

sense of loss and isolation as a result of their exclusion from society. This sense of isolation from sources of social support rendered it difficult for detainees to make sense of their situation. One coping mechanism employed was to highlight existing identities, either through contact with family members, or by forging new relationships based on previous group memberships – such as religion. Furthermore, the research reports that, for many detainees, developing a common identity based on their status as a detainee provided a psychological sense of belonging and ‘meaning-making’ which served to validate common experiences and the emotions attached to those experiences. Developing this new identity based on current detainee status, created a level of (in-group) support that helped the individuals to question and overcome negative feelings associated with the stigma attached to their position as a ‘detainee’. These are key points to note when understanding urban regeneration strategies that are employed, in the first instance, to develop ‘under achieving’ communities that are often stigmatised based on reputations of high crime rates, low educational attainment, high levels of poverty, and low unemployment.

Similar effects have been demonstrated across an array of research within the social identity framework (see Jetten et al., 2012 for an overview), that evidences the vital role that identifying with, and being a part of social groups has on the way individuals experience and react to stigma and the stress associated to it. This is specifically highlighted through research conducted within the framework of the rejection-identification model (RIM; Branscombe et al., 1999). I will now review this theoretical approach and demonstrate its applicability to urban regeneration.

2.2.1 Attempting to Overcome Negative Effects of Stigma: The Rejection Identification Model (RIM)

Research conducted within the RIM framework demonstrates that when adversity and stigma are salient, members of stigmatised groups often respond with emphasizing the levels of in-group identification. This, in turn, has a buffering effect against the overall costs of exclusion, rejection and discrimination. For example, research conducted by Magallares, et al., (2014) with 95 members of the Spanish obese association, demonstrated that discrimination based on obesity negatively impacted psychological health (i.e., self-esteem, life satisfaction, and depression). However, in-line with RIM principles, the research shows that higher levels of identification with other obese group members was positively correlated with higher levels of self-esteem, life satisfaction, and reduced depression. The authors concluded that emphasizing in-group identification increases a sense of inclusion and connectedness which acts as a buffer against negative effects of outgroup rejection.

These findings have been supported across a variety of minority groups within the RIM framework, such as international students (Schmitt et al., 2003; Ramos et al., 2012), multiracial individuals (Giamo et al., 2012), disabled people (Bogart et al., 2017), Arab-American adolescents (Tabbah et al., 2016), and people with body piercings (Jetten et al., 2001). Given that regeneration schemes are aimed at disadvantaged communities, it is suggested that RIM principles may work to strengthen community identity and enhance well-being within this context.

However, while RIM has been supported across a number of minority groups, it is important to note that high identification with disadvantaged groups

has also been linked to stronger perceptions of discrimination. The impact of this has been suggested to lead to minority members perceiving themselves as victims and has been shown to have negative impacts on well-being and happiness (Crocker & Major, 1989; Major et al., 2003; Sellers & Shelton, 2003). For example, in a study of voluntary and forced refugees in Spain and the Netherlands, Bobowik and colleagues (2017), despite confirming RIM principles – that is perceived discrimination did lead to increased identification with the in-group – demonstrated that where discrimination on the basis of refugee status was perceived, refugees tended to identify less with the majority, superordinate, host society. Furthermore, the act of psychologically distancing themselves from the host society led to reduced levels of overall happiness among minority groups.

Furthermore, in addition to minority group members reacting to stigma in-line with RIM principles, there is also evidence of minority members reacting in-line with a rejection *dis*identification model (RDIM) – that is, reacting to discrimination by distancing themselves from the discriminating out-group. For example, in a longitudinal study of the consequences of ethnic discrimination, Jasinskaja-Lahti and colleagues (2009) demonstrated that perceived discrimination resulted in disidentification with individual's nationality. The research was conducted in Finland with 293 former Soviet Union immigrants over 8 years. In addition to disidentification, the research also demonstrated an increase in hostile attitudes towards the national out-group, and found evidence to support the idea of a reciprocal relationship between perceived discrimination and well-being. These processes of disidentification are important to note given the divided nature of regenerated communities.

In summary, the RIM considers the role of group identification in the context of social stigma and demonstrates increasing levels of group identification, even where relevant identity is stigmatized, as an expression of solidarity. This increased identification is conceptualized as a coping response to stigma which fosters well-being, belonging and life satisfaction. As previously stated, communities are identified as in need of regeneration based on levels of deprivation and perceived social dysfunction. Thus, applying principles of RIM could help bolster in-group identities that work to protect the well-being of in-group members. However, given that urban regeneration strategies regularly incorporate the integration of different sub-groups and require these different sub-groups, and community agencies, to engage collectively, it could be the case that processes of RDIM may also occur putting communities at risk of further segregation.

Given these insights, it is important to understand how and under what circumstances 'shared identities' develop – that is, why and when individuals shift from a sense of 'I' as an individual to a sense of 'we' as a group. I will now discuss another model within the social identity framework – the social identity model for collective resilience (SIMCR) - that explores how individuals within a group develop a sense of 'we-ness' in challenging environments, and demonstrate its applicability to the regeneration context.

2.2.2 Shifting from 'Me' to 'We': Applying the Social Identity Model for Collective Resilience (SIMCR)

Research in crowd psychology, and specifically the social identity model for collective resilience (SIMCR; Drury, 2012), highlights the difference between crowds as groups and crowds as a collection of individuals. In particular, it

suggests that 'groups' only differ from random collections of individual people when individuals self-define and identify as members of that specific group, see other group members as part of the (collective) self, develop a common group-based identity, and adopt group-normative actions and behaviours (Reicher & Drury, 2011). SIMCR goes on to suggest that this process of switching from 'me' to 'we' and perceiving oneself in terms of the collective self can occur even amongst relative strangers, when people perceive a sense of common fate – for example, when facing a natural disaster or a mass emergency.

Research within this domain suggests that developing a shared identity based on perceptions of common fate can act as a resource to protect group members against threat and consequences of a disaster (see Drury et al., 2009a, 2009b). For example, research on crowd representations that looked at the impact of a large scale free music event that resulted in a (near) emergency context – Big Beach Boutique II – revealed that, despite the fact that the event became nearly five times larger than originally expected (resulting in stewarding organizations and the emergency services being unable to manage the size of the crowd), participants reported feeling safe and trusting in the crowd's ability to collectively reduce risk and increase the safety of each other. This perception of group-based trust was linked to a sense of shared identification among 'Big Beach II' attendees and was used as a resource to enhance the level of safety within the group. These findings highlight how, even amongst relative strangers, individuals can quickly develop a shared identity on the basis of common fate perceptions (Drury et al., 2015).

It is also suggested that this shared identity motivates co-operative, group-focussed behaviours and provides the basis for an adaptive and collective response by the group. This group-based response not only acts as a

buffer against the inimical effects of disaster, but also increases collective resilience to the emergency, with group members behaving and reacting to threats in ways that benefit the group as a whole (Reicher & Drury, 2011). Applying these principles to the context of urban regeneration, it is suggested that SIMCR may be applied to develop an understanding of when and by what means individuals begin to identify as members of a wider, previously (or currently) unfamiliar community under the challenging circumstances of the regeneration process.

However, while this research begins to unpack the role of common fate perceptions in developing shared identities, it has so far focussed on responses of (newly developed) groups to external one-off threats, such as emergencies and mass disasters, protests, and football 'hooliganism' (for reviews see Drury, 2012). While it can be argued that regeneration schemes are also one-off events, the communities where they are applied are not and, arguably, face continuous challenges that are directly linked to the community and its characteristics, rather than a one-off external shock. Therefore, it remains to be investigated whether or not the principles of SIMCR demonstrated in the context of natural disasters and emergencies would generalise to regeneration and provide a full understanding of *when* and *why* identities, and collective behaviour might occur within this context.

In summary, research within the SIMCR framework demonstrates how individuals develop a sense of collective identity when they experience a sense of common fate with others as a result of external threat. This shift in identification acts as a resource to protect group members against threat and disaster. That is, group members behave and react to perceived threats in ways that benefit the group as a whole, instead of exhibiting selfish behaviour, and

provide each other with the support and help needed to enable the group to collectively cope with external threat (i.e., Drury et al., 2009a, 2009b). Applying this understanding to the context of community regeneration, where communities are 'developed' with little say from existing residents, it is possible that SIMCR processes may occur where communities experience regeneration as a 'common fate' and a stronger, community-based, identification can develop.

However, given that SIMCR model has only been successfully applied in newly identified groups as a reaction to external threats, by itself, it may not be sufficient to clarify how community identification might develop between new and existing community members or what impact this might have on overall engagement with the regeneration process or the external agencies who deliver it. In order to further understand the complexity of these inter-group dynamics and what might motivate individuals to engage with and internalise the wider superordinate community as an in-group, I will now review research within the framework of social dilemmas and demonstrate how this might be applicable to the current context.

2.2.3 Developing Sustainable Engagement: A Social Dilemma Approach

Existing research on social dilemmas provides some insight into what may motivate sustainable cooperative behaviour – that is, individuals engaging in activities that benefit the wider group directly on a regular basis – in the context of changing communities. Social dilemma is the term used to describe situations where individuals have to choose between working for the collective good (with little immediate gratification for the self), or, receiving individual benefit at the expense of the wider group. For example, individuals might chose

to recycle their rubbish, washing out all their used pots and bottles, bagging them up and taking them to a local recycling point – the cost here is the time and effort to the individual with little self-gratification (the individual may not see the benefits of recycling in their life time). Of course each individual could choose not to recycle, giving immediate gratification to the self – just throw everything into landfill and avoid the hassle of recycling – but, if everyone took this stance, the world would likely be overcome with rubbish and disease (see Dawes & Messick, 2000; Van Lange et al., 2013 for a review of social dilemma research).

Previous research within the social dilemmas domain, have demonstrated stronger levels of group-based identification to be a predictor of cooperative behaviour, as it encourages individuals to work for the good of the group, even among those who ordinarily focus on their own personal outcomes. For example, De Cremer and Van Vugt (1999) conducted a study amongst 91 students using the step-level public goods paradigm (see Van de Kragt et al., 1983). The participants were categorised into pro-socials or pro-selfs based on individual differences in social value orientation, and levels of group-based (university) identification was manipulated. The participants were given monetary endowments and had the options of keeping the money, sharing some with the group, or investing all of their endowment into a collective pool. The study found that when group identification was low, pro-self individuals contributed less to the group than those who had been categorised as pro-social. However, when group identification was high, contributions to the group by pro-self individuals raised to the same as the pro-social's contributions. Consistent with SIT and SCT, these findings suggest that group identification, and the internalisation of the group as part of the self, acts as an incentive for

individuals to work on behalf of the group, with this overarching group benefit also seen as benefit for the self.

Another example of research that demonstrates how increased levels of identification motivate behaviour that benefits the group can be found in Knight and colleagues' (2010) study, conducted with 27 residents of a retirement home. These authors found that participants who experienced a greater sense of belonging and identification with their place of residence reported higher motivation to contribute to collective decision making about the design of communal spaces, as well as higher levels of well-being.

Although evidence exists that low-identifiers can at times display pro-group behaviour, this is usually found to be non-sustainable. For example, in a study conducted with 73 students from a University in Amsterdam, Barreto and Ellemers, (2000) found that individuals can engage in pro-group behaviours, even when group identification is low, if they are accountable to the group (rather than anonymous); at the same time, high-identifiers demonstrated pro-group behaviours regardless of accountability. In other words, even though low-identifiers can, under certain circumstances, engage in pro-group behaviours this does not stem from internalised group goals and is, therefore, unsustainable – an important finding when trying to understand difficulties in encouraging sustainable engagement with urban regeneration schemes as described in Chapter 1.

Overall, there is solid evidence that group-based identification is associated with a willingness to engage and contribute to these groups and their goals, regardless of accountability. Applying this insight to the urban regeneration context suggests that community identification may be a key driver of community involvement and participation in the regeneration projects, leading to

a more sustainable positive change. However, while the research on social dilemmas demonstrates under what circumstances individuals might behave for the good of the group, it does not explain how these group-based behaviours might develop in natural contexts where groups are developing, changing, and adjusting to external circumstances. I will now briefly review an area of research that explores the role of group identification in the context of individual- and group-level change.

2.2.4 Towards Positive and Sustainable Change: Applying the Social Identity Model of Identity Change (SIMIC)

There is considerable evidence that increased identification with social groups acts as a psychological resource when individuals face life challenges, transitions, and diversity (see Haslam et al., 2009 for a review). Life transitions (e.g., a change in health, leaving university, retiring, or moving to a new house) can be overwhelming and has the potential to reduce one's well-being. One reason for this is the loss of group memberships and levels of social support that those memberships offered (Haslam, et al., 2018; Iyer et al., 2009; Jetten, & Pachana, 2012; Steffens et al., 2016).

However, the social identity model of identity change (SIMIC) suggests that when an individual is going through a life transition, maintaining existing group identities and /or developing new group identities can protect their well-being (Iyer et al., 2009; Steffens et al., 2016). For example, a study involving 79 international students that considered the impact of moving cities on well-being demonstrated that depression and life satisfaction were predicted by identity loss. Moreover, this research provided support for the protective role of

maintaining group memberships, independently from the extent of social support received prior to the transition (Praharso et al., 2017).

The positive role of groups in buffering against the impact of life transitions has been demonstrated across a number of different life circumstances, such as suffering with Multiple Sclerosis (Barker, 2016), driving cessation for older adults (Pachana et al., 2016), acquired brain injury (Jones et al., 2011), and recovery from addiction (Best, et al., 2016). Applying this insight to the context of urban regeneration, it can be suggested that community identification may serve to protect individual well-being from the negative effects of regeneration.

However, while identification with existing or new groups following life change can be beneficial to individual's well-being, these benefits are predicated on new identities (e.g., student) being aligned with one's existing self-concept and, therefore, positively evaluated. If new identities are perceived as incompatible with the individual's existing identities, negative psychological consequences may occur (Seymour-Smith et al., 2017). This point becomes important given that different social groups are brought together to create new regenerated communities, which could make the overarching new community identity incompatible with existing residents' community-based identity.

Overall, the SIMIC provides an important framework for understanding the role of group-based identification as a resource to protect against the impact of life transitions. Applying these principles to regenerated communities may help us understand the impact of community change on individual well-being. Furthermore, research findings within the SIMIC framework may be helpful in advancing our understanding of the importance of identity compatibility for

developing a shared identity – a key process in the success of regeneration strategies that aim to incorporate new residents into existing communities.

There is a wealth of research that demonstrates more broadly that those individuals who have a greater sense of social connectedness and identity, report better health and well-being, greater resilience to stress, and increased levels of self-efficacy and self-belief (Haslam, Jetten, Postmes &, Haslam, 2009; Holt-Lunstad, Smith, & Layton, 2010; Jetten, Haslam, Haslam, Dingle, & Jones, 2014; Wakefield et al., 2019). Indeed, being actively embedded within social networks can have such a positive impact on one's health and well-being that it has been termed a "social cure" (Jetten, Haslam, & Haslam, 2012). I will now explore research within the social cure framework and demonstrate its applicability to the context of urban regeneration.

2.2.5 How identification *could* lead to a social cure in the context of urban regeneration

The social cure paradigm uses the principles of social identity and self-categorisation theories to demonstrate the role of group belonging in coping with adverse circumstances. For example, shielding against the inimical effects of natural disasters (see Drury, Cocking, & Reicher, 2006, 2009 for overviews), and group-based discrimination (Branscombe et al., 2012; Jetten, Branscombe, Schmitt, & Spears, 2001; Ramos, Cassidy, Reicher, & Haslam, 2012; Schmitt, Spears, & Branscombe, 2003), as well as acting as a buffer against related stress in times of change (Haslam et al., 2009; Kirmayer, Brass, & Tait, 2000). Research conducted in this tradition shows that group memberships, and the social identities we adopt as part of those group memberships, have positive impacts on health and well-being, even in the face of adversity, discrimination, and poor health. For example, Cruwys, and colleagues (2013) demonstrated

that the number of social groups with which individuals suffering from depression identified with, was positively related to improvements in well-being, and negatively associated with risk of relapse.

In addition, research that looks at mental distress among student populations (McIntyre et al., 2018) demonstrates that, while mental distress rates are high among student populations, forming bonds with other university students is particularly important as these group-memberships are shown to protect against the effects of depression, anxiety, and paranoia by decreasing feelings of loneliness. The research overall highlights the importance of fostering university-based social connections to help alleviate mental distress among student populations.

According to the Social Cure Model of health (Jetten et al., 2012), these positive impacts of increased social relationships in protecting health and well-being can be explained (at least in part) by the increased sense of belonging and self-worth one feels when we belong to positive and successful groups. That is, the group acts as a psychological resource for group members to draw upon in times of hardship.

However, despite the evidence from the social cure paradigm demonstrating that feelings of connectedness and belonging to one's community, may play a vital role in one's overall health and well-being (Wakefield et al., 2019), it is suggested that where these processes are absent the reverse can be seen, that is rather than the foundations for a social cure, groups can become a "social curse" (See Wakefield et al., 2019 for an overview; see also Kellizi & Reicher, 2009) and negative psychological consequences may follow (e.g., reduced physical and mental health; Branscombe et al., 1999; Haslam et al., 2009; Jetten, Iyer, Tsivrikos, & Young,

2008). For example, Putnam, (2001; 2007), argues that transitioning communities could experience higher levels of conflict and lower levels of social capital. According to his research this is due to perceived levels of threat and competition that arise between the previous and new community groups. These perceptions of threat and competition arguably result from the intergroup contact experienced within changing communities with different group members trying to maintain their own group status, ultimately highlighting and redefining inter-group boundaries within the community.

Despite the extensive application of the social identity approach across a number of contexts, there is relatively little research to date that focusses on the role of group identity in residential communities. This is an important addition to group-based research given the psychological complexity of the community – for example, the communities in which we live can simultaneously reflect numerous identities, such as the social, geographical, educational, and environmental identities of their residents. Furthermore, while many of us belong to multiple ‘communities’ that extend beyond geographical place of residence, such as work, education, family, and extended family, external to one’s residential community, it is often the case within disadvantaged areas that the residential community reflects the day-to-day life of its members who can spend weeks, years, and even entire lifespans within the boundaries of one geographical area (e.g., Brown et al., 2003; McNamara et al., 2013). Given these understandings, I will now review research within the social identity tradition that focusses specifically on communities.

2.2.6 Applying A Social Identity Approach to residential communities

When looking at disadvantaged and transitioning communities, research that looks at the role of group identification in successfully adapting to community change asserts that increased identification with the overarching community leads to increased levels of well-being, belonging, acceptance, and reduced intergroup anxieties (Stevenson et al., 2019; Stevenson, & Easterbrook, et al., 2019, & Stevenson et al., 2020). For example, research by Stevenson and colleagues (2019) was conducted in a desegregated community in Belfast, Northern Ireland to measure the impact of residential mixing. Through qualitative interviews the research aimed to explore the inter-group dynamics between existing Protestant community members and incoming Catholic residents. The findings illustrate a disparity between existing and new community members' concerns. Existing community members were concerned about the changing social dynamic of the area, suggesting that the changes resulted in a decline in cohesion and a lack of identity continuity. These changes were associated with a sense of identity threat (pertaining to participants' religious identity), with existing residents suggesting that the influx of new-comers undermined the existing community identity.

The new residents, on the other hand, discussed the new community in terms of identity transition, highlighting issues around identity loss and belonging. This sense of identity loss was related to the withdrawal of (some) new members from the wider community to avoid conflict and feelings of exclusion. This withdrawal further worked to reaffirm inter-group boundaries, with existing residents perceiving the withdrawal as a lack of engagement and a means to further break down cohesion within the community.

On a more positive side, the authors showed that where new residents demonstrated willingness to become part of the community, existing residents

responded with acceptance which led to mutual feelings of trust. This demonstration of aligned identity goals led to both existing and new community members reporting positive integration, providing the groundwork for a shared and connected community-based identity to develop. Applying this to the context of urban regeneration, it could be suggested that developing a shared community-based identity and alignment of identity goals among existing and new community residents could provide the foundations for a more connected and engaged community and, ultimately, more successful regeneration strategies.

Stevenson and colleagues (2020) replicated these findings across three different neighbourhoods, demonstrating neighbourhood identification translating into increased levels of support which further leads to increases in self-reported well-being. Importantly, when looking at the diversification of neighbourhood groups, this research further demonstrates neighbourhood identification and consequent levels of support to facilitate positive intergroup attitudes through reduced levels of intergroup anxiety.

Similarly, research that looks at the effects of gentrification on mental health evidences that those members of the changing (gentrified) community who strongly identify with their neighbourhood over time also report mental health benefits, suggesting that social identification acts as a buffer against the effects of (de)gentrification processes (Fong et al., 2019b). Importantly, this research shows that the buffering effect of social identification against negative mental health outcomes is consistent regardless of socio-economic status (SES), and household income – key to note when applying to the context of regenerated communities that are often chosen for regeneration based, in part, on the low levels of income and indices of deprivation. In line with this point, Fong et al.,

(2019a) demonstrates that social identification reduces the negative effects of neighbourhood SES on perceived neighbourhood quality; furthermore, neighbourhood identification was shown to have a direct positive impact on mental health.

In addition, a study by Haslam et al., (2019) surveyed 156 adults across various community organisations in the UK who were experiencing socio-economic disadvantage. The research found that increased group membership was associated with an increased sense of belonging and quality of life, interestingly the researchers demonstrated that the longer these group memberships were maintained, the higher the levels of identification and reported sense of belonging and quality of life. These findings are important when applying to the context of urban regeneration where such schemes are often outlined for areas of predominantly low SES suggesting that social identification with community-based groups may act as a platform to protect against the negative effects of large-scale community change and increase well-being. Furthermore, the positive effect of group-membership and social identification on well-being may be even greater for the most financially disadvantaged members of society.

Relevant to these understandings is a body of research informed by the social identity approach that focusses specifically on disadvantaged communities in Ireland (McNamara et al., 2013). The research adopted a mixed methods approach (i.e., survey and qualitative interviews) across various communities in Limerick city. The researchers broadly found that those residents who strongly identified as community members felt that the community provided a level of support that could be translated into the ability to collectively cope with any challenges that they were facing. This, in turn, led to

greater levels of self-efficacy and overall well-being (McNamara et al., 2013). Importantly, the qualitative study within this research was conducted across regenerated communities in Limerick. In-line with the first study, and previous research outlined here (and beyond) the study demonstrated that increased identification and community-based engagement acted as a resource for residents to cope with day-to-day challenges. However, the research also demonstrates that where community division is high, and stigmas were concealed, community members reported withdrawing from the community and community-based activities, making community engagement and cohesion difficult to foster.

In-line with this latter point, research conducted across the same city which looks specifically at the impact of stigmatisations on residents' uptake of community services (i.e., education, welfare, and community support services; Stevenson et al., 2014), demonstrated that stigmatisation within disadvantaged communities serves to undermine relations between service providers and community members. These stigmatisations go beyond the normal impacts of stereotyping, serving as an active process that creates inter-group divides between community members and service providers, negatively impacting upon a sense of shared identity within the community and ultimately leading community members to further withdraw from community statutory services. This body of research is particularly relevant within the context of urban regeneration when looking at the link between identification and well-being outcomes, the role of psychological processes such as social support and efficacy in mediating that link, and understanding the possible effects of stigmatisation on engaging communities with the regeneration processes more

broadly – previously identified (see Chapter 1) as a key strategy to achieving successful urban regeneration.

To summarise, the evidence accumulated within research using the social identity approach provides a basis for understanding the importance of community identification in the success of regeneration schemes. In particular, it is likely that identifying with one's community provides residents of regenerated areas with psychological resources that could have positive implications for their well-being, overall willingness to contribute towards collective goals, and their resilience to future change. Based on the research outlined here, I suggest that these outcomes are likely to be achieved due to social identification increasing a sense of social support, community and personal self-esteem, and community and personal self-efficacy. However, the role of community identification on motivating social support, community-based and personal self-esteem and efficacy have not thus far been explored in the context of urban regeneration.

Given that deprived urban areas subject to regeneration projects represent a context where resilience to change and stress, as well as resistance to stigma and contributions to collective success are in high demand, it is important to understand *why* and under *what* circumstances these outcomes can be achieved within the context of regenerated communities. I will do this by applying the insights developed within the social identity framework to this new context. This will allow us to fill a theoretical gap in the understanding of the role of social cohesion (and underlying psychological processes) in the context of urban regeneration.

2.3 Scope and Aims of the Thesis

In Chapter 1, I defined the concept of urban regeneration, outlined the history of urban regeneration in the UK, and demonstrated that, despite the global popularity of such government-driven interventions, their long-term social impact and success are variable. By reviewing literature on the effectiveness of regeneration strategies within the UK, I have demonstrated that social processes, such as community cohesion, engagement, and empowerment are key in the success of such schemes. Furthermore, by linking this literature together, Chapter 1 highlighted a gap in existing approaches and demonstrated that regeneration interventions rarely consider group processes that precede (or are caused by) them. This presents a rationale for adopting a social psychological approach to better understand the social dynamics of regenerated communities and design more successful and equitable approaches to regeneration.

The aim of this thesis, therefore, is to consider theoretical approaches within social psychology that are relevant to the context of urban regeneration and community building and understand what impact socio-psychological processes might have on key regeneration outcomes, such as residents' sense of connection, engagement, and wellbeing.

In the present Chapter, I started by reviewing socio-psychological literature that seems pertinent to the regeneration context. Given that the social identity approach provides a coherent framework for understanding intra- and inter-group processes, including those related to motivating action, resistance to stigma, and maintaining high wellbeing in the face of adversity, I adopt the social identity approach (Tajfel, 1987; Turner, 1982) as my theoretical framework. I use this theory to help develop a deeper understanding of how group identifications develop, function, and can be harnessed to produce

positive regeneration outcomes, such as engagement and well-being, in the context of regenerated communities.

In Chapter 3, I start an empirical investigation of the topic by qualitatively exploring experiences of residents in a regenerated community. Given that qualitative methodologies are highly suitable for explorative research (Nixon & Gardiner, 2012), and that there exists little psychological research to date that explores the topic of urban regeneration, the decision was made to conduct qualitative interviews, using thematic analysis as the analytic technique. This approach ensures robustness by incorporating theoretical grounding and simultaneously adopting a bottom-up, participant-led perspective. The aim of starting with this methodological approach was two-fold, firstly, to extend the aforementioned research (McNamara et al., 2013; Stevenson et al., 2014) that focusses on stigma and group processes in the context of regeneration. That is, this research aims to further explore how group dynamics during large-scale community change - urban regeneration – affects the community, and what impacts this change in group dynamics might have on the community's ability to foster a sense of identity and cohesion in this divided context. Secondly, and given the relative lacuna in this area, a qualitative approach was adopted to give voice to the residents directly involved in the regeneration strategies, and develop an awareness of what barriers are perceived to impact upon active community engagement from the perspective of the community themselves.

In Chapter 4, I report a secondary analysis of a correlational dataset and construct and test a path model that specifies relationships between community identification, residents' well-being, and engagement. This correlational research introduces a new and novel model the so called Social Identity Model of Successful Urban Regeneration (SIMSUR). Informed from the qualitative

analysis and the results of the correlational study, the SIMSUR model hypothesizes how, and under what circumstances, increased levels of social identification can lead to increases in well-being, resilience and a willingness to engage with, and pay back to, the community in the context of urban regeneration.

Next, I further test the SIMSUR model and extend the correlational approach (Chapter 5) by conducting a longitudinal survey to explore the relationship between community identification and engagement with regeneration schemes and wellbeing over time. The aim of this chapter is to quantitatively measure the relationship between community identification and the key regeneration outcomes and to provide some support for the hypothesised sequence of processes.

Drawing the research conducted so far together, the qualitative study explores the impact of group-dynamics and community division in the context of urban regeneration and from the perspective of community members directly. The correlational and longitudinal quantitative analyses, firstly, introduces the SIMSUR model, demonstrates the role of social identity in facilitating positive group change and positive inter-group relations in the context of urban regeneration, and begins to explore the relationship between these variables across time. Following on from this, the next step for the PhD is to develop and test a targeted intervention (Chapter 6) SUSTAIN (Strengthening Urban Societies Through Actualizing Identities in Neighbourhoods), aimed at increasing a sense of community identification in areas that have undergone a regeneration project. The SUSTAIN programme aims to experimentally increase community identification and measure the causal effects on outcomes of interest in the context of existing communities that underwent regeneration.

Collectively, the qualitative, cross-sectional, longitudinal, and experimental (intervention) studies provide the first comprehensive exploration of the social psychological dynamics within regenerated communities. This thesis makes a contribution towards a better theoretical understanding of psychological processes involved in urban regeneration initiatives and, consequently, provides a framework for theoretically and empirically informed interventions. In the final Chapter, I discuss practical and theoretical implications of this work, and outline limitations and directions for future research.

Chapter 3. A Qualitative Exploration of Urban Regeneration Experiences: A Community Perspective.

In the previous Chapter I discussed the applicability of the social identity approach to understanding parameters that contribute to the success or failure of urban regeneration schemes. Given the dearth of psychological research on the topic, I will now begin to apply the social identity approach to urban regeneration contexts empirically, to better identify some of the parameters that may play a significant role in the success or failure of regeneration projects.

To do this, I first need to gain some insight into the understanding of the impact of regeneration strategies from the perspective of those who experience them first-hand. This understanding will enable us to capture measures of importance and empirically test these measures, to better identify some of the processes important to community change within this context, and further understand the possible sequence of events.

Research outlined in Chapter 1 suggests that the success of regeneration schemes is (at least partly) dependent on community members actively engaging in the regeneration process (Lawless & Pearson, 2012). Moreover, those communities that evidence active engagement also report increased levels of cohesion, physical and mental health, and well-being (e.g., Milton et al., 2012). However, despite this knowledge, engaging community members in the process of regeneration is a difficult and often unsuccessful task. As described in the previous chapters, one reason for this could be due to the lack of focus on the inter- and intra-group dynamics within the community. This study aims to address this by gaining a better understanding of the social dynamics of regenerated communities and exploring the parameters of motivation for engagement within this context.

Based on the findings from the literature review (Chapter 2), a social identity approach was adopted to explore the ways in which social identity dynamics impact upon peoples' experiences of regeneration, and what influences these identity processes have on community engagement.

To enable us to begin this exploration, the decision was made to start the empirical work by conducting a qualitative interview study. The analysis proper was conducted using thematic analyses as a process to assess participants' perceptions and understandings of social relations in the context of regenerated communities. This approach allows me to analyse the data through a social identity lens, while also acknowledging participants' experiences and being guided by their insights. The overarching research questions for this study (see Table 3.1) were partly exploratory to understand experiences from the perspective of residents (e.g., 'what are community members' experiences of regeneration'), but also theoretically driven, as we were interested in exploring the inter- and intra-group dynamics of community regeneration (e.g., 'why do some people identify, and some people do not identify, with others in the community').

3.1 The Study Context

The interviews were conducted in 2014, in a district of the south-west of England. This area was chosen specifically because of its status as a recently regenerated area (2001 – 2011), making it an ideal community to explore people's experiences of regeneration. Since by the time of the interviews the regeneration had finished, it could be reflected upon, but was still very salient in people's minds due to the length of time the scheme had been running for (ten years).

Table 3.1

Overarching research questions for the qualitative study in Chapter 3

- What are community members' experiences of regeneration?
 - Why do some people feel, and some do not feel, a sense of connection with their community?
 - Why do some people identify, and some do not identify, with others in the community?
 - What changes resulting from the regeneration are most salient to participants and what meanings are attached to those changes?
 - Why do some people engage with regeneration strategies within their community and some do not?
 - What barriers do they perceive?
 - What are the identity dynamics involved in the regeneration process?
 - What are the links between the regeneration process and a sense of connection within the community?
-

The regeneration employed a “new deal for communities” strategy aiming to “create a thriving and vibrant community that raises aspiration, grasps opportunities and which has people queuing to join” ([Area] regeneration committee, 2001, p. 2). The area was originally built to house workers on the royal navy base in the eighteenth century (Cook, 2012). In the late 1990’s the area, housing around five thousand people, was identified as a deprived and fairly transient community which was experiencing a number of challenges, such as poor educational attainment, high crime rates, poor health, high levels of poverty and poor quality of environment and buildings, and was in need of regeneration. Given this realisation, UK government awarded the area with a New Deal for Communities funding grant of £48.7 million. This enabled an

extensive regeneration program to be carried out. This programme integrated nine principles of change which incorporated sustainability, a range of high-quality housing, social and economic cohesion, a healthy and safe environment that maximises energy efficiency, improvements to education, and availability of employment as part of the local development framework (2001).

In accordance with these nine principles, regeneration strategies focused on the demolition of housing to be replaced with homogenous new builds that “encompass a mix of dwelling types and tenures which encourages social and economic cohesion” ([AREA] area action plan, 2006, p. 11). This process involved many residents moving out of their properties into other available social housing across the wider City area, to allow for the demolition of old housing and blocks of flats, and new, better quality housing being built in its place.

After the new builds were complete, some of the previous residents had the option to return, whereas others did not, the criteria for this are unclear. However, it was never possible for all the residents that were moved out of the community to be given the option of returning, given that all the houses that were demolished were part of social housing initiatives and only a small percentage of new-built housing was given back to social housing.

3.2 Method

Interviews were conducted with 14 residents of this regenerated community, around 3 years after the regeneration was completed. Participants were recruited using a mixture of convenience and snowball sampling, interviewed on the basis of their willingness to share their experiences of the regeneration process. Recruitment took place in a community café with the

manager's permission. All participants were white British, aged between 20 and 68 (mean 41) and included males ($n = 6$, mean age 42) and females ($n = 8$, mean age 40). Participants fell into one of four categories: (i) remaining residents who were part of the established community pre-regeneration ($n = 6$), (ii) younger residents who were very young when the regeneration scheme started and 'grew up' through the process ($n = 2$), (iii) new residents who have come to reside in the area during or after the regeneration scheme ($n = 4$), (iv) working community members who have come to work, but do not live, in the area following the regeneration ($n = 2$).

Sample size was determined based on reality constraints. Within a hard to reach community, it is difficult to engage community members, especially as an unknown person who represents an unfamiliar (very few residents have attended higher education) organisation. It was clear during my time at the café that many residents perceived my presence as council representation, despite me having no connection to the local council. This could be due to the nature of my research and questions. For example, when discussing recruiting participants in the café, and discussing regeneration, some residents responded with comments like 'you can tell the council they need to finish 'x or y' job' and 'when are the council going to re-open the neighbourhood forum?' Despite these challenges, however, it was clear to me after the 14 interviews that I conducted that data saturation was reached, with no new phenomena emerging. This is in line with Guest and colleagues (2006) who suggest that data saturation can occur within the first 12 interviews, with very few phenomena emerging in any subsequent interviews. The only exception to this may have been from the perspective of new workers, however, given that these interviewees do not reside in the area, their perspective was included as a

guide to external perception only and, therefore, two interviews were considered enough to capture this perspective.

3.2.1 Materials and procedure

The interviewer approached community members over several weeks in the community café and asked if they would like to complete a short interview about the changes and regeneration of the area. Once consent was obtained participants were interviewed and audio recorded at the café; each interview lasted between 15 and 55 minutes. A semi-structured interview schedule was used flexibly for each interview (see Appendix A for the overarching research questions and interview schedule). The flexibility of semi-structured questions allowed the researcher to omit, adapt or elaborate on any or all of the questions according to the demands of the individual context. This flexibility was adopted, with a stance of 'talking back' to the interviewees (Griffin, 1991) to promote a two-way dialogue that allowed both the participant and the researcher to explore each resident's experiences of the regeneration scheme.

The following topics were addressed during each interview: Participants were asked about their connections to the area (e.g., 'How long have you lived / worked in the area' and 'is there anybody in the area that you feel a close connection to'); their perceptions of the community ('how do you feel about [area] as a place to live'); their experiences of regeneration ('were you here when the [regeneration] changes to the community started' and 'how do you feel these changes have affected you, if at all'); whether they were involved in the regeneration programme ('did you join in or get involved in any way'); what were the reasons for their (non)engagement with regeneration strategies ('what made you decide to / not to get involved'); how much choice they had in the

types of regeneration strategies delivered ('do you feel you had a say in the types of changes that occurred'); their perception of community change ('what parts of the community have changed' and 'do you think more change is needed'). The participants were also asked about their likelihood to engage in any future community developments (e.g., 'if there were future plans to further develop [the community], would you get involved'), and their aspirations for the community (e.g., 'where do you think [area] will be in 5 years' time' and 'if you could make [area] your ideal community to live in, what would it be like').

3.2.2 Data Analysis

The interviews were audio recorded with participants' consent and transcribed using conventions based on those suggested by Vaid (2010) and Potter and Wetherell (1987). That is, interviews were transcribed verbatim with all spoken words and sounds, including pauses (indicated by [pause]) and strong emphasis (indicated by underline). Three full stops in a row (...) are used to indicate transcript editing. Transcripts have only been edited for brevity, for quotes used, where the removal of words does not detach from the overall meaning of the data extract.

The transcriptions were analysed using thematic analysis methodology following the six-phase procedure as outlined by Braun & Clarke (2006). Since the rationale for this study is to explore experiences of regeneration from the perspective of community residents, and to better understand identity dynamics and the impact on engagement within this context, the research questions were both theoretically driven by the social identity framework, and exploratory. We, therefore, adopted a contextualist framework (which incorporates both realist and constructionist elements) to give the participants and the researcher the

scope to explore the context of individual interviews outside the parameters of the pre-designed questions.

The realist method enables participants to express the reality of their experiences (of regeneration), and the meanings attached to these experiences, through their accounts (Braun & Clarke, 2006). This approach is necessary within this context to help the researcher understand the experience of regeneration from the perspective of the residents, while maintaining sensitivity to meanings that do not fit with the chosen theoretical account (i.e., the social identity approach).

Social constructionism, in contrast, views realities as actively constructed within specific social contexts in order to achieve and reflect the meanings we perceive as realities (Taylor & Ussher, 2001). Given that this research is theoretically driven by the social identity approach, incorporating a constructionist framework enabled the researcher to focus on the sociocultural context and structural conditions of the participants' accounts (Braun & Clarke, 2006; 2012).

Within this study, and in line with the contextualist approach, the researcher adopted a combination of inductive and deductive thematic analysis (Miles & Huberman, 1994). It is suggested that a researcher can rarely take a purely inductive or deductive approach to coding and analysing the data (Braun & Clarke, 2012): Any theoretically driven analysis would be unlikely to completely ignore the semantic content of the data (thus not being fully deductive). While, at the same time, any analysis is unlikely to be unaffected by research questions or researcher's previous theoretical knowledge (thus not being completely inductive). The decision, therefore, was made to adopt both inductive and deductive elements within our approach. On the one hand, the

data was predominantly coded inductively at a semantic level: The analyst took explicit meanings from the surface of the data with the themes identified being linked to the data itself (Braun & Clarke, 2006), allowing participants to express meaning and experience through language (Potter & Wetherall, 1987). On the other hand, theoretical and ideological constructs of the social identity approach, (such as “social creativity”, for example) were used to deductively identify themes within the data.

Analysis began through the development of codes that were semantically constructed from the raw data and identified as analytically relevant to addressing the research questions previously outlined (see Table 3.1). This initial coding procedure was supported by the computer package *nvivo11* (2015) and a sample of the coded data was discussed and re-examined with the researcher’s supervisor for reliability. Once my supervisor and I agreed on the sample coded data, I reviewed all codes to identify areas of similarity and overlap allowing for the collapsing and clustering (Braun & Clarke, 2012) of codes into themes. In addition to those codes that were constructed based on the raw data, theme definitions were also influenced by concepts from the literature.

3.2.3 Ethical Considerations and Reliability

Participation in the study was entirely voluntary with no remuneration offered. Informed consent was gained before the interviews began, with each participant reading and signing a consent form that outlined the rationale of the study, explained that the interviews were anonymous and stated that the interviews would be audio recorded for later transcription by the interviewer only. Once the interviews had been conducted, each participant was given a

debrief information sheet which reiterated the purpose of the study and had an interview number on it for purposes of anonymity and possible withdrawal. Each participant was informed that they have the right to withdraw from the study at any time and the interviewer's contact details were also supplied on this form.

Given the contextualist approach taken, the concept of reliability posed some conflicting issues for the researcher. Notably, inter-rater reliability is underpinned by "a realist view of a single external reality knowable through language" (Seale, 1991, p. 41). However, while a semi-realist approach has been taken here, the research is still conducted in the context of thematic analysis using a contextualist approach, which acknowledges multiple realities that are produced, as opposed to reflected, by language (Braun & Clarke, 2013). In this tradition, the process of coding is described as a "deliberate and self-consciously artful creation by the researcher" (Foster & Parker, 1995, p. 204). At the same time, the importance of a credible and justified account of participants' experiences is apparent, and, therefore, the decision was made to adopt an independent audit of the identified themes (Smith, 2003). This audit was carried out by another social psychology PhD student, chosen due to her experience with thematic analysis, knowledge of underlying theoretical ideologies, and accessibility. The independent auditor was given a sample of case material and analysis that enabled the auditor to understand both the participants' experiences and my own interpretations of these experiences. I then invited the auditor to disagree with my interpretations, which they did not (see also Syed & Nelson, 2015).

3.3 Results

The final analysis identified three broad themes: (i) Identity change, where the impacts of the physical, social and demographic changes to the

community were discussed with reference to the loss of previous identities in both positive and negative ways; (ii) Perceptions of regeneration as a one-off event, where regeneration is discussed negatively as an event that has now finished with all resources withdrawn; (iii) A willingness to contribute and engage - some participants discussed contribution as a positive form of engagement, increasing one's sense of connection and inclusion; others, however, saw the act of contribution as a one-off event, usually in response to a direct need that arises.

3.3.1 Identity Change: Physical, Social, and Demographic Change

Participants talked about the social and demographic changes to the area in two juxtaposing ways. Older participants, who were integrated with the community before the regeneration, referred to the social changes as a division of community. For example, one (older) female resident talks about how people “*had to move out, they all moved out and stayed out*” and how these changes affected the community: “*Obviously it ... divided it I suppose, because it moved people out*” (**Int 1, older female resident**). Similarly, another original community member talked about the regeneration leaving the community “diluted” saying:

Extract 1: over the years it has been diluted, a lot of it during the regeneration program because people were decanted out, so like you know physical regeneration and not everybody came back for lots of different reasons, and obviously new people got moved in. (Int 14, older male resident)

Another older participant describes how the changes to the community “*Broke the community for a while because people were moved out*” and goes on to state that “*not everybody who moved out come back in*” (**Int 6, older male**

resident). This change is discussed as a lack of choice, where people were moved from their council² properties to allow new, non-council, properties to be built and sold to private owners:

Extract 2: She [a friend in the community] lived in the flats that got bulldozed down, and no the tenants didn't have a huge amount of choice cos basically they were told you either move and you move into this or you lose your home. So she was moved into one of the high-rise further on down so that somebody like me can have a really nice townhouse at a bargain price. (Int 11, new female resident)

Furthermore, this lack of choice was discussed as a result of the social position that inhabitants of social housing estates occupy, with a perceived dependency on resources being used as a (rhetorical) justification for a lack of choice:

Extract 3: Everything just being done to them cos they're in social housing, a lot of them aren't working ... so you kind of end up with this reliance on the state and on the authority, reliance on your housing association and then regeneration. However you dress it up is definitely this theory of being done to ... if you're just part of the community, if you're not acting, if you're not being given a voice and a consistent voice then you're bound to feel like it's just being done to you like you have no choice. (Int 3, new male worker)

These extracts highlight the lack of choice, loss of autonomy and the marginalisation that surrounded the physical regeneration, from the perspective of new and older residents of the community. However, the younger residents who lived through the regeneration strategy, talk about the regeneration in different ways, discussing the changes to the community positively, with increases in a sense of safety being linked to the demographic changes:

² Council properties is the term given to social housing, that is, housing that is given to individuals to rent at a reasonable price from local authorities

Extract 4: When I was younger you didn't feel safe walking down the street by yourself ... I knew there were a lot of ex-convicts, drug dealers, alcohol users, and it was quite scary. But now that has all changed, you've got the odd one or two but it's nothing compared to what it used to be like. (Int 2, younger female resident)

Participants further highlight the view of marginalisation through discussions around the resources that regeneration strategies invest into the community. Stating that regeneration schemes plough resources into programs and projects that are seemingly aimed at the newer, wealthier members of the community, with poorer members being excluded by the process.

Extract 5: They [council initiatives and programmes] say they're community-based or they want to be community-based, which is appreciated but the demographic that they seem to pitch to are those who can afford to be poor. (Int 1, older female resident)

This exclusion is further highlighted by community consultation about the regeneration strategy being focused on individuals of a certain status, disregarding the needs of the most marginalised members of the community:

Extract 6: It [the regeneration] could have been better at engagement with the most marginalised people, the ones who don't actively respond to a flyer asking for engagement, or don't turn up at a council-run event, or simply not invited. (Int 9, older male resident)

Furthermore, some participants go on to discuss the exclusion of previous community members in terms of a loss, where the previous community, and all the familiarity that is attached to it, is 'missed':

Extract 7: But a lot of the old people they went, if you know what I mean? Moved out and you had new people moving in, and it's good what they've done but it's just different, the people. It's like, I don't know, maybe I'm old-fashioned, I was used to the old ... it was just you know

you miss certain people that you grew up with and known for years that's all ... an then you don't really know it anymore y'know, you don't really know this place where you grew up. (Int 8, older female resident)

These excerpts show how the same process of demographic change can be experienced differently by older, younger and new residents of the community. Some older residents perceived the changes as a loss of community that threatens their sense of identity and community cohesion, subsequently reducing clarity around what the community is and what being a part of this community now means. Some younger members of the community, by contrast, experience these changes positively, with increased levels of safety being perceived as a result of the break-up of social housing. However, despite these contrasting views, the participants generally position themselves as community members, suggesting that they would rather preserve the current identity than develop an entirely new one:

Extract 8: It's not all perfect but ... you perhaps need to have new faces coming in who know how things work ... you know who have contacts and know how the Council works and things like that. But I don't want it to become gentrified, I don't want it to become this yuppie ... you know I don't want the character to change. (Int 12, new female resident)

This current identity, however, is also discussed as somewhat unstable, created through the regeneration scheme itself, but not having established any firm roots, given the relatively short period of time that the regeneration scheme lasted, and the vast changes imposed onto the community:

Extract 9: For some it just created this new kind of sense of community, that we were capable of being something but ... unfortunately, when you bring that sort of program to a close you know the kind of [pause] if you like, the normal political scene and the normal kind of things quickly fall back into the channel and you carry on as you were before, before but

different because it was a decade of regeneration you can't really remember who you were before, and the services that were brought by the regeneration, and all that the community got involved in with that scheme has gone, so what's left? (Int 14, older male resident)

This participant seems to suggest that the regeneration scheme created a sense of new identity. However, now that the regeneration project has finished, this new identity has gone, and the previous identity has also been lost, with community members being unable to remember who they were before. Within this extract the participant also talks about a lack of clarity about who the community are now. This lack of clarity is further discussed by some participants with reference to the withdrawal of services after the project completion, further dividing the new community:

Extract 10: The regeneration dividing the community and then just leaving ten years later, leaving it divided with new people what we don't know. I think it just separated what was a very strong single community area into little pockets of communities with their own little focuses. (Int 13, younger female resident)

Participants also talk about how the regeneration scheme itself has changed the identity dynamics of the area. The demographic changes that have occurred as a result of the regeneration strategies have undermined the community's sense of unity, developing sub-group identities based on class and status:

Extract 11: The demographics of the area are changing, it's like each row is something different, so where my friend lives she's got all young professionals in her row, I tend to still have more traditional [AREA] families around me, so we don't have too much in common, but they're still really lovely, I mean nothing like what you'd expect (Int 7, New female resident)

The new and younger community members frequently discussed their community-based identity by referring to the image that their community may display for external observers, suggesting that the external image is not consistent with the physical and demographic changes that have occurred through the regeneration scheme:

Extract 12: I think it'll just be trying to break that stigma of areas have bad names, and I think that's why people [external to the community] still have that issue about this community, because they think all about the stigmas more than the people that's around (Int 2, younger female resident)

This sense of identity, of “who we are” as a community, is juxtaposed against outsiders’ perceptions:

Extract 13: When I told people I was moving to [], my friends were horrified. You know it has a really ... it used to have a really bad reputation. And when I used to be a community artist and I used to do a lot of work here, my friends used to go ‘oh bandit country’ but I’ve always liked it, and if they could only see because the joke’s on them ... the majority of people here are really great, decent people. It did have huge social problems, mostly to do with drugs, and it’s not like that anymore, it’s ... to me it’s like being back in an old-fashioned, in the best sense of the word, an old-fashioned community again. (Int 5, new female resident)

Participants present the changes to the area, both in terms of physical regeneration and the changes in demographics, as a means to challenge the perceived stigmas attached to the area by the wider city.

Extract 14: When I was young there was this huge stigma about [the area], it wasn’t safe for you, you can’t go there alone, you get robbed or burgled, whatever. There’s still some of those like not very nice stigmas now but if you spend an hour [here] you can see it’s definitely not like

everyone's saying. You can walk down the street you can see that that's definitely not the situation, it's not how we've been portrayed, it's just ... you know it's completely different. (Int 2, younger female resident)

Within this extract the participant attempts to build identity through negation by stating what the residents are *not* – “it’s definitely *not* the situation...it’s *not* how we’ve been portrayed” - directly addressing and rejecting the stigma attached to the area. Some participants acknowledge these negative representations and resist them by positioning themselves as highly identified members of the group:

Extract 15: I just find it a kind place to live. And I say the joke is on the [local media] I just noticed it said that this is the crime capital of the west country, and I thought not since I've been here, not the bit that I'm in ... I had somebody trying to get into my house you know late at night in my old place, we used to look out to see whose cars had been vandalised, and this is in posh [area]. I come here and as far as I know in two years no-one's been burgled, no cars have been vandalised you know there's been no unpleasantness or anything, and no vandalism. I think it's just great here, it's home. (Int 5, new female resident)

Here, the participant rejects the views of the media and defines “the bit that I’m in” in opposition to ‘posh’ areas, showing resentment towards external critics. She also derogates the media defining them as a ‘joke’ and suggesting that, actually, it is the ‘posh’ area that is violent and criminal. The participant goes on to re-affirm her identity: “I think it’s just great here, it’s home”.

Overall, when talking about demographic change and identity dynamics within the community, participants express positive views about the regeneration scheme itself, in particular, the physical regeneration giving the area a safer feel. Nevertheless, the interviews also reveal some sense of loss and division within the community. Some participants, now that the regeneration

scheme has finished, are left with feelings of loneliness, abandonment and loss. The demographic changes are suggested within these excerpts to have undermined the previous social dynamics by dividing the community and creating sub-groups - a process that seems to be preventing some community members from developing a clear sense of identity.

3.3.2 Regeneration as an Event: The Unsustainability of Imposed Change

In general, participants talk about the regeneration of the area as a positive scheme which helped foster a sense of community and cohesion during the time when it was conducted:

Extract 16: [The] Park is unbelievable, and I can't believe it's not cost effective to put money in, because it used to be derelict and nobody went there, and now the place is buzzing, you've got families, you've got the bandstand up and running, you used to have ... you know every Sunday during the warmer weather they'd have you know a kind of like community thing once a month, it's just wonderful yeah. (Int 5, new female resident)

Participants talk about the events that the regeneration scheme held as bringing the community together, offering a taste of the way '[it] can be':

Extract 17: Towards the end of that program, [area] and the community was really close-knit again, and there were summer events, drew in thousands of people and sort of just one day showcased how amazing [it] can be, cos pretty much all the people that came to those events were local people. (Int 13, younger female resident)

These extracts discuss increased community cohesion in reference to the events that were organised by the regeneration scheme. However, this positive discourse often refers to the regeneration scheme as an event that occurred in the past and is now finished, and is linked to a negative discourse around the

feelings of regret about the regeneration process not lasting longer and positive changes now being in the past:

Extract 18: It's such a shame you know that they didn't have more years at [area] regeneration, I don't know who funded it originally I can't remember, but I mean it was brilliant then and it did make a fantastic change. (Int 4, older female resident)

Moreover, the regeneration 'event' itself creates an external perception of dependency on local authority that could not be sustained:

Extract 19: If you just give a community a load of money to spend, it will spend it, but if you don't give it a way of making it sustainable or be thinking about the future or putting some into trusts or whatever it might be there is always this, look we've just got to spend it, and I think, if you do that over a sustained period of time, so the NDC³ programme lasted such a long period of time where the community got er, used to those events. (Int 10, new male worker)

This creation of an over-reliant community is perceived to further create problems post regeneration due to the dependency and lack of sustainability, creating the perception of such schemes delivering short-term solutions to long-term problems:

Extract 20: But there's also an element that you actually kind of start providing services and knowledge and expertise during the term of the program which you can't sustain beyond it. And I think one of the traps that probably a lot of people fell into is they became over-reliant on an organisation delivering events, delivering business support, delivering that additional resource which would never be sustainable ... doing these quick wins. (Int 14, older male resident)

³ New Deal for Communities – a regeneration programme run by the government to improve England's most deprived areas.

Furthermore, the withdrawal of services following the completion of the regeneration scheme, and the lack of post-regeneration dialogue, creates a perception that the whole regeneration project could be serving the council's objectives rather than the community itself:

Extract 21: But as soon as that final signature was dry ... the final bit of regeneration was gonna be signed off ... no need for that group [neighbourhood forum] anymore, despite the community saying 'no there is because we still want to be able to feed into things' ... but it doesn't matter it's done, not needed to tick their local authority box of engagement and consultation so, therefore, not resourced anymore. (Int 3, new male worker)

Some participants go on to talk about a sense of abandonment by the council that leads to a perceived loss of efficacy and pessimistic expectations for the future:

Extract 22: I think it will go downhill now, like before ... it could well do because we're not in it together no more, I mean before, it was brilliant ... But then of course all that's gone now, it's like it was a bit of a show to say we've done somet[hing] here ... it's just a shame that all this good work and money and we're left to dwindle and fall flat again. (Int 4, older female resident)

Here the participant describes the investment as a "show" and states that without continuous support the community cannot survive as it is, that it will go downhill again to the pre-regeneration level. This dependency on further investment is discussed by some participants in relation to the lack of agency and sustainable support:

Extract 23: You raise people's aspirations to say yeah we can do all this but then they became reliant on somebody else delivering it, and then it

just goes, and they don't feel like they can do it themselves. (Int 6, older male resident)

Following on from this perception of abandonment, some participants suggest that more help is needed for the community to become successful and sustainable. Furthermore, it is suggested here that these resources have to be directed at social, rather than purely physical, changes:

Extract 24: That won't happen through physical regeneration that's that sort of more social catching up, but of course there isn't such thing as a social regeneration but that's what is needed now I guess, that's the best way of describing it. (Int 3, new male worker)

Overall, participants position the regeneration as an event that was delivered by local authorities and has now finished. While the regeneration was taking place, participants perceived it as something positive that helped develop the community for the better, creating new opportunities, making the area feel safer and helping to improve the external image of the area. However, subsequent withdrawal of resources, coupled with the delivery of relatively short-term fixes to long-term problems, created a sense of dependency on local authority which is difficult to sustain post regeneration. This leaves the community with a lack of direction which, according to some participants, represents a risk of the community returning to how it was before the regeneration scheme was delivered.

3.3.3 Willingness to Contribute: The Role of Identification and Remuneration in Motivating Engagement

Contributions to the community are discussed by participants in a number of different ways. When participants talk about contributing to the community directly, or having another resident help them with small-scale, day

to day activities, contribution is discussed in positive ways, as something that increases a sense of connection and inclusion:

Extract 25: Regular litter picks and things like that ... and I like to get involved in like small scale things like that, and not pointing the finger but just getting people involved. (Int 7, new female resident)

Here, the participant talks about members of the community contributing to the external look of the area. Contribution is also discussed by some members on a more personal level, where having support from friends and neighbours gives a sense of inclusion and confidence that the help is there, if needed:

Extract 26: Your close friends you know in the community, your neighbours and friends will, if you need a little bit of help, they'll help you, you can go to them and they'll help you. (Int 8, older female resident)

Contributions were also discussed as one-off instances. In the extract below a participant refers to a specific event and juxtaposes this type of contribution against a continuous willingness to contribute:

Extract 27: Points of crisis bring loads of people running to help but then, as soon as that crisis has been averted or has died down, there isn't the same, I don't really wanna use the word glamour but there isn't that same sort of desire to be part of that, of that first wave of people helping - that quickly dies off. (Int 10, new male worker)

In addition to this perception of contribution as a one-off event, engagement within the community is also discussed in terms of rewards. This suggests that there is a perception that community members' willingness to contribute has changed as a result of the regeneration scheme creating an expectation that one should be remunerated for their contribution through authorities offering incentives for community engagement:

Extract 28: Councils are always looking to engage those who don't, so they offer an incentive which creates this baseline expectation. (Int 3, new male worker)

This expectation is suggested to affect one's willingness to contribute to the community, where contribution is now influenced by how much people expect to get in return:

Extract 29: There's a historic issue around community engagement in [area], certainly for the last 15 years, and the funding that was received ... spending money means giving money to other organisations or projects or individuals for things, and I think, certainly to my mind became part of the nature of the area with a what's in it for me? ... That expectation that you gonna get something for getting involved. (Int 14, older male resident)

More positively, contribution was also discussed as a two-way process that benefits the self, as well as the community. One strategy mentioned by participants was the [national] time-bank scheme. Developed as a way of linking community members, the scheme enables individuals to identify their own skills and share these skills and their time with others (Primary Care Today, 2016).

Extract 30: Time bank, the emphasis is on time rather than skills. So you know I might walk your dog for you, I'm then owed ½ an hour, someone in the next street then cleans my windows, they are owed an hour or whatever, and you end up with a bank of hours, so you do something for three hours then your owed three hours of favours across the whole community, which you cash those 3 hours in from someone who offers something you might want, it could be baking a cake or something and it's a community building technique. (Int 9, older male resident)

At the same time, when talking directly about pay back to the community through engagement with the regeneration scheme itself, participants describe

negative experiences that impact on contributors' sense of connection and esteem:

Extract 31: If you're a member of the community and you step up and want to be able to have more responsibility, more of an involvement in change, you kind of lose your connection with your own community. (Int 14, older male resident)

Extract 32: I think you've got to be very lucky to get a councillor who's really still perceived to be a member of the community. I think as soon as you step up to a board level or take some responsibility for something you're perceived as something completely different. (Int 13, younger female resident)

Here participants discuss the impact on individual community volunteers who become associated with the council, and how this association changes the perception of these people. Furthermore, participants highlighted the fact that those community members who volunteered during the regeneration initiative, were seen as advocates for the council and their motives were questioned, suggesting that there must be some personal gain from participation:

Extract 33: People got scared off because they thought why should I get involved with stuff when I'm being put under the spotlight, being attacked about just being part of something I want to improve, you know, my neighbourhood, my community, my local area, so I saw that and it was kind of heart-breaking. (Int 13, younger female resident)

Overall, participants suggest that the regeneration scheme had an impact on the community members' willingness to pay back to the neighbourhood. For some, volunteering to represent the community in the regeneration engagement plan meant that they became negatively associated with local authority and were treated less like community members. Moreover, some participants suggest that the regeneration scheme created a 'quid pro

quo' culture where one's willingness to pay back became dependent on the gain that could be received in return. While this, on the face of it, appears to be a negative outcome of the regeneration scheme, one particular initiative (time bank) was initiated post regeneration. This initiative successfully allows for an exchange of time and skills, while also helping to foster connections within the community.

3.4 Discussion

This study aimed to develop our understanding of the ways in which peoples' experiences of regeneration affect the social identity dynamics within the community. The distinct contribution of this study draws on the tenets of the social identity framework (Tajfel & Turner, 1979), to understand what influence these identity processes have on intra- and inter-group dynamics and community engagement following large scale community change (i.e., urban regeneration).

First, the research highlights some intergroup identity dynamics that arise through the process of regeneration, where in-group versus out-group categorisations structure and give meaning to participants' experiences. For example, consistent with RIM principles (Branscombe et al., 1999), some newer residents who have come to reside in the area post regeneration talk positively about the community (in-group), positioning themselves as high identifiers and actively positioning "posh" areas as out-groups, attempting to discredit their opinion of the area. Interestingly, these newer community residents also highlighted some interesting *intra*-group dynamics suggesting that, while they position themselves as high identifiers when compared to external community (out)groups, when looking more closely at the inner community, the same

participants distanced themselves from *some* community members stating that they do not have much in common with certain *traditional* residents.

Another example of identity dynamics, and in-line with the previously mentioned RDIM principles (Jasinskaja-Lahti et al., 2009), is highlighted by some of the participants discussing their perception of regeneration agencies (such as council) as an out-group (extracts 31, 32, & 33). Importantly, and in-line with the aforementioned research by Stevenson and colleagues (2014), actively defining community services such as regeneration agencies and council as out-groups highlights the inter-group divide between community and agency. Dividing the community in this way could lead to community members disengaging with both community services and the wider community.

Furthermore, this research demonstrates that beyond the segregation of community services as an out-group, these 'out-group' perceptions are further extended to community members who engage with these agencies. This is in line with research on the "black sheep" effect, suggesting that in-group members who break norms (of non-cooperation) often face particularly harsh derogation by other in-group members (Marques, & Paez, 1994). These intergroup dynamics could be one explanation of why community engagement in regeneration strategies is generally low at the outset, but also might explain why engagement often decreases throughout the course of regeneration programmes. The sense of rejection by one's own community arguably leads to increased levels of community breakdown, with potentially detrimental results. Research demonstrates that identifying with and being a part of social groups, can play a vital role in the way in which people experience, and react to, stress and stigmas (Jetten, et al., 2012; McNamara et al., 2013; Stevenson et al., 2014), with those individuals who demonstrate greater levels of inclusion, connectedness, and identification with their groups showing more positive levels of coping.

Another aspect of identity that is relevant to note is how regeneration impacted differently on resident's perception of community identity. For example, the study demonstrated a divide between those remaining residents who had their (previous) identity replaced and discussed their experiences in more negative ways, the younger residents, who were too young to have established a sense of (community-based) identification pre-regeneration, and the new residents who have come to live in the area post-regeneration and have created a new, seemingly positive identity. Given that the regeneration scheme was running for ten years, it is possible that younger residents identify more strongly with the regeneration scheme itself as part of their sense of community which might be the premise behind the positive perception of the regeneration by younger people. These findings are consistent with research into social change in the context of organizational mergers (Jetten, et al., 2002), where those employees who demonstrated higher identification with a super-ordinate group relative to a subgroup (i.e., the organization, relative to the work-team) also demonstrated more positive feelings about the merger. This difference in perception between the younger and older remaining residents could create a barrier to the development of a unified sense of (community) identification, in so far as younger residents are likely to 'merge' more easily with new residents than the older (highly identified) residents, with the older residents potentially perceiving new community members as out-group members.

One important strategy for developing identification within a new place or organisation is the sense of control and voice perceived by group members. Research on employees' sense of voice within the workplace, in the context of organizational change, has demonstrated a sense of voice to be pivotal to the

successful change process (e.g., Knight & Haslam, 2010; Farndale, et al., 2011). Moreover, it is the perception of voice, rather than whether voice mechanisms actually exist, that impact upon individuals' level of commitment and identification with the organization (Farndale, et al., 2011). This suggestion is consistent with participants discussing their view of regeneration as something that is just '*done to them*' with community members having very little choice in certain aspects of the programme (extract 3). This lack of control and sense of voice, within the context of regeneration, may translate into lower levels of trust (in council) and reduced participation, evidenced by participants defining their involvement with the regeneration scheme as a *show* (extract 22).

Despite the complexity and sense of loss highlighted by older community residents, for the new and younger residents, as previously mentioned, the overall development of a new identity seems to be positive, with participants talking about external negative perceptions being '*wrong*', and how neighbourhood residents (in-group) are much better than '*they*' (wider city out-group) think. This is in line with the social identity theory's fundamental assumption that when individuals identify with a particular group, they are motivated to boost their self-image through the positive evaluation of that in-group (when compared to an out-group; Tajfel & Turner, 1979). Furthermore, some participants use derogation (of out-groups) as a method to further increase the positive perception of the in-group (extract 13). Other participants highlight the area's positive attributes through the process of identity negation (extracts 13 and 14), by explaining what the area is not, in an attempt to challenge (negative) external perceptions of the area. This is consistent with the theory-based expectation that positive in-group distinctiveness can be maintained through intergroup comparisons (Packer & Van Bavel, 2014).

Nevertheless, achieving positive group distinctiveness is not always easy, and this is especially true for members of low-status groups (Jetten, et al., 2012). One reason for this is the social stigma that is often assigned to low-status groups. Within this study, some participants talk directly about the negative stigmas attached to the community (extracts 12 and 14) and the importance of overcoming these stigmas and creating a more positive group-based identity. Some participants seem to adopt strategies of social creativity, attempting to redefine their group's meaning and enhance their group's image by highlighting positive aspects of the group (e.g., community members' willingness to help each other in times of need, extracts 4, 13, 14, 16, 25, and 26; Jackson, et al., 1996; Jetten et al., 2012). This is consistent with the suggestion that social creativity can be displayed as a reaction to status-related stressors, such as clarity threat to group-based esteem or loss of identity clarity (Haslam & Reicher, 2006).

Research suggests that stressful life events requiring adaptation and change, challenge our sense of self, our assumptions about social relationships, and weaken our self-concept clarity (Campbell, et al., 1996; De Cremer & Sedikides, 2005; Slotter, et al., 2010, Heath, et al., 2017). Previous research has evidenced self-concept clarity to be positively related to subjective well-being and self-esteem, and negatively related to indices of psychological distress (Campbell et al., 1996; De Cremer & Sedikides, 2005; LaVallee & Campbell, 1995; Lewandowski, et al., 2010; Slotter et al., 2010). This suggests that a lack of self-concept clarity within the regeneration context could have detrimental effects on the community post regeneration, leaving participants feeling as though the area could quickly deteriorate to a pre-regeneration state (extract 30).

However, the data also demonstrates several positive effects of the regeneration scheme. Participants talked about the regeneration programme itself in positive ways, describing frequent identity-related behaviours during the course of the regeneration programme, such as attending and helping at various events organised through the programme (extract 17). These events are described as bringing members of the community *together* (extract 17 and 22), helping to forge a sense of connection at this time of change. These findings are consistent with previous research suggesting that a shared social identity is a key factor in group members' willingness to offer social support (e.g., Dawes & Messick, 2000; Knight & Haslam, 2010). Our data suggests that social support and levels of community-based engagement were perceived to be higher during the regeneration programme, which may be linked to the higher levels of community identification that seemed to be evident at that time (compared to post-regeneration). Thus, we make the case that fostering a sense of connection within the community (e.g., through community events) leads to increased community identification which serves as a mobilising factor of community engagement – a distinct contribution to the current regeneration literature that highlights community participation as key to the success of regeneration strategies more broadly.

3.4.1 Limitations and Future Research

The present study is an important first step towards understanding community members' experiences of regeneration strategies, and the qualitative approach enabled us to gain an in-depth insight into some of these experiences from the residents' perspective. At the same time, some limitations of the chosen approach are worth noting. First, the potential impact of the

researchers and their subjectivity needs to be acknowledged. Data interpretation is unique to the researcher because the researcher's personal experiences, values, and beliefs will invariably impact upon the understanding of the material (Bryman & Burgess, 1994; Merriam, 2009). One way to minimise the influence of the researcher is by having a critical awareness of "epistemology...methodology...[and] ontology...enable[ing] the research process and outcomes to be open to change and adaptive in response to multiple layers of reflection" (Symon & Cassell, 2012, p. 74). By adopting a thematic analyses approach prior to the interviews taking place, I actively acknowledged my own, theoretically driven, biases and attempted to allow participants to shape my understanding of their experiences. This contextualist approach to the analysis incorporated both a theory-driven and participant-led understanding of the reported experiences, thus allowing a more reflexive approach.

Second, this research can only offer the perspective of one community in one area of the UK. It is, therefore, difficult to generalise these findings to other areas of regeneration. One way to overcome this is to conduct similar research in other areas of the UK, or indeed other countries, and where different regeneration types are used, to identify overlaps that could be attributed specifically to the context of urban regeneration.

Finally, another limitation is linked to sample homogeneity and participant self-selections. Recruitment and interviews were conducted with white British participants in a (not-for-profit) community café which, by its very nature, may exclude the most disengaged members of the community. The implication of this limitation is that the analysis may not reflect a true and accurate account of *all* community members' perspectives. While the present research offers an

insight into aspects of responses to regeneration strategies, it may not reflect the experiences of some of the more disengaged members of society, which is important given that disengagement may be a consequence of the regeneration scheme itself.

3.4.2 Practical Implications

Moving forward, it is prudent to attempt to advance this research by trying to further understand the identity dynamics of diverse regenerated communities by exploring what makes these communities successful and what barriers are perceived when creating them. Based on the findings from this research it is suggested that regeneration schemes incorporate identity-related training strategies to develop communities that are sustainable by constructively aligning community members' identities. Furthermore, it is suggested that once regeneration schemes are complete, it is necessary to provide 'post-regeneration' support to help communities maintain positive group-based identities that are developed throughout the process of regeneration. The notion here is that this post-regeneration support is centred on identity-building techniques in an effort to maintain a group-based overarching identity, and reduce the lack of self-concept clarity and sense of discontinuity. However, given that this research is based on 14 interviews within one specific regenerated community in the South-West of England, it is necessary to develop this understanding further by conducting quantitative analysis to objectively measure the impact of different types of regeneration strategies (i.e., top down and bottom up – see Chapter 1) on suggested outcomes of well-being, resilience, and a willingness to contribute and pay back to the community.

3.4.3 Conclusion

Overall, this study offers insight into the experience of urban regeneration and has suggested some initial ideas about the psychological processes that might be involved. The interviews enabled us to gain insight into potentially problematic areas of regeneration strategies, and the impact that this could have on communities. It is suggested that group-based identification is central to levels of engagement and that regeneration strategies that are driven by top-down processes, which eliminate any attempt at community building activities, may serve to undermine levels of identification within the community.

In the next chapter (Chapter 4) I attempt to advance this research by including a re-analysis of my masters' dissertation data that quantitatively explores the dynamics of community identification and its consequences in regeneration context. The study reported in the next chapter measures the relationship between psychological processes that have been identified as key in this chapter and are suggested to be theoretically relevant (such as community identification, social support, self and group esteem, and self and group efficacy) and health-related outcomes (such as subjective well-being).

This chapter contains a paper previously published as Heath et al., (2017).

Chapter 4: Putting Identity into the Community: Exploring the Social Dynamics of Urban Regeneration

It needs noting that this re-analysis is not incorporated as part of the PhD as a whole, but rather serves to inform the reader of the processes that took place between the qualitative study reported in this chapter (Chapter 3) and the longitudinal study reported in Chapter 5 and is included only as a conceptual bridge between these two chapters. Including this bridge is necessary to enable the reader to better understand the process behind the design of the study reported in Chapter 5. Chapter 4 is the first presentation of the suggested model – later referred to (in Chapter 5) as the Social Identity Model of Successful Urban Regeneration (SIMSUR) – following on from the research reported in Chapter 4, we decided to further test the model by measuring the suggested processes longitudinally.

⁴Urban areas that suffer from social problems such as poor health, poor educational attainment, high crime rates, and high levels of poverty are ubiquitous. Some of the more famous examples of these are the slums of Mumbai, the favelas of Rio de Janeiro, and some neighbourhoods of New York, although similarly deprived (if smaller in scale) areas exist in many other parts of the world. Factors characteristic of these areas, such as poverty, stigma, unemployment, and poor housing have been demonstrated to have detrimental effects on mental health and well-being (Curtis, 2010; Nelson, Lord, & Ochocka, 2001; Prilleltensky & Stead, 2013). Resolving the economic and social problems faced by such places should be a priority for any society where they exist, and

⁴ This marks the beginning of the previously published paper – Heath et al., 2017.

we believe that social psychology can make an important contribution in this respect. The present paper will focus on some of the relatively deprived urban areas in the South-West of England, and the implications of current approaches to their regeneration for residents' well-being and resilience.

In recent decades, the United Kingdom has adopted a number of new approaches to urban regeneration that aim to address issues related to underachievement and poverty in relatively deprived urban areas (Roberts & Sykes, 2000). However, these approaches demonstrate varying degrees of success (Bailey, Miles, & Stark, 2004). One possible reason for this variability is that regeneration interventions rarely take account of group processes that precede (or are caused by) them. The present paper aims to address this issue by exploring a number of social psychological processes apparent in the context of urban regeneration and their relationship with key regeneration outcomes, such as the well-being and resilience of community members, as well as their willingness to pay back to the community. To achieve this, we use the social identity approach (Tajfel, 1978; Turner, 1982) as our theoretical framework. We start below by first outlining current approaches to urban regeneration in the UK, and then briefly reviewing the social identity approach and its applicability to the regeneration context. Finally, we propose and test a theoretical model that links a sense of community identification with key regeneration outcomes, as well as demonstrating the connection between specific regeneration strategies, community identification, and well-being.

4.1 Approaches to Regeneration

One common strategy employed across the UK to address social and economic problems associated with deprived urban areas is referred to as

“urban regeneration schemes.” These are defined as efforts to improve an area’s fundamental ‘space’ in ways that address poor health, poor educational attainment, increased levels of crime, and poverty (RTPI, 2014). Early regeneration initiatives were introduced in the 1960s as a result of acknowledging poverty as a major problem in inner city areas and were developed through governmental policies which aimed to address the growing demand for affordable housing and progressive urbanization (Hamdi, 2010). Today, regeneration schemes continue being initiated and funded by government bodies and being guided by current policy priorities. Although these schemes proliferate, their long-term social impact is variable (Mawdsley & Darlington, 2002). This variability can be attributed, at least in part, to inconsistent engagement with members of the communities that are being regenerated (NAO, 2004).

Historically, many urban regeneration schemes have taken the form of gentrification. This “top-down” approach to regeneration is based on the premise that disadvantaged areas can be developed and enhanced by introducing and integrating more affluent, middle-class, residents within the existing communities. The expectation here is that once middle-class residents are integrated within an area, their social and economic stability, culture, and wealth will “trickle-down” to the poor (Madden, 2014). Such gentrification is achieved by replacing social housing with new market properties, improving local amenities, and introducing leisure facilities, thus making the area more appealing to the middle classes. However, the rhetoric around this trickle-down effect has been contested, with its success in terms of economic improvement and sustainability hotly debated (Bailey, et al., 2004; Robinson & Shaw, 1991). Some of the biggest criticisms of the “trickle-down” approach are related to its

failure to reduce the inequality between the poorest and the richest, as well as the suggestion that taking such a top-down approach to regeneration undermines the sense of connection and self-worth among the original community members (Bailey et al., 2004; MacLeod, 2002). Furthermore, the gentrification strategy is suggested to further marginalise the existing residents through the creation of predominantly low-paid employment opportunities (Doucet, 2007).

To compensate for the above limitations of gentrification strategies, some alternative approaches that take a more community-inclusive, “bottom-up” attitude to regeneration have been implemented in recent years. These approaches aim to acknowledge the role of communities within urban developments, and to actively engage existing community members with the decision-making processes. An example of such a strategy is the “culture-led” regeneration style, which engages communities through cultural projects in an effort to re-invent deprived areas (Middleton & Freestone, 2008). Another example of this community-driven approach can be found in the “planning for real” regeneration policy, which encourages community engagement through the active participation of community members in neighbourhood planning (Planning for Real, 2012). However, while these inclusive approaches to regeneration have become popular with local governments, they are still not uniformly successful, demonstrating inconsistent levels of engagement and a variable impact on employment rates, health, and well-being of the target populations (Bailey et al., 2004; Pethia, 2011; Robinson, et al., 2005; Vickery, 2007). It should be acknowledged that these community-driven regeneration strategies are still underpinned by the notion that successful sustainable communities are created through the introduction of middle-class homeowner

households who provide socio-cultural role models for existing residents, as well as creating a higher-income base for attracting private investment (Berube, 2005; Martin & Watkinson, 2003; Pethia, 2011). This focus on 'role models' is similar to the previously mentioned, and generally unsuccessful, trickle-down approach to regeneration, and evidence suggests that it does not necessarily resolve the economic divide and segregation that exists between the original residents and the middle-class newcomers to the area (Middleton & Freestone, 2008).

Given the amount of resources invested in regeneration projects, and the significant impact that such changes can have on the lives of the people involved, it is important to understand what makes some of the regeneration strategies more successful than others. So far, most of the research on this topic has been conducted outside of social psychology, in disciplines such as epidemiology, sociology, social policy, social geography, and urban development (Curtis, et al., 2002; Furbey, 1999; Jarvis, et al., 2011; Kearns, 2003; Pethia, 2011; Putnam, 1995, 2000; Putnam et al., 1994). The consensus within these fields is that community cohesion and participation are important factors in the success of regeneration schemes and individual well-being of the residents involved (e.g., Pethia, 2011). However, while this research offers important theoretical and empirical observations, it does not provide a coherent framework for theorising *why* social cohesion plays such an important role, and what are the *processes* via which it translates into positive regeneration outcomes. The present paper aims to make a contribution by offering such a theoretical framework.

In order to design more successful and equitable approaches to regeneration, it is important to understand social psychological processes

involved in developing community cohesion, and the impact of these processes on residents' engagement and well-being. From a psychological perspective, the basis for positive group cohesion is psychological identification with the group. Social identity theory (Tajfel, 1978; Turner, 1982) provides a framework for understanding how such group identifications develop, function, and what consequences they produce. The focus of the social identity approach on the role of social identification in coping with adverse social circumstances (Branscombe et al., 1999) and negative life events (Jetten et al., 2012), as well as the impact of group identification on willingness to pay back to a collective cause (De Cremer & Van Vugt, 1999; Kramer & Brewer, 1979) suggests a number of ways in which community identification can be impactful in the regeneration context. We adopt this theoretical perspective to explore social psychological determinants of some of the key outcomes of urban regeneration projects, such as residents' well-being, resilience to stress and change, and willingness to pay back to the community.

4.2 A Social Identity Approach to Community-Led Regeneration

Social identity approach suggests that group memberships can be internalised, becoming part of one's self-concept (i.e., forming social identity, Postmes et al., 2001; Tajfel, 1978; Turner, 1982). These internalised group memberships play an important role in psychological well-being, satisfying such central psychological needs as self-esteem, belonging, and meaning (Ashforth & Mael, 1989; Haslam et al., 2009; Martinez & Dukes, 1997; Smith & Silva, 2011). Indeed, identification with a social group can be so powerful that when group identity is threatened in some way — such as through the demolition of a community — negative psychological consequences can follow (e.g., reduced physical and mental health, Branscombe et al., 1999; Haslam et al., 2009;

Jetten et al., 2008). At the same time, when change is inevitable, group identification can act as a buffer against related stress (Haslam et al., 2009; Kirmayer et al., 2000). For example, social identity has been demonstrated to shield against the inimical effects of natural disasters (see Drury et al., 2006 & 2009 for an overview) or group-based discrimination (Branscombe, et al., 1999; Jetten et al., 2001; Ramos et al., 2012; Schmitt et al., 2002). It is, therefore, plausible that identification with one's community may lead to a number of positive outcomes in the context of urban regeneration. Below we briefly review the evidence that supports this suggestion, with a particular focus on three main outcomes: Well-being, resilience, and willingness to pay back to the group.

One theoretical model (within the broader social identity approach) that considers the role of group identification in the context of social stigma is the rejection-identification model (Branscombe et al., 1999). Research conducted within this framework demonstrates that individuals often deal with group-based adversity by increasing group identification and that this, in turn, positively affects well-being. For example, Schmitt and colleagues (2003) demonstrated that international students who felt excluded by their host country increased their identification with other international students, which, in turn, had a buffering effect against the costs of exclusion. These positive effects of feeling connected to one's group are partly explained by a sense of self-worth that belonging to the group provides (Bizumic et al., 2009; Branscombe et al., 1999). Others have pointed out that, although identification may or may not increase in the face of group-based adversity, it can function as a source of resilience when adversity is encountered (Leach et al., 2010).

Given that run-down urban areas are often socially stigmatized, a similar process might emerge in regeneration contexts. In particular, it is likely that

identifying with one's community provides residents of regenerated areas with psychological resources (such as increased self-esteem) that could have positive implications for their well-being.

Another model that applies the social identity approach to the contexts of adversity and change is the social identity approach to health, more colloquially referred to as "the social cure" (Jetten et al., 2009). This model uses the principles of social identity and self-categorisation theories to demonstrate the role of group belonging in coping with adverse circumstances, such as health deterioration, or stressful life events. Research conducted in this tradition shows that group memberships have positive impacts on health and well-being, even in the face of adversity, discrimination, and poor health. For example, Cruwys and colleagues (2013) demonstrated that individuals suffering from depression who belong to, and identify with, social groups, showed greater improvement in well-being, and lower risk of relapse than those individuals who did not.

Within the social cure framework, the effect of social identification on health and well-being is partly explained by the social support that people gain from the group(s) they belong to (Heaney & Israel, 2002). For example, Buckner and colleagues (2003) demonstrate that greater levels of social support from a family group is related to higher self-esteem among adolescents living in poverty, which, in turn, is associated with higher resilience to life stressors (see also Karademas, 2005, for the demonstration of the link between social support and resilience). In addition, there is evidence that changes in self-efficacy may provide another, parallel, explanatory mechanism. For example, in a sample of new mothers, Haslam and colleagues (2006) found that belonging to a greater number of social groups, and receiving support from these groups after childbirth, increased levels of self-efficacy, which further decreased the

likelihood of postpartum depression, relative to individuals who belonged to fewer social groups. Overall, the research suggests that social identification may enhance resilience and well-being by increasing a sense of efficacy, and availability of social support, under a variety of adverse circumstances. Similar processes can be expected to be at work in the context of urban regeneration — it is possible that identifying with one's community provides residents with support networks and increases their self-efficacy, which, in turn, translates into better coping (i.e., resilience) with the challenges that such communities face.

Research in the social identity tradition suggests that group identification may have an impact not only on wellbeing and resilience, but also on a willingness to contribute to one's group - an important outcome in the context of urban regeneration. For example, in a survey conducted within a scientific research company in Australia, Haslam and colleagues (2000) demonstrated that a sense of belonging to an organisation motivated stronger engagement with collective goals and willingness to contribute to achieving these - an effect consistent with earlier work on the impact of social identification on choices made in the context of social dilemmas (e.g., Brewer & Kramer, 1986; De Cremer & Van Vugt, 1999) and on the choice to work on behalf of the group (Barreto & Ellemers, 2000). Similarly, Knight and colleagues (2010) found that residents of a retirement home who experienced a greater sense of belonging and identification with their place of residence, reported higher motivation to contribute to collective decision making about the design of communal spaces, as well as higher levels of well-being. Overall then, there is solid evidence that a sense of belonging and identification with groups is associated with willingness to pay back to these groups and contribute to their goals. Applying this insight to the urban regeneration context suggests that community identification may be a

key driver of community involvement and participation in the regeneration projects, leading to a more sustainable positive change.

To summarise, the evidence accumulated within the social identity approach suggests that belonging to a social group and identifying with this group may have a positive impact on individual well-being, resilience, and willingness to pay back and contribute to collective goals. These outcomes are likely to be achieved due to social identification increasing a sense of social support, community and personal self-esteem, and self-efficacy. While these processes have been demonstrated in contexts as diverse as new mothers' mental health (Haslam, et al., 2006) and war survivors (Kellezi et al., 2009), they have not so far been explored in the context of urban regeneration. At the same time, deprived urban areas subject to regeneration projects represent a context where resilience to change and stress, as well as resistance to stigma and contributions to collective success are in high demand. The present research aims to apply the insights developed within the social identity framework to this new context, filling the theoretical gap in understanding the role of social cohesion (and underlying psychological processes) in the context of urban regeneration.

4.3 Present Research

When comparing the two different approaches to regeneration (bottom-up and top-down) we expect that residents of the areas where a "bottom-up" (e.g., culture-led) approach to regeneration was implemented would demonstrate stronger community-based identification than residents of the areas where a "top-down" (e.g., gentrification) approach was used (Hypothesis 1). This expectation is based on the fact that "bottom-up" approaches to

regeneration include community-building and -strengthening activities (such as family fun days and culture festivals), and involve residents in the decision-making process, thereby offering opportunities for developing a sense of identification with one's community; in contrast, "top-down" approaches lack such opportunities. Given these findings, we also expect that this difference in identification between communities undergoing different types of regeneration projects would lead to corresponding differences in perceived social support, esteem, efficacy, well-being, resilience, and willingness to pay back.

In addition, previous research, as reviewed above, suggests that increased levels of group identification are linked to higher perceptions of social support, increased self-efficacy, and self-esteem. It is also suggested that these psychological processes further translate into improved health-related outcomes, including well-being and resilience, as well as a greater willingness to pay back to one's group and contribute to collective goals. Translating these findings to the context of urban regeneration, we propose that a strong identification with one's residential community will demonstrate similar effects. In particular, those who identify strongly with the community undergoing regeneration will evidence improvements on health-related outcomes of well-being, resilience, and a motivation to engage with, and a willingness to pay back to, one's community (Hypothesis 2). The relationship between community identification and these outcomes will be mediated by stronger perceptions of being supported by other community members, higher community esteem, higher personal self-esteem, and stronger self-efficacy (hypothesis 3). We test these predictions in a sample of residents of South-West England, whose urban communities are undergoing (or are expected to undergo) regeneration.

4.4 Method

4.4.1 Participants and Design

The participants were 104 residents from five residential areas in a city in the South-West of England (50% female, 32% aged 18-30, 30% 30-45 years old, 18% 45-60 years old, and 20% aged above 60). One participant was excluded due to a large proportion of missing data. Participant selection was planned to be a minimum of ten participants per estimated parameter of the proposed model (Byrne, 2010), with a minimum requirement of ten participants per variable as suggested by Westland (2010). While we acknowledge that larger sample sizes are advantageous when testing complex models, the participants within this environment were not easily accessible. Given this, and the time constraints of the project, we decided to stop soon after reaching the minimal sample size as suggested by Westland (2010). The five residential areas were selected in consultation with a local government institution. The main criterion was that the area was undergoing, had recently undergone, or was about to undergo a regeneration project. In one of the selected areas a bottom-up, "culture-led" regeneration strategy was used ($n = 26$). As described in the introduction, this approach aims to incorporate views and opinions of the community members and to actively involve the residents in the regeneration process (Bailey et al., 2004). Two other areas have undergone regeneration projects that used top-down approaches ($n = 51$). Here, hierarchically managed strategies were used that gave little or no say to the community members. Finally, the study incorporated two areas that are demographically and economically similar to the above three, but where no major regeneration projects, or community consultation have yet started ($n = 27$).

The study used a cross-sectional design measuring participants' perceived levels of community identification, social support, self- and community esteem, self-efficacy, resilience, well-being, and a willingness to pay back to the community. The survey was completed in two phases. The first phase was a postal survey that was sent to 375 randomly selected home addresses provided by the local council within the specified areas (75 addresses per area). The postal survey had a 10% response rate (39 returned questionnaires). Following this, the first author and an assistant collected data from the remaining 65 participants by making three separate visits to the selected areas to approach potential participants face-to-face in public spaces. The purpose for conducting the survey in two phases (postal and face to face) was to capture a wider cross-section of participants. Specifically, in the postal phase we aimed to capture participants who do not normally frequent public spaces during the daytime (for example, due to work commitments), while in the face to face stage we aimed to access individuals who might not be as responsive to postal surveys, as well as those who struggle with literacy problems.

4.4.2 Materials and Procedure

The study was presented as a survey exploring life in participants' selected communities. Participants who were contacted face-to-face were approached in public areas - for example, outside convenience stores, cafes, public houses, and in the streets. When approaching participants, the researchers identified themselves as members of a neighbouring city's University and stated that they were completing a survey on regenerated areas in the participants' city, working in collaboration with the local council. The

participants were informed that they would be given the opportunity to be entered into a prize draw for a £50 shopping voucher per area when the questionnaire was completed. In most cases, during the face to face data collection the researcher read the questions out one by one and marked down participants' responses. After completing the questionnaire participants were thanked and debriefed. In the postal survey, the consent information, prize draw entry, and the debriefing forms were identical to those used during the face-to-face data collection. The surveys were posted with a pre-paid envelope for return.

Participants responded to all questions (see supplementary materials) on one of two five-point Likert scales (either 1 = "strongly disagree" and 5 = "strongly agree" or 1 = "not at all" and 5 = "on a daily basis"). The questionnaire was customized for each area with the questions being identical, but the names of the areas changed to correspond to participants' place of residence. Items within each scale were averaged to compute a single score.

Ten items were used to assess participants' perceived level of community identification. Seven of these were adapted from Lantz and Loeb's (1998) community identity scale (e.g., "I feel a strong identification with X as a community"), and three items were adapted from Cameron's (2004) social identity scale (e.g., "I don't feel a strong sense of connection with other people living in the X community", reversed). One item ("I would refuse a job if it meant moving to a different area") was found to have a relatively low inter-item correlation ($r = .399$) and to reduce the overall reliability of the scale. In the process of data collection, the first author noticed that participants were often cautious about answering this question—probably, because they perceived that a positive response may affect their social benefit status, which is determined

by willingness and ability to get a job. Taking this into account, it was decided to remove this item from the scale. The final community identification scale consisted of nine items ($\alpha = .892$).

Seven items were used to measure perceived social support ($\alpha = .917$). These included two items adapted from Zimet and colleagues (1988) multidimensional scale of perceived social support, (e.g., "People within my community really try to help me"), two items from Obst and White's (2005) psychological sense of community scale (e.g., "If I need help or support with anything, I know I can rely on members of the X community"), and three items adapted from Haslam and colleagues (2005) (e.g., "How often have you been helped by other members of the X community to do something that needed to be done?"). The first four items were answered using the 'strongly disagree' to 'strongly agree' scale, while the last three items were answered using the 'not at all' to 'on a daily basis' scale.

Five items were used to assess personal self-esteem ($\alpha = .742$). All of these were adapted from Rosenberg's personal self-esteem scale (1965) (e.g., "I feel that I have a number of good qualities"). In addition, five different items which were also taken from Rosenberg's self-esteem scale (1965) were rephrased to apply to participants' community to measure group-based esteem ($\alpha = .864$), (e.g., "X as a community does not have much to be proud of", reversed).

Ten items were used to assess self-efficacy. Four of these were adapted from Scholz and colleagues (2002) general self-efficacy scale (e.g., "I am certain that I can accomplish my goals"), another four were adapted from Neill and Dias' (2001) resilience and efficacy scale (e.g., "I am determined"), and the final four from Sherer and colleagues' (1982) self-efficacy scale (e.g., "I feel

confident about my abilities). One item (“I avoid facing difficulties”) showed a low inter-item correlation with the rest of the scale ($r = .288$) and reduced the overall reliability of the scale. According to the researcher’s observations during the face-to-face data collection, this item could be misinterpreted – specifically, participants seemed to understand it as “avoiding getting into trouble”. Given these observations, it was decided to remove this item from the scale. The final measure of self-efficacy consisted of eleven items ($\alpha = .908$).

Resilience was measured using six items. Four of these were adapted from the Connor-Davidson resilience scale ($\alpha = .771$; Connor & Davidson, 2003; e.g., “Thinking back over the last month, how often have you been sick?”, reversed) and two were adapted from Smith et al.’s (2008) brief resilience scale (e.g., “Thinking back over the last month, how often have you felt relaxed from stress?”). Psychological well-being ($\alpha = .753$) was measured using seven items, two of which were adapted from Diener and colleagues (1985) satisfaction with life scale (e.g., “I am satisfied with my life”), and five items were adapted from The Warwick-Edinburgh mental well-being scale (Tennant et al., 2007; e.g., “I am optimistic about my future”). Finally, to measure willingness to pay back to the community, we used six items adapted from Bertera’s (1997) provision and receipt of support scale ($\alpha = .833$; e.g., “Thinking back over the last month, how often have you pitched in to help members of the X community do something that needed to be done?”).

Each participant was asked to provide demographic details including age range, gender, marital status, religious affiliation, the amount of time they have been living in the area, and whether or not the participant had any children living in the area. Each questionnaire also contained space for participants to provide further comments.

4.5 Results

Means, standard deviations and bivariate correlations between all variables are reported in Table 4.1.

Table 4.1

Descriptive statistics and correlations between all study variables in Chapter 4

	M (SD)	Identification	Social Support	Efficacy	Self-Esteem	Collective-Esteem	Resilience	Well-Being
Identification	3.93 (0.79)							
Social Support	3.58 (1.01)	.73**						
Efficacy	4.15 (0.62)	.36**	.35**					
Personal Self-Esteem	4.09 (0.68)	.41**	.38**	.60**				
Collective-Esteem	4.13 (0.62)	.77**	.70**	.46**	.45**			
Resilience	4.12 (0.80)	.28**	.27**	.52**	.58**	.33**		
Well-Being	4.01 (0.62)	.42**	.39**	.70**	.55**	.50**	.56**	
Willingness to pay-back	3.24 (0.89)	.56**	.61**	.45**	.27**	.63**	.21**	.47**

Note: * $p < .05$, ** $p < .01$ *** $p < .001$

4.5.1 Relationship between Regeneration Strategies and Study Variables

To explore the relationship between the type of regeneration strategy used in a particular urban area and the variables measured in the study, we conducted MANOVA with regeneration strategy type as an independent variable (“bottom-up” vs. “top-down” vs. non-regenerated) and all study variables as outcomes. There was a marginally significant multivariate effect of the regeneration strategy type, $F(16, 186) = 1.62$, $p = .066$, $\eta^2_p = .12$.

We followed this up by conducting separate ANOVAs for each outcome variable. There was a significant effect of regeneration strategy type on all study variables, apart from self-efficacy, resilience, and willingness to pay back

— for these three variables the effect was marginally significant (see Table 4.2). To explore these effects further, we conducted Bonferroni post-hoc tests for each variable. Means and standard deviations for each comparison group are shown in Table 4.2. Consistent with H1, the analyses demonstrated that for most variables, residents of the areas where “bottom-up” strategies were used reported significantly better outcomes than residents of the areas where “top-down” regeneration strategies were used. This was also the case for self-efficacy, resilience, and willingness to pay back, but for these variables this difference was only marginally significant. Community identification perceived social support, community esteem, and well-being were significantly lower in the areas where “top-down” strategies were used than in the non-regenerated areas. However, none of the outcomes was significantly higher in the areas where “bottom-up” strategies were used as compared to non-regenerated areas.

Table 4.2

The relationship between regeneration approach and study variables in Chapter 4

Variable	M (SD) bottom-up	M (SD) top-down	M (SD) non-regen	F	P	η^2_p
Community Identification	4.27 ^a (0.53)	3.68 ^b (0.86)	4.12 ^a (0.14)	6.294	.003	.112
Social support	3.93 ^a (0.73)	3.24 ^b (0.98)	3.83 ^a (0.21)	5.866	.004	.105
Personal Self-Esteem	4.45 ^a (0.42)	3.89 ^b (0.70)	4.16 (0.14)	6.791	.002	.120
Community-Esteem	4.42 ^a (0.45)	3.84 ^b (0.89)	4.44 (0.17)	6.776	.002	.119
Self-Efficacy	4.35 ⁺ (0.53)	4.01 [§] (0.56)	4.22 (0.14)	2.855	.062	.054
Resilience	4.37 ⁺ (0.65)	3.92 [§] (0.76)	4.21 (0.18)	3.065	.051	.058
Well-Being	4.27 ^a (0.39)	3.78 ^b (0.66)	4.13 ^a (0.11)	6.996	.001	.123

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$. Standard deviations appear in parentheses below means. Means with differing letter superscripts within rows are significantly different at $p < .05$ and means with different symbol superscripts are marginally different at $p < .10$ based on Bonferroni's post hoc pairwise comparisons

4.5.2 Mediation Analyses

To explore the relationships between study variables and to test the proposed mediation processes we conducted a number of mediation analyses using the PROCESS macro, model 4 (Hayes, 2012). The outcomes are shown in Tables 3 and 4. First, we tested whether community identification mediated the relationship between type of regeneration and the four psychological processes (self-efficacy, personal and community self-esteem and social support). The analysis revealed that the relationship between regeneration type and each of the above process variables was mediated by community identification (see Table 4.3).

Table 4.3

Community identification as a mediator of the relationship between regeneration approach and psychological processes in Chapter 4

	Bootstrap estimate of the indirect effect - 95% CI	<i>B</i> for the effect of <i>M</i> on DV	β for the effect of IV on DV controlling for <i>M</i>
Indirect effect of regeneration type on social support via community identification	.1350; .4528	.724***	.072
Indirect effect of regeneration type on personal self-esteem via community identification	.0271; .1977	.328**	.239*
Indirect effect of regeneration type on community self-esteem via community identification	.1073; .4104	.691***	.083
Indirect effect of regeneration on self-efficacy via community identification	.0229; .1622	.322***	.322

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

We then tested whether perceived social support, personal self-esteem, community esteem, and self-efficacy mediated the relationship between community identification and the three outcomes (well-being, resilience, and willingness to pay back) in parallel. The analysis revealed that social support mediated the relationship between community identification and well-being and between community identification and willingness to pay back but did not mediate the link between identification and resilience. Personal self-esteem was found to mediate the relationship between identification and resilience but did not mediate the link between identification and well-being or willingness to pay back. Community esteem was demonstrated to mediate the link between identification and well-being, and willingness to pay back, and self-efficacy mediated the relationship between community identification and all three outcomes (see Table 4.4).

Table 4.4*Mediation analyses Chapter 4*

	Bootstrap estimate of the indirect effect 95% CI
<i>Indirect effect of community identification on well-being:</i>	
Via social support	.0969; .5021
Via personal self-esteem	-.0131; .1607
Via community-esteem	.0200; .2716
Via self-efficacy	.0590; .2520
<i>Indirect effect of community identification on resilience:</i>	
Via social support	-.2279; .1127
Via personal self-esteem	.0699; .3248
Via community-esteem	-.0943; .3127
Via self-efficacy	.0054; .2412
<i>Indirect effect of community identification on willingness to pay back:</i>	
Via social support	.0811; .5189
Via personal self-esteem	-.1938; .3869
Via community-esteem	.0235; .3869
Via self-efficacy	.0274; .3090

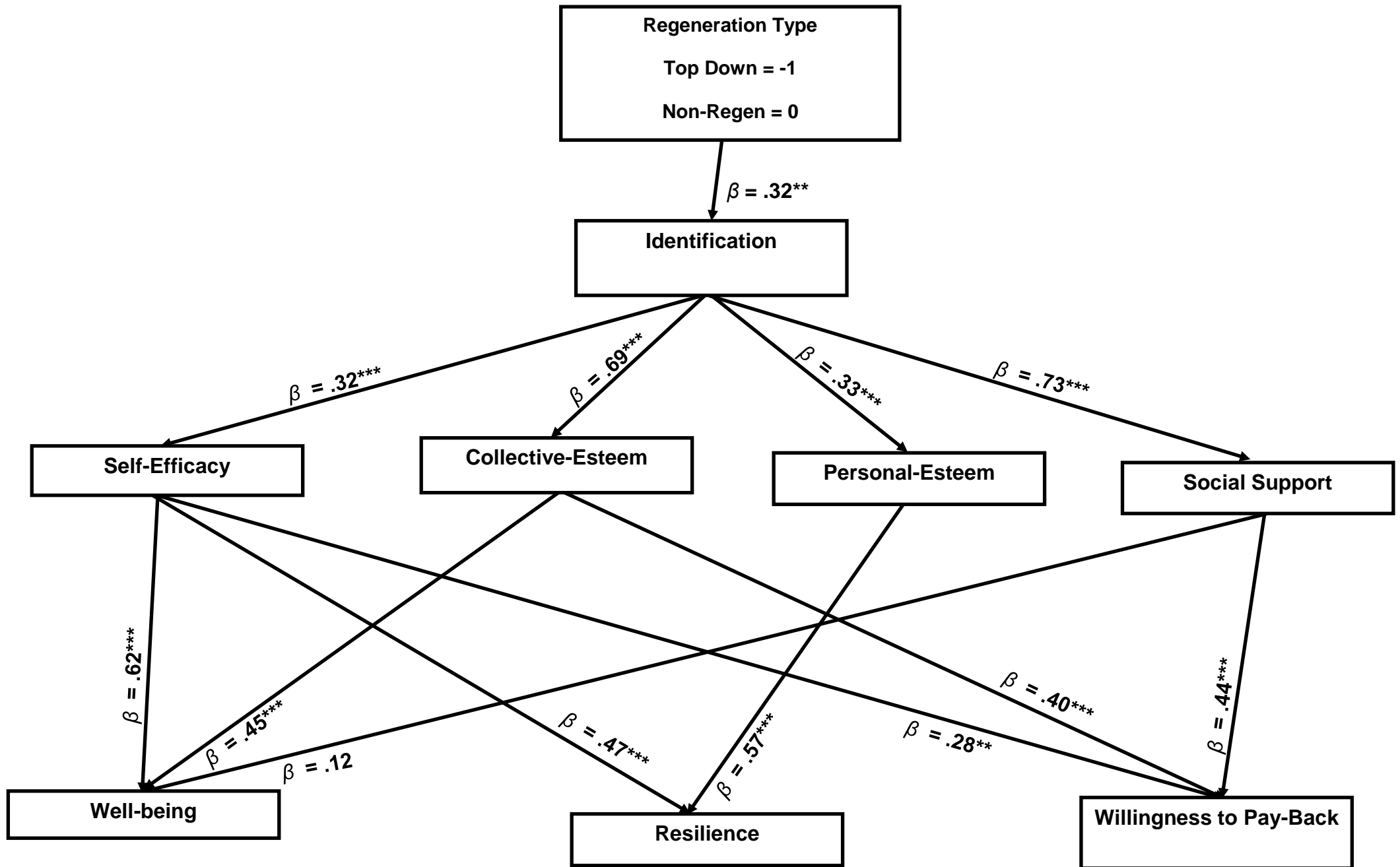
4.5.3 Testing the Overall Model

To test the model that resulted from the above mediation analyses as a whole, a path model was constructed using AMOS 23 (Arbuckle, 2006). The fit of the model was assessed using several absolute and relative fit indices (Byrne, 2010; Hu & Bentler, 1999; Iacobucci, 2010), these include the chi-square test (non-significant is preferred), the comparative fit index (CFI; 0.95, or higher, indicates a good fit to the proposed model; Hu & Bentler, 1999; Iacobucci, 2010), the root mean square error of approximation (RMSEA; 0.01 indicates an excellent fit, 0.05 indicates a good fit, 0.08 indicates a mediocre fit; MacCallum et al., 1996), and the standardized root mean square residual (SRMR; 'close to' .09, or lower indicates a good fit; see Hu & Bentler, 1999; Iacobucci, 2010). The tested model had a good fit with the data: $\chi^2(14) = 18.63$, $p = .180$, CFI = 0.99, RMSEA = .06, and SRMR = .02 (see Figure 4.1).

We also tested two alternative models. The first is a reversed version of the proposed model where the proposed outcomes of resilience, well-being and willingness to pay back predict the four psychological processes, social support, personal and collective esteem, and self-efficacy, which in turn, translate to increased levels of community identity, with regeneration type also predicting community identity. This model did not fit the data well: $\chi^2(13) = 25.23$, $p = .022$, CFI = 0.97, RMSEA = .10, and SRMR = .08. The second alternative model tested suggests that well-being, resilience, and willingness to pay back mediate the relationship between community identification and community- and self-esteem, self-efficacy, and support, again with regeneration type predicting community identity. This model also did not fit the data well: $\chi^2(14) = 72.14$, $p < .001$, CFI = 0.87, RMSEA = .202, and SRMR = .08.

Figure 4.1

The final model linking a sense of community identification with key regeneration outcomes in Chapter 4



Note. $\chi^2(14) = 18.63, p = .180, CFI = 0.99, RMSEA = .06,$ and $SRMR = .02$. Numbers next to arrows show standardized coefficients. All error terms at each level of the model were set to correlate.

4.6 Discussion

The present research explored the relationship between community identification, perceived social support, efficacy, esteem, resilience, well-being, and a willingness to pay back to the community, in the context of urban regeneration. Our results provide some insight into the psychological processes that are involved in producing the positive outcomes, which are suggested to lead to more successful regeneration schemes. In particular, our findings suggest that a strong sense of community-based identification is linked to increased levels of perceived social support, personal self-esteem, community-esteem, and self-efficacy. These processes, in turn, are linked to increased resilience among the members of the regenerated communities, greater levels of well-being, and stronger willingness to pay back to the community. These findings are consistent with hypotheses 2 and 3. More importantly, the results demonstrate that “bottom-up” (e.g., culture-led) approaches to regeneration, which actively include community members into the regeneration planning and implementation, are likely to result in stronger levels of community-based identification than “top-down” strategies which incorporate little or no community consultation (in line with hypothesis 1). This stronger sense of connection with one’s community then translates into the positive outcomes outlined above.

Our findings are consistent with the earlier research on urban regeneration in other disciplines (Furbey, 1999; Jarvis, et al., 2012; Kearns, 2003; Pethia, 2011; Putnam, 1995, 2000; and Putnam et al., 1994) in acknowledging the importance of a sense of cohesion with one’s community as a key factor in regeneration success. However, where previous research was primarily descriptive, we demonstrate how the role of community cohesion can be grounded in a specific theoretical framework (i.e., the social identity

approach) and is underpinned by specific psychological processes, such as efficacy, esteem and social support. In doing this, the present research makes a contribution towards a better theoretical understanding of the processes involved in urban regeneration, and, consequently, can provide a basis for more theoretically informed interventions.

Our findings are broadly consistent with the social identity approach, and, more specifically, with the various branches of health-related social identity literature that we discussed above. For example, in line with research conducted by Knight and colleagues (2010) and Haslam and colleagues (2009) we show that increased group identification is positively related to levels of engagement and contribution. Consistently with the work on rejection-identification model (Branscombe et al., 1999), we provide evidence for the relationship between group identification and self-esteem in the context of stigmatisation and adversity. In line with the social cure approach more generally (see Jetten et al., 2012), our results also demonstrate that identification with one's group has positive implications for well-being and resilience. The present research makes a contribution by linking these models within the same framework and demonstrating how outcomes central to different models (e.g., resilience in the social cure model, and willingness to pay back in research on identification and willingness to contribute) can be connected within the same context.

Importantly, the present research demonstrates the applicability of social identity principles to a new, hitherto unexplored by social psychology context – namely urban regeneration. In particular, we demonstrate that group identification may increase resilience not only in the previously investigated contexts associated with individual challenges and stress (such as poor health),

but also in adverse circumstances that affect one's community at large.

Similarly, we show that willingness to pay back to one's group is related to a sense of connection to this group not just in the contexts where contributions to the group's goals are expected (e.g., workplace contexts, Haslam et al., 2009), but also in an environment where both expectations and resources are low. These findings provide further validation for the social identity framework and represent a significant extension into an important new context.

The present research suggests some important practical implications for approaches to urban regeneration. Our data demonstrate that although "bottom-up" regeneration strategies seem to result in better psychological outcomes than "top-down" approaches, the former still do not demonstrate significantly better results than the absence of an intervention. This suggests that there is scope for further improving the "bottom-up" approaches. One way of doing this would be to focus on developing community cohesion and a sense of self-worth among the residents and avoiding disruptive strategies that undermine the existing links. Future research could focus on developing and testing such interventions and incorporating them within the existing regeneration projects. Another important finding is that "top-down" regeneration strategies seem to be counterproductive due to their tendency to undermine community cohesion. Regeneration practitioners and policy-makers may be advised to avoid such approaches in favour of more inclusive, community-based projects.

4.6.1 Limitations and Further Research

One limitation of the present research is the fact that we used a cross-sectional design for the main model testing. As a result, we cannot claim that community-based identification has a causal effect on resilience, well-being, and other outcomes. Although testing the alternative models provides some

support for the hypothesised direction of the observed relationships, it still does not offer causal evidence. To address this issue, future research should explore the observed parameters longitudinally, with the aim of providing further support for the hypothesised sequence of processes.

Similarly, while our quasi-experimental comparative analysis across different regeneration strategies provides important insights, it is limited by the fact that the application of a particular strategy in a given area is not determined by a random process. Although we are confident that the areas do not differ in terms of their demographic composition (age, gender, and socio-economic status), it is plausible that the chosen areas, and the individuals living in them, are different on other dimensions, apart from the regeneration strategy used. Future research should develop, and test targeted interventions aimed at increasing a sense of community identification in areas undergoing regeneration projects. When testing such interventions, a more controlled experimental approach could be used.

One further limitation of our approach is that in deciding what constitutes a successful regeneration strategy and its outcomes we relied on the definitions and understanding suggested by local and national governments (Planning for Real, 2012). While the relevance of some outcomes (such as wellbeing) are unlikely to be questioned, others (such as a willingness to pay back) may not be acknowledged as meaningful and valid indicators of “success” by those to whom they are being applied. Future research would benefit from attempting to understand and define regeneration success from the point of view of those who are experiencing it.

4.6.2 Conclusion

The present research forms a theoretically driven first step towards

applying the social identity approach to the context of urban regeneration. The findings highlight the links between increased levels of community-based identification and health-related outcomes of subjective well-being and resilience. Another important finding is that increased levels of identification are connected to a stronger willingness to pay back to one's community. The results demonstrate that regeneration strategies that take into account the existing community dynamics, may result in better outcomes than those that ignore it. In order to improve these outcomes, regeneration schemes should work to increase levels of community-based identification, which, in turn, may translate into higher well-being, resilience, and stronger involvement of the community members⁵.

4.6.3 Developing the Model: The Social Identity Model of Successful Urban Regeneration (SIMSUR)

Following on from these conclusions, the next study aims to further explore the hypothesized sequence of events of the proposed SIMSUR model (Figure 1). It was decided that a longitudinal survey approach was the best way to further explore the observed parameters. Conducting longitudinal analyses will enable me to quantitatively test the SIMSUR and provide some evidence for the order of processes and outcomes by analysing time one measures as predictors of outcomes measured at time two in a cross-lagged analysis. Together with the qualitative study I have already conducted, this would provide an analysis of the role of community identification and psychological processes outlined in this chapter in producing successful outcomes of well-being, resilience and willingness to pay back in the context of urban regeneration.

⁵ Note: This marks the end of the published paper.

Chapter 5. Testing the Hypothesized Sequence of Events: A Longitudinal Analysis of the Social Identity Model of Successful Urban Regeneration (SIMSUR)

“Community identity is central to the experience of neighbourhood life and serves to structure community relations.”

Stevenson and Easterbrook et al., 2019, p. 8

The qualitative study detailed in Chapter 3 highlighted some psychological processes that underpin the success or failure of urban regeneration strategies. In addition, the re-analysis of the data collected for my MSc thesis, presented as a conceptual bridge in Chapter 4, demonstrated the relationship between community-based identification and outcomes of well-being, resilience, and willingness to pay back to the community to be mediated by processes of esteem, efficacy, and support. Chapter 4 goes on to introduce a novel model of urban regeneration (SIMSUR) that identifies the psychological processes necessary for community members to successfully adjust to, and cope with, regeneration and associated changes (Heath et al., 2017). One limitation of the research reported so far, is that the proposed SIMSUR model (tested in Chapter 4) was not supported in its entirety. However, based on the correlational design of the study, the relatively small number of participants, and the fact that these links are supported in wider research (i.e., increased levels of esteem are related to increases in well-being – see Branscombe et al., 1999; a willingness to pay back – see Knight et al, 2010; and levels of social support linked to resilience – see Buckner et al., 2003), it was decided to continue to test all the links in the hypothesised SIMSUR model. In addition, another major limitation is that, the way in which the proposed SIMSUR (Figure 5.1) has been tested does not address the question of directionality (due to the correlational

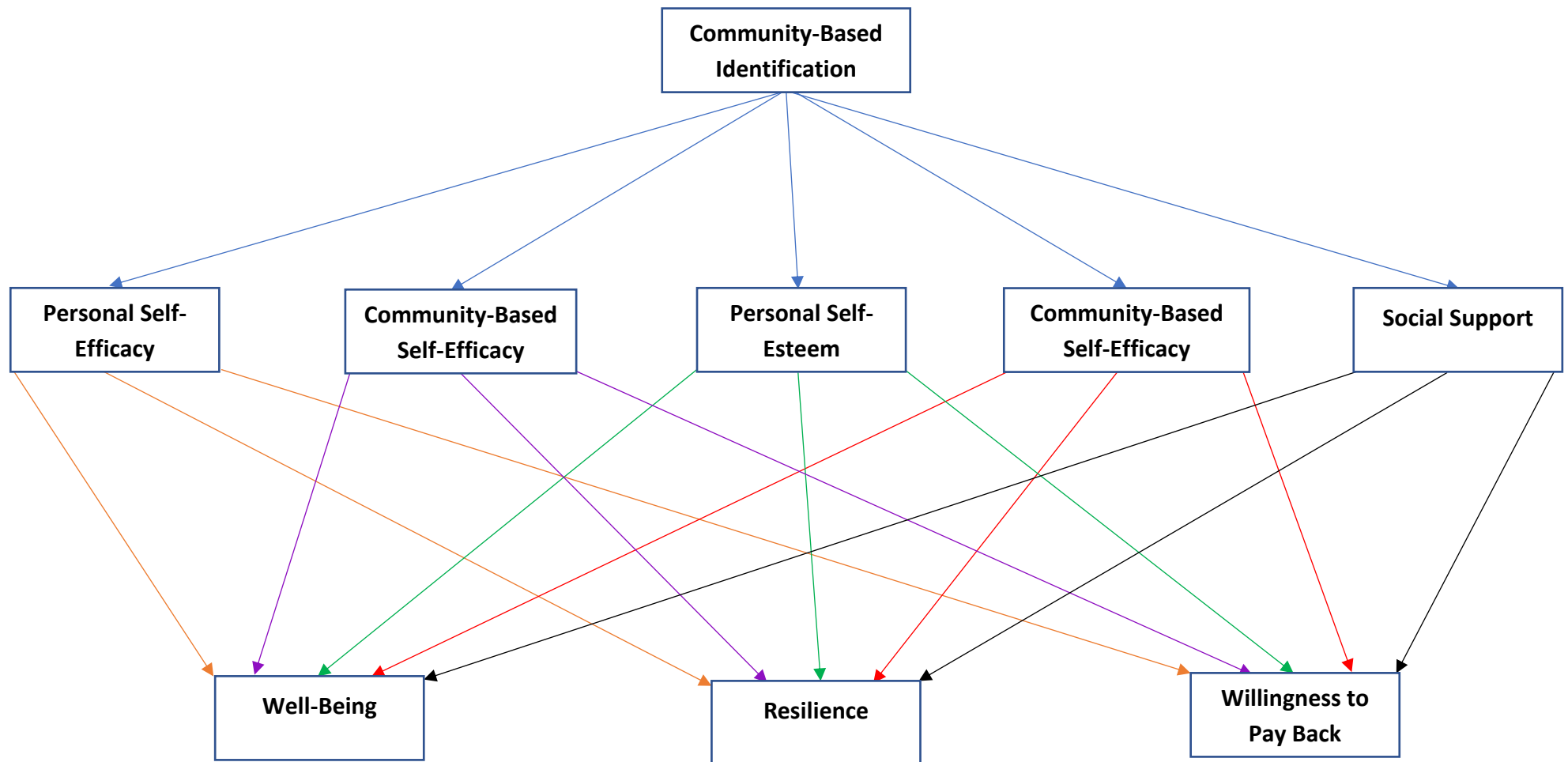
design of the study reported in Chapter 4). We decided that the best way to start addressing the question of directionality and provide better support for the hypothesized sequence of events would be to take a longitudinal survey approach to explore the relationship between processes over time. Such an approach may provide some support for the suggested sequence of events and offer a deeper understanding of the effect of community-based identification on key outcomes within regenerated communities.

Based on the findings described in Chapter 4, and the previous research outlined in the literature review, I propose that high levels of social identification at Time 1 will predict health-related outcomes of well-being, resilience, and a willingness to pay back to the community at a later point (Time 2; H1). In addition, and in-line with previous research (Heath et al., 2017; see Chapter 4), I hypothesize that this effect will be mediated by psychological processes of individual and group-based esteem and efficacy, as well as social support (H2).

We will ultimately test whether higher levels of social identification at Time 1 is associated with later shifts in the psychological processes (Time 2), that are then linked to simultaneous changes in the outcomes (i.e., outcomes measured at Time 2). Furthermore, alternative possibilities will also be tested measuring whether shifts in the health-related outcomes may precede changes in the suggested mediating processes or levels of identification.

Figure 5.1

Path model showing the hypothesized sequence of events in the SIMSUR model



5.1 Method

5.1.1 Participants and Design

The participants were 322 residents from five residential areas that have either undergone regeneration, or are comparable to the regenerated communities, but have not been regenerated, across the South West of England. Of these, 121 participants did not respond fully to wave two of the study and were therefore excluded from further analyses, final analysis included 201 participants (55% female, 11% aged 18-30, 16% aged 31-45, 29% aged 46-60, 43% aged above 60).

The five residential areas selected were the same five areas used for the study reported in chapter 4 (see Heath, et al., 2017); however, participants who took part in the research reported in Chapter 4 were not eligible for participation in the present study. Participants residing in top-down regenerated areas made up 32.8% of the sample, 33% resided in non-regenerated areas, and 34.2% resided in a bottom-up regenerated area. A-priori sample size planning was calculated through a mixture of ways. Byrne (2010) suggests a minimum of ten participants per estimated parameter of the proposed model (41 parameters = 410 p's), while Westland, (2010) recommends a minimum requirement of ten participants per variable (9 variables = 90 p's). Given the cross-lagged, multivariate, design of the study, and that larger sample sizes are advantageous when testing complex models, but also acknowledging the fact that participants within this environment were not easily accessible, my aim was to reach middle ground, (i.e 200 participants as a minimum sample size (half of the minimum requirements as suggested by Byrne, 2010, and double the suggested minimum requirements outlined by Westland, 2010)). In order to achieve a

minimum of 200 participants (based on an expected 20% response rate at T1 and a 10% percent response rate at T2) across the three area categories, and once previous (Chapter 4) participants' addresses were removed, we randomly selected a total of 680 households from the bottom-up regenerated area (20% of the overall area population); a combined total of 754 households from the two non-regenerated areas (10% of each areas overall population); and a combined total of 773 households from the top-down areas (10% of each areas overall population).

The study used a cross-lagged panel design measuring individuals' perceived levels of community-based identification, social support, personal and community-based self-efficacy and esteem, resilience, psychological well-being, and a willingness to pay back to the community. In addition to these measures, for those residents who resided in a previously regenerated area, we also measured perceived levels of identity continuity, collective self-concept clarity, retrospective community identification, sense of connection with council, community satisfaction, and a sense of voice. These additional measures have not been included in the final analyses as they are not part of the conceptual model proposed here, but were included as measures of interest for the non-academic collaboration partner (see Appendix B & C).

The study included two time points. Time 1 was a postal survey sent to 2207 randomly selected household addresses, which were provided by the local council, and distributed to each area as detailed above. Time 1 had a 16.9% response rate (322 returned questionnaires). After five months (where, to my knowledge, there were no significant events or changes within any of the communities), Time 2 postal survey was sent to all 322 households that

returned the postal survey at Time 1. This second survey had a 62% response rate (201 returned questionnaires).

5.1.2 Materials and Procedure

The study was presented as a survey exploring life in participants' selected communities. For phase one, participants were sent a postal survey which consisted of consent information, a prize draw entry for a £50 shopping voucher (one per geographical area), a debriefing form, and a pre-paid envelope to return the questionnaires. For phase two, the postal survey, consent information, debriefing forms, and pre-paid envelope for questionnaire return were identical to those used during phase one, however, at time two, the prize draw entry was for a £75 shopping voucher (one per area).

Participants responded to all questions (see appendix B & C for full wording of all scales used in the study) on either one of two five-point Likert-type scales (either from 1 = "strongly disagree" to 5 = "strongly agree" or from 1 = "not at all" to 5 = "on a daily basis") or using Venn diagrams (from 1 = "not connected at all" to 5 "very closely connected"). The questionnaire was customized for each geographical area with the questions being identical, but the names of the areas changed to correspond to participants' place of residence. Items within each scale were averaged to compute a single scale score. Unless otherwise stated, all scales used were identical to the scales used in the previous study (see Chapter 4).

Five items were used to assess participants' perceived level of community-based identification (Time one: $\alpha = .88$, Time two: $\alpha = .90$). One of these was adapted from Lantz and Loeb's (1998) community identity scale ("I would rather live in another area", reversed) and four items were adapted from

Cameron's (2004) social identity scale (e.g., "I feel a strong connection with X as a community").

Five items were used to measure perceived social support (Time one: $\alpha = .84$, Time two: $\alpha = .80$). These included two items adapted from Zimet, and colleagues (1988) multidimensional scale of perceived social support, (e.g., "People within my community really try to help me"), and three items adapted from Haslam, and colleagues (2005) received support scale (e.g., "How often have you been helped by other members of the X community to do something that needed to be done?"). The first two items were answered using the 'strongly disagree' to 'strongly agree' scale, while the last three items were answered using the 'not at all' to 'on a daily basis' scale.

Four items were used to assess personal self-esteem. All of these were adapted from Rosenberg's personal self-esteem scale (1965) (e.g., "I wish I could have more respect for myself", reversed). One item ("At times I feel useless") showed a low inter-item correlation with the rest of the scale (Time one: $r = .15$, Time two: $r = .36$) and reduced the overall reliability of the scale. Given this, it was decided to remove this item from the scale. The final measure of personal self-esteem consisted of three items (Time 1: $\alpha = .77$, Time 2: $\alpha = .73$). In addition, the same four personal self-esteem items were adapted to apply to participants' community to measure group-based self-esteem (Time 1: $\alpha = .71$, Time 2: $\alpha = .82$), (e.g., "I feel as though X is a useless community", reversed).

Three items were used to assess personal self-efficacy (Time 1: $\alpha = .93$, Time 2: $\alpha = .91$). These were adapted from Scholz, & colleagues (2002) general self-efficacy scale (e.g., "I am certain that I can accomplish my goals") and have successfully been used to measure self-efficacy within these communities in our

previous study. However, we only included three items in this study, for brevity. In addition, the same three items were rephrased to apply to participants' community to measure community-based self-efficacy (time one: $\alpha = .83$, time two $\alpha = .79$), (e.g., "I am certain that X as a community can accomplish its goals").

Resilience was measured using four items adapted from the Connor-Davidson resilience scale (time one: $\alpha = .90$, time two: $\alpha = .93$; Connor & Davidson, 2003; e.g., "Thinking back over the last month, how often have you been sick?" reversed).

Psychological well-being was measured using four items, two of which were adapted from Diener and colleagues (1985) satisfaction with life scale (e.g., "I am satisfied with my life"). The full Diener et al. scale consist of five items, however, the item "the conditions of my life are excellent" was omitted due to its poor applicability within this context, given the deprived nature of the communities. One item ("So far, I haven't gotten the important things I want out of life", reversed) showed a low inter-item correlation with the rest of the scale (Time 1: $r = .20$, Time 2: $r = .30$) and reduced the overall reliability of the scale. Given this, it was decided to remove this item from the scale. The final measure of psychological well-being consisted of three items (time one: $\alpha = .76$, time two: $\alpha = .77$).

Finally, to measure willingness to pay back to the community, we used six items adapted from Bertera's (1997) provision and receipt of support scale (Time 1: $\alpha = .80$, Time 2: $\alpha = .79$; e.g., "Thinking back over the last month, how often have you pitched in to help members of the X community do something that needed to be done").

In addition to the above questions, each participant was asked to provide demographic details including age range, gender, marital status, religious affiliation, and the amount of time they have been living in the area. Each questionnaire also contained space for participants to provide further comments, however these qualitative comments have not been analysed for this thesis.

5.2 Results

Means, standard deviations and bivariate correlations between all model variables are reported in Table 5.1.

Table 5.1*Means, standard deviations and bivariate correlations between all model variables (Times 1 and 2)*

<i>Descriptive Statistics and Correlations at Time 1.</i>	M (SD)	Identification	Social Support	Self-Esteem	Collective - Esteem	Self-Efficacy	Collective-Efficacy	Resilience	Well-Being
Identification	3.34 (0.98)								
Social Support	3.20 (1.07)	.53***							
Personal Self-Esteem	3.43 (0.83)	.49***	.41***						
Community-based Self-Esteem	3.21 (0.84)	.49***	.50***	.36***					
Personal Self-Efficacy	3.31 (0.89)	.70***	.49***	.45***	.55***				
Community-based Self-Efficacy	3.32 (0.98)	.57***	.68***	.53***	.62***	.51***			
Resilience	3.39 (0.87)	.58***	.54***	.45***	.53***	.50***	.55***		
Well-Being	3.19 (0.77)	.63***	.55***	.44***	.58***	.56***	.63***	.72***	
Willingness to pay-back	3.25 (0.90)	.62***	.63***	.50***	.54***	.61***	.57***	.62***	.59***
<i>Descriptive Statistics and Correlations at Time 2.</i>									
Identification	3.29 (0.86)								
Social Support	3.42 (0.91)	.55***							
Personal Self-Esteem	3.50 (0.78)	.57***	.59***						
Community-based Self-Esteem	3.31 (0.77)	.51***	.52***	.43***					
Personal Self-Efficacy	3.36 (0.86)	.71***	.51***	.57***	.57***				
Community-based Self-Efficacy	3.42 (0.88)	.56***	.74***	.58***	.56***	.55***			
Resilience	3.53 (0.77)	.56***	.54***	.48***	.59***	.52***	.58***		
Well-Being	3.34 (0.73)	.58***	.58***	.50***	.54***	.59***	.58***	.72***	
Willingness to pay-back	3.34 (0.82)	.58***	.62***	.55***	.55***	.57***	.27***	.63***	.62***

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$. Standard deviations appear in parentheses next to means

5.2.1 Preliminary Analyses: Relationships between Regeneration Strategies and Study Variables

First, I conducted a MANOVA using regeneration strategy type as an independent variable (“bottom-up” vs. “top-down” vs. non-regenerated) and all model variables as outcomes, to further understand the relationship between regeneration strategy type used (or not) in a particular urban area and the variables measured in the study. There was a significant effect of regeneration strategy type at time 1, $F(18, 380) = 9.85, p < .001, \eta^2_p = .32$, and at time point 2, $F(18, 380) = 8.49, p < .001, \eta^2_p = .29$.

To explore these findings further, I conducted separate ANOVAs for each outcome variable at each time point. There was a significant effect of regeneration strategy type on all study variables at both time points 1 & 2. To explore these effects further I conducted Bonferroni post-hoc tests for each variable at each time point (means and standard deviations for each comparison group are shown in Table 5.2 for time 1, and Table 5.3 for time 2).

Table 5.2

Time 1 means and standard deviations for each comparison group in Chapter 5

Variable	M (SD) top-down	M (SD) bottom-up	M (SD) non-regen	F	η^2_p
Identification	2.87 ^a (0.97)	3.40 ^{b^*} (0.98)	3.74 ^{b&} (0.79)	15.19 ^{***}	.13
Social Support	2.69 ^a (0.99)	3.50 ^b (1.13)	3.39 ^b (0.88)	12.60 ^{***}	.11
Personal Self-Esteem	3.13 ^a (0.82)	3.62 ^b (0.87)	3.53 ^b (0.72)	6.89 ^{**}	.07
Community-Based Self-Esteem	2.76 ^a (0.81)	3.52 ^b (0.85)	3.35 ^b (0.66)	17.69 ^{***}	.15
Personal Self-Efficacy	2.50 ^a (0.69)	3.66 ^b (0.73)	3.77 ^b (0.62)	70.16 ^{***}	.42
Community-Based Self-Efficacy	2.75 ^a (1.04)	3.68 ^b (0.86)	3.52 ^b (0.78)	20.34 ^{***}	.17

Resilience	3.13 ^a (0.89)	3.51 ^b (0.86)	3.51 ^b (0.82)	8.46 [*]	.04
Well-Being	2.82 ^a (0.70)	3.34 ^b (0.79)	3.41 ^b (0.69)	12.90 ^{***}	.12
Willingness to Pay Back	2.73 ^a (0.95)	3.55 ^b (0.89)	3.45 ^b (0.62)	19.96 ^{***}	.17

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$. Standard deviations appear in parentheses below means. Means with differing letter superscripts within rows are significantly different at $p < .05$ and means with different symbol superscripts are marginally different at $p < .10$ based on Bonferroni's post hoc pairwise comparisons

Table 5.3

Time 2 means and standard deviations for each comparison group in Chapter 5

Variable	M (SD) top-down	M (SD) bottom-up	M (SD) non-regen	F	η^2_p
Identification	2.79 ^a (0.69)	3.45 ^b (0.91)	3.62 ^b (0.73)	20.55 ^{***}	.17
Social Support	2.96 ^a (0.92)	3.62 ^b (0.88)	3.66 ^b (0.76)	13.90 ^{***}	.12
Personal Self-Esteem	3.10 ^a (0.73)	3.37 ^b (0.78)	3.68 ^b (0.67)	15.46 ^{***}	.14
Community-based Self-Esteem	2.85 ^a (0.71)	3.60 ^b (0.74)	3.46 ^b (0.66)	21.05 ^{***}	.18
Personal Self-Efficacy	2.56 ^a (0.61)	3.65 ^b (0.73)	3.86 ^b (0.57)	78.14 ^{***}	.44
Community-based Self-Efficacy	2.90 ^a (0.93)	3.72 ^b (0.76)	3.63 ^b (0.69)	21.18 ^{***}	.18
Resilience	3.18 ^a (0.76)	3.67 ^b (0.79)	3.73 ^b (0.64)	11.31 ^{***}	.10
Well-Being	2.94 ^a (0.72)	3.46 ^b (0.73)	3.61 ^b (0.56)	18.15 ^{***}	.16
Willingness to Pay Back	2.89 ^a (0.85)	3.57 ^b (0.86)	3.58 ^b (0.48)	20.36 ^{***}	.17

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$. Standard deviations appear in parentheses below means. Means with differing letter superscripts within rows are significantly different at $p < .05$ and means with different symbol superscripts are marginally different at $p < .10$ based on Bonferroni's post hoc pairwise comparisons

These findings show that, at time 1, residents within areas that adopted a “bottom-up” strategy of regeneration reported significantly better outcomes across all variables than residents where “top-down” strategies were used. Additionally, residents who reside in “non-regenerated” areas also reported significantly better outcomes across all variables than residents within “top-down” regenerated areas. However, there was no significant difference between

areas that adopted a “bottom-up” strategy and “non-regenerated” areas, apart from community-based identification which was marginally ($p = 0.09$) significantly lower in bottom up areas. This suggests that a “top-down” approach to regeneration may produce poorer outcomes overall than a “bottom-up” approach. Interestingly, the results also suggest that no approach to regeneration (i.e., “top-down” or “bottom-up”) produces better outcomes across any of the measured variables, than doing nothing at all.

The analysis within time 2 revealed the same pattern, with residents from “bottom-up” and “non-regenerated” areas still (at this point in time, i.e., five months later) collectively demonstrating better outcomes across all variables compared to residents where “top-down” strategies had been adopted. As at time 1, residents within areas that had not undergone any regeneration at all reported significantly higher levels across all variables than residents from areas that adopted a “top-down” strategy, with no significant difference on reported outcomes between residents within “non-regenerated” areas and residents in areas that adopted a “bottom-up” strategy.

5.2.2 Primary Analysis: Testing the Proposed Model

To explore the relationship between the model variables, a path analysis was conducted at each time point separately using Mplus 8 software (Muthén & Muthén, 2017). Given that multilevel data violates the assumption of independence because observations taken from participants within the same cluster – *geographical area* – are likely to be more homogenous; four dichotomous variables were created coding town membership. These variables were then included as covariates in the path analyses (see McNeish & Stapleton, 2016).

Results were assessed using the chi square goodness of fit and several absolute and relative fit indices (See Chapter 4). In addition to these, and due to the complexity of the model, we also included the Tucker-Lewis relative fit index (TLI; 0.90, or higher indicates a good fit; Hu & Bentler, 1999; Iacobucci, 2010)

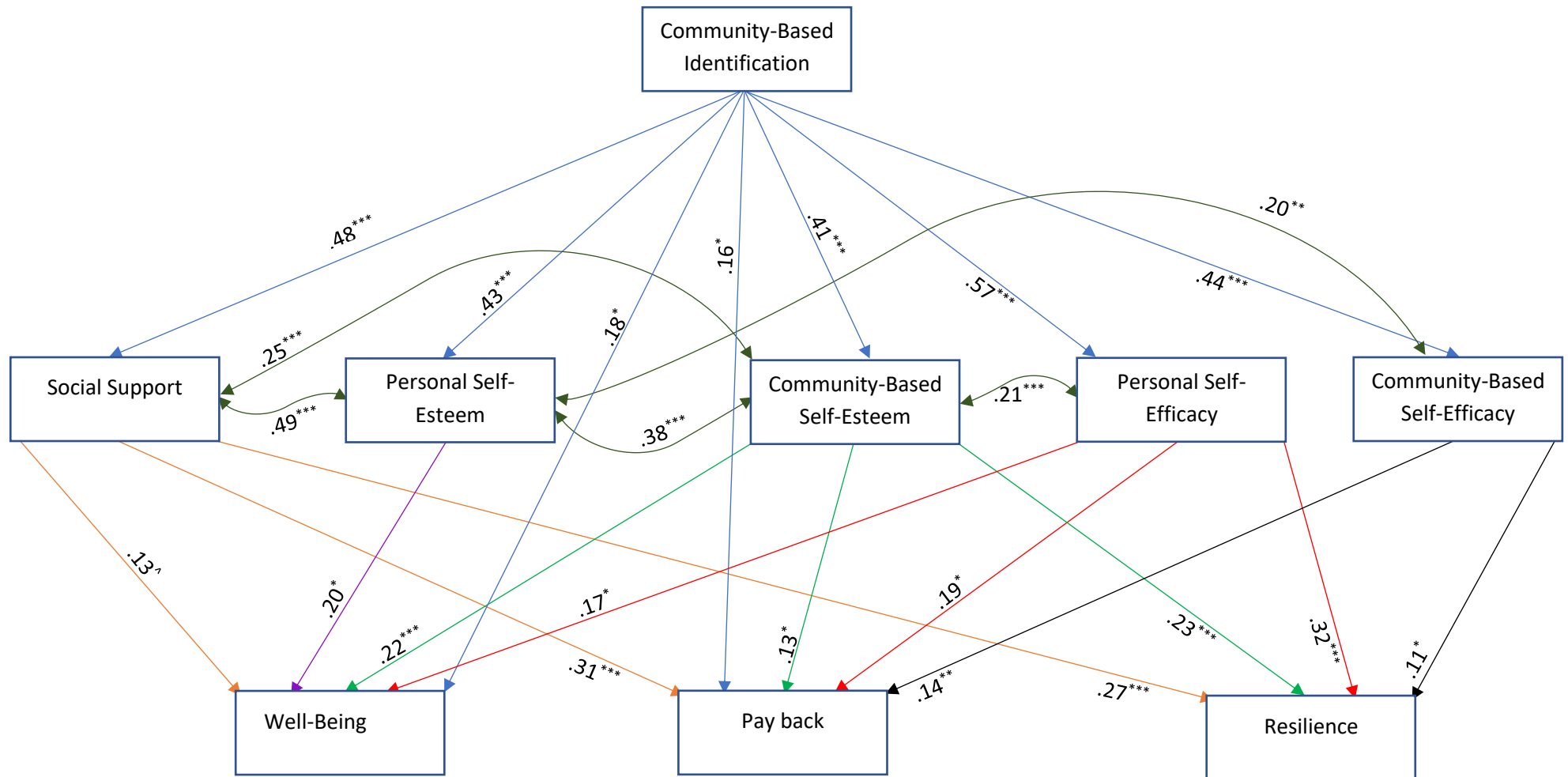
5.2.3 Path Analysis Results

Initial testing of the overall model (see Figure 5.1) at Time 1, demonstrated that the model did not fit the data well: $\chi^2 (13) = 125.58, p < .001$, CFI = 0.89, TLI = .43, RMSEA = .21, and SRMR = .07. While it could be argued that the chi-square estimation could be inflated due to sample size, and the CFI and SRMR indices are acceptable, the RMSEA and TLI indices (which penalize for model complexity) are not, suggesting that the model needs to be modified.

First, I removed non-significant direct links at $p > .10$, specifically, I removed links between community-based self-efficacy and well-being ($\beta = .08, p = .22$); personal self-esteem and pay back ($\beta = -.08, p = .44$); and personal self-esteem and resilience ($\beta = .08, p = .40$). Additionally, following suggested modification indices given in Mplus, I added covariance links between community-based self-esteem and personal self-esteem, personal self-efficacy and social support; and between personal self-esteem and social support, and community-based self-esteem. In addition, I added direct links between community-based identification and pay back to the community, and between community-based identification and well-being. This modified model fit the data well: $\chi^2 (9) = 15.93, p = .07$, CFI = 0.99, TLI = .95, RMSEA = .06, and SRMR = .03 (see Figure 5.2 for the final model linking community-based identification with key outcomes at Time 1 and Table 5.4 for the indirect effect of community-based identification on the three outcomes).

Figure 5.2

Final Path Model linking community-based identification with key outcomes at time 1, Chapter 5



The analysis revealed that higher levels of community-based identification translated into increased levels of social support, personal and community-based self-efficacy, and personal and community-based self-esteem. In turn, these processes further predicted the outcomes as follows: Psychological well-being was positively predicted by personal and community-based self-esteem, personal self-efficacy, and social support. Willingness to pay back was associated with higher levels of personal and community-based self-efficacy, social support, and community-based self-esteem. Resilience was positively predicted by personal and community-based self-efficacy, community-based self-esteem, and social support. Finally, community-based identification was also directly and positively associated with outcomes of well-being and a willingness to pay back to the community.

Analysis of indirect effects at time 1 demonstrated that there was a significant indirect link between community-based identification and well-being via personal self-efficacy ($\beta = .10, p = .05$), personal and community-based self-esteem ($\beta = .09, p = .02$; $\beta = .09, p = .01$, respectively), and marginally via social support ($\beta = .06, p = .07$). There was a significant indirect link at time 1 between community-based identification and a willingness to pay back to the community via personal and community-based self-efficacy ($\beta = .11, p = .04$; $\beta = .06, p = .02$, respectively), social support ($\beta = .15, p < .001$), and marginally via community-based self-esteem ($\beta = .05, p = .06$). Finally, there was also significant indirect link at time 1 between community-based identification and resilience via personal efficacy ($\beta = .18, p < .001$), community-based self-esteem ($\beta = .10, p = .01$), and social support ($\beta = .13, p < .001$), and marginally via community-based self-efficacy ($\beta = .05, p = .06$; see Table 5.4 for the bootstrap estimates of the indirect effects).

Table 5.4*Indirect effect of community-based identification on model outcomes, via proposed psychological processes at Time 1*

	Beta-Value β	Bootstrap Estimate of the Indirect Effect-95% CI
<i>Indirect effect of community-based identification on well-being:</i>		
Via personal self-esteem	.09*	.012; .160
Via community-based self-esteem	.09**	.022; .156
Via personal self-efficacy	.10*	.002; .194
Via social support	.06^	-.007; .129
<i>Indirect effect of community-based identification on pay-back:</i>		
Via social support	.15***	.076; .219
Via personal self-efficacy	.11*	.006; .213
Via community-based self-efficacy	.06*	.012; .113
Via community-based self-esteem	.05^	-.001; .108
<i>Indirect effect of community-based identification on resilience:</i>		
Via social support	.13***	.049; .208
Via personal self-efficacy	.18***	.079; .287
Via community-based self-efficacy	.05^	-.002; .102
Via community-based self-esteem	.10**	.027; .162

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$, ^ = $p < .10$

Overall testing of the originally proposed model at time 2 also did not fit the data well: $\chi^2(13) = 156.98$, $p < .001$, CFI = 0.86, TLI = .28, RMSEA = .24, and SRMR = .07. Following the same process as time 1, I removed non-significant direct links (at $p < .10$). Similar to time 1 analysis, non-significant links were removed between personal self-esteem and pay back to the community ($\beta = .06$, $p = .59$). In contrast to time 1, the link between personal self-esteem and resilience and between community-based self-efficacy and well-being were significant ($\beta = .21$, $p = .01$; $\beta = .27$, $p = .003$, respectively). However, the link between personal self-esteem and well-being, and personal

self-efficacy and well-being was non-significant ($\beta = .15, p = .12$; $\beta = .07, p = .33$, respectively); and the link between resilience and personal self-efficacy, and resilience and social support also became non-significant ($\beta = .08, p = .29$; $\beta = .11, p = .19$, respectively). Similar to time 1 analysis, modification indices given in Mplus suggested adding links to define covariance's between community-based self-esteem and personal self-esteem, community-based self-esteem and personal self-efficacy, and community-based self-esteem and social support; and between personal self-esteem and social support. In addition to time 1 analysis, links to define covariances were also added between personal self-esteem and personal self-efficacy, personal self-esteem and community-based self-efficacy, personal self-efficacy and community-based self-efficacy, personal self-efficacy and social support, and community-based self-esteem and community-based self-efficacy. Direct links were once again added between community-based identification and pay back to the community, but not to well-being, and, additionally to the links added in time 1 analysis, a direct link between community-based identification and resilience was added.

Following these modifications, the model fit the data well: $\chi^2(8) = 15.06, p = .06, CFI = 0.99, TLI = .94, RMSEA = .06$, and $SRMR = .03$ (see Figure 5.3 for the final model linking community-based identification with key outcomes at time 2). In line with model estimated with the time 1 data, the analysis revealed that higher levels of community-based identification predicted levels of social support, personal and community-based self-efficacy, and personal and community-based self-esteem. These processes further translated to higher reported outcomes as follows: Psychological well-being was positively predicted by social support and community-based self-esteem (but not by personal self-efficacy or personal self-esteem as at Time 1). In contrast to Time 1, well-being

was also predicted by community-based self-efficacy. In line with the Time 1 analysis, willingness to pay back was positively associated with higher levels of social support, community-based self-esteem, and marginally with personal and community-based self-efficacy. Resilience was positively predicted by community-based self-esteem, and (unlike in the Time 1 model) by personal self-esteem, but not by personal and community-based self-efficacy or social support. Finally, community-based identification was also directly and positively associated with outcomes of well-being and, unlike in the analysis for Time 1, with resilience, but not with a willingness to pay back to the community.

Analysis of indirect effects at Time 2 demonstrated similar results to those found at time 1. The analysis demonstrated a significant indirect link between community-based identification and well-being via community-based self-esteem ($\beta = .09, p = .01$), and social support ($\beta = .11, p = .002$), and additionally community-based self-efficacy ($\beta = .10, p = .03$), but not via personal self-esteem or personal self-efficacy as these links became non-significant at time 2. In line with time 1, there was a significant indirect link at time 2 between community-based identification and a willingness to pay back via social support ($\beta = .14, p < .001$), community-based self-esteem ($\beta = .08, p = .02$), and marginally via personal and community-based self-efficacy ($\beta = .07, p = .09$; $\beta = .09, p = .07$, respectively). There were significant indirect effects at time 2 between community-based identification and resilience via community-based self-esteem ($\beta = .14, p < .001$), and in addition to time 1, personal self-esteem ($\beta = .9, p = .004$), but not via personal and community-based self-efficacy or social support (see Table 5.5 for the bootstrap estimates of the indirect effects).

Table 5.5

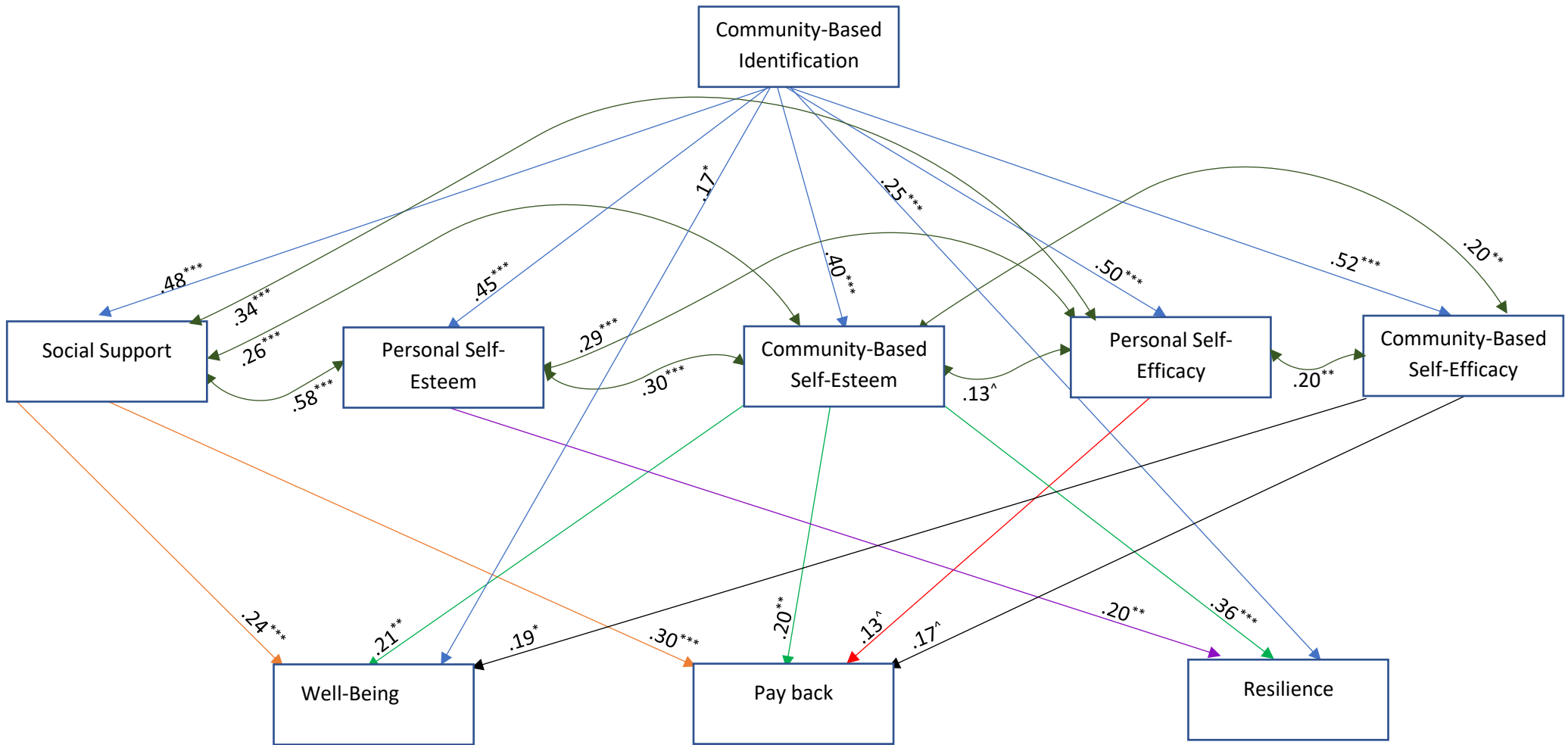
Indirect effect of community-based identification on model outcomes, via proposed psychological processes at Time 2

	Beta-Value β	Bootstrap Estimate of the Indirect Effect-95% CI
<i>Indirect effect of community-based identification on well-being:</i>		
Via social support	.11**	.042; .183
Via community-based self-efficacy	.10*	.012; .186
Via community-based self-esteem	.09**	.021; .149
<i>Indirect effect of community-based identification on pay-back:</i>		
Via social support	.14***	.056; .225
Via community-based self-esteem	.08*	.012; .151
Via community-based self-efficacy	.09 [^]	
Via personal self-efficacy	.07 [^]	
<i>Indirect effect of community-based identification on resilience:</i>		
Via personal self-esteem	.09**	.027; .149
Via community-based self-esteem	.14***	.076; .211

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$, [^] = $p < .10$.

Figure 5.3

Final Path Model linking community-based identification with key outcomes at Time 2



5.2.4 Longitudinal Analyses: Testing the Hypothesized Sequence of Events

To further examine the robustness of the hypothesized directions of effects, I conducted cross-lagged path analysis, sequentially testing the strength of each mediation within the model across both time points 1 and 2 (see Table 5.6). Cross-lagged path analysis allows researchers to assess data that has been collected more than once on the same participants, across different time points, whilst analysing all variables within a given model concurrently, providing some support for the direction and strength of relationships between predictors, outcomes, and proposed mediating processes.

The aim of this cross-lagged path analysis was to enable us to test whether the IV at Time point 1, predicts the DV at Time point 2 via mediators at Time 2. Given the complexity of the full model overall and the relatively low sample size, it was not possible to test the strength of the model as a whole. Instead, we tested each combination of IV, M and DV individually to enable us to begin to examine suggested causality.

Based on the path analysis at each time point, it is hypothesized that increased levels of community-based identification at time 1 will lead to increased levels of social support, personal and community-based self-esteem, and personal and community-based self-efficacy at time 2. These increases in psychological processes are suggested to further increase levels of well-being, willingness to pay back to the community, and resilience at time 2.

5.2.5 Cross-Lagged Path Analysis Results. The cross-lagged panel model was tested in fifteen segments to test the strength of each individual mediation (i.e., the possible all possible combinations of IV-M--DV, for example, Time 1 identification – T2 social support – T2 well-being, see Figures 5.5 – 5.20). Testing

the model in separate segments enabled me to account for the extent to which each construct predicts itself and others across the time points. Since I did not have three time points where predictors, mediators, and outcomes were measured, I conducted an alternative analysis. Specifically, for each combination of IV, M and DV, I first tested the relationship between X measured at time 1, the proposed mediator measured at time 2, and whether this was associated with Y, also measured at time 2. I also tested the reverse cross-lagged path (i.e., Y at T1 leading to X at T2 via M at T1). This provides suggestive evidence for a direction of the relationships between predictors and mediators. Table 5.6 shows the cross-lagged parameters for the hypothesized and reverse paths of each mediation model, and figures 5.5 – 5.20 show the cross-lagged mediation models tested.

Cross-lagged mediation analysis revealed a significant indirect link between community-based identification at time 1 and levels of well-being, resilience and pay back to the community at time 2 via personal and community-based self-efficacy, personal self-esteem and social support at time 2, but not by community-based self-esteem at time 2. However, the reverse cross-lagged mediation analysis also demonstrated a significant indirect link between well-being, pay back and resilience at time 1 and levels of identification at time 2 via personal and community-based self-esteem, community-based self-efficacy and social support at time 1, but not by personal self-efficacy at time 1 suggesting a possible cyclical relationship (see Table 5.6).

Table 5.6

Standardized cross-lagged parameters for the hypothesized and reverse segments of each mediation model

	Beta-Value β	Bootstrap Estimate of the Indirect Effect- 95% CI
<i>Indirect effect of community-based identification at time 1 (T1) on well-being at time 2 (T2) via:</i>		
T2 Social Support	.05*	.008; .092
T2 Personal Self-Esteem	.11***	.051; .159
T2 Community-based Self-Esteem	.00	-.010; .015
T2 Personal Self-Efficacy	.02*	.001; .037
T2 Community-based Self-Efficacy	.05*	.008; .086
<i>Reverse path: Indirect effect of well-being at T1 on community-based identification at T2 via:</i>		
T1 Social Support	.20***	.117; .283
T1 Personal Self-Esteem	.04	-.018; .090
T1 Community-based Self-Esteem	.11**	.038; .171
T1 Personal Self-Efficacy	.11**	.036; .192
T1 Community-based Self-Efficacy	.16***	.079; .236
<i>Indirect effect of community-based identification at T1 on pay-back at T2 via:</i>		
T2 Social Support	.03	-.002; .064
T2 Personal Self-Esteem	.06*	.007; .106
T2 Community-based Self-Esteem	.00	-.008; .012
T2 Personal Self-efficacy	.02*	.001; .029
T2 Community-based Self-Efficacy	.04*	.085 .079
<i>Reverse path: Indirect effect of pay back at T1 on community-based identification at T2 via:</i>		
T1 Social Support	.20***	.101; .302
T1 Personal Self-Esteem	.03	-.029; .092
T1 Community-based Self-Esteem	.07*	.001; .134
T1 Personal Self-efficacy	.08*	.009; .142
T1 Community-based Self-Efficacy	.17***	.087; .258
<i>Indirect effect of community-based identification at T1 on resilience at T2 via:</i>		
T2 Social Support	.05*	.010; .086
T2 Personal Self-Esteem	.16	-.138; .454
T2 Community-based Self-Esteem	.00	-.016; .024
T2 Personal Self-Efficacy	.03*	.005; .044
T2 Community-based Self-Efficacy	.05*	.007; .081
<i>Reverse path: Indirect effect of resilience at T1 on community-based identification at T2 via:</i>		
T1 Social Support	.19***	.109; .268
T1 Personal Self-Esteem	.00	-.013; .021
T1 Community-based Self-Esteem	.08**	.025; .142
T1 Personal Self-Efficacy	.09**	.025; .151
T1 Community-based Self-Efficacy	.15***	.077; .218

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$.

Figure 5.4
Longitudinal Mediation: Identification - Social Support - Well-Being

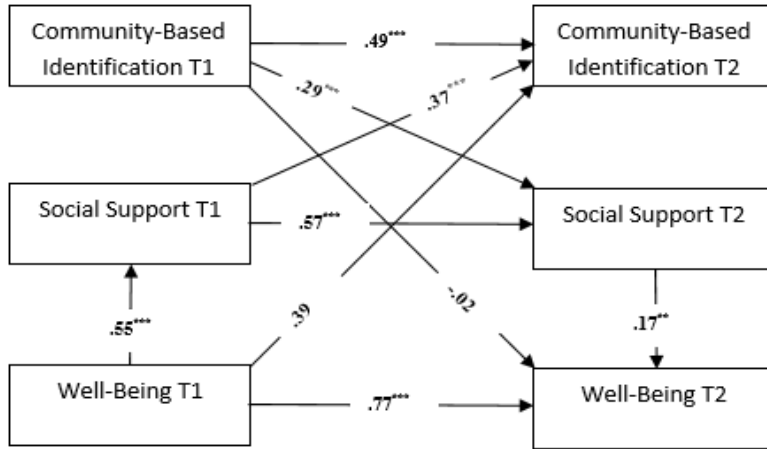


Figure 5.5
Longitudinal Mediation: Identification - Personal Self-Esteem - Well-Being

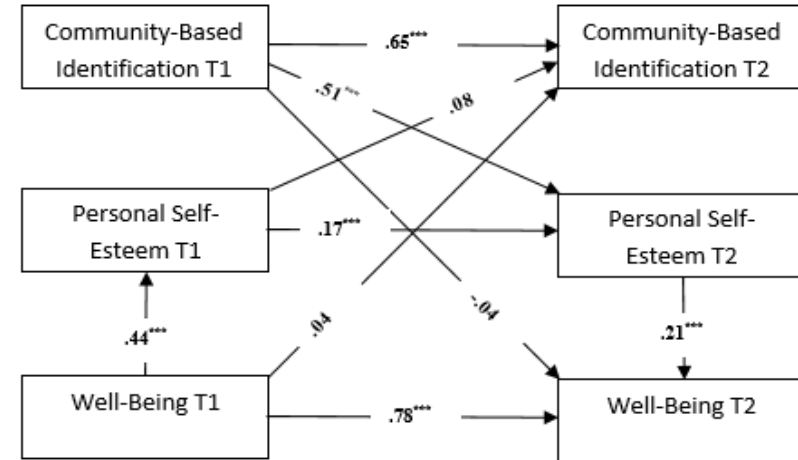


Figure 5.6
Longitudinal Mediation: Identification - Community-Based Self-Esteem - Well-Being

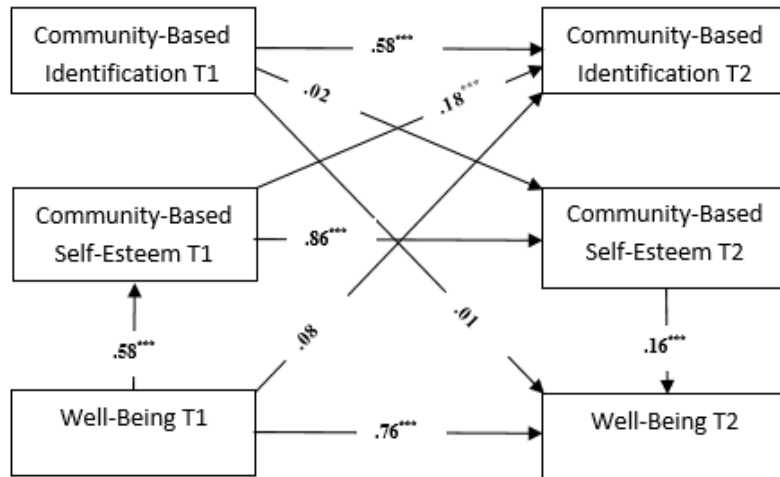


Figure 5.7
Longitudinal Mediation: Identification - Personal Self-Efficacy - Well-Being

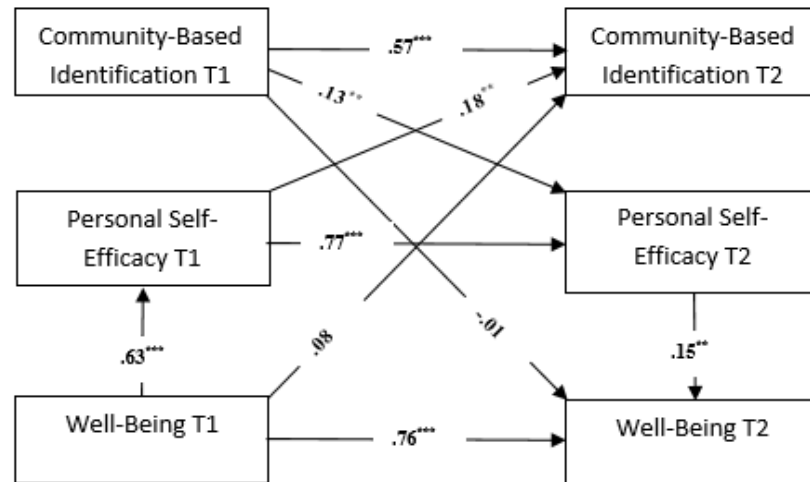


Figure 5.8
Longitudinal Mediation: Identification - Community-Based Self-Efficacy - Well-Being

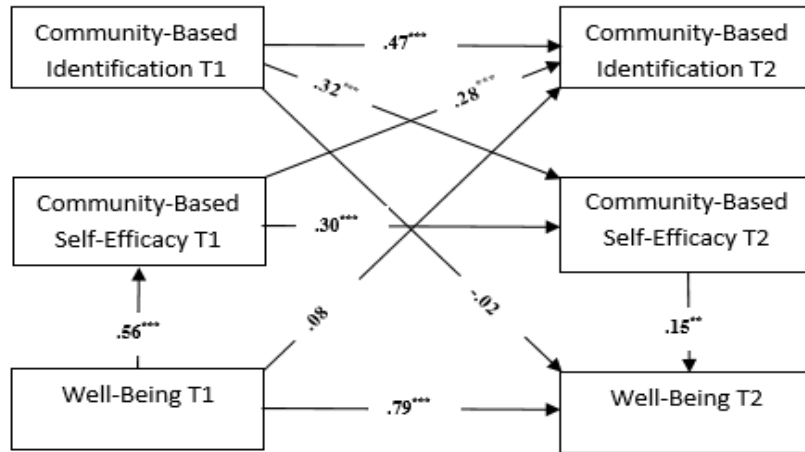


Figure 5.9
Longitudinal Mediation: Identification - Social Support - Pay Back

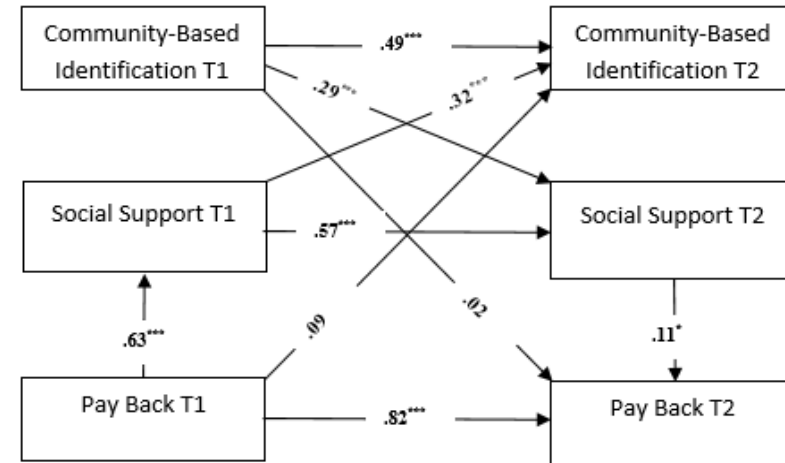


Figure 5.10
Longitudinal Mediation: Identification - Personal Self-Esteem - Pay Back

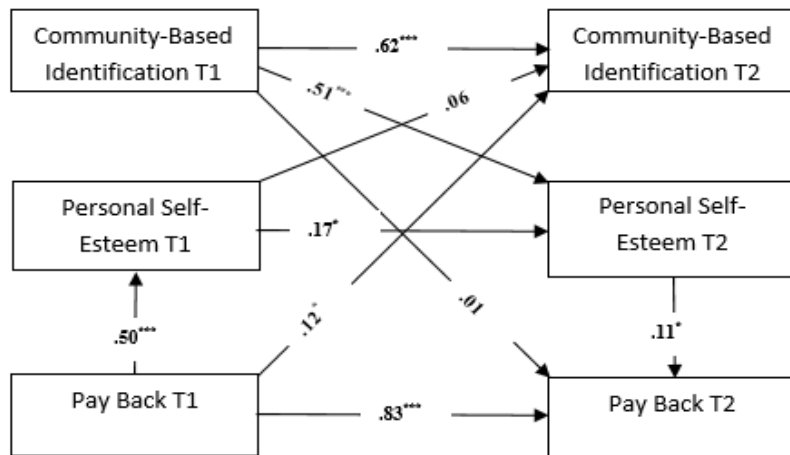


Figure 5.11
Longitudinal Mediation: Identification - Community-Based Self-Esteem - Pay Back

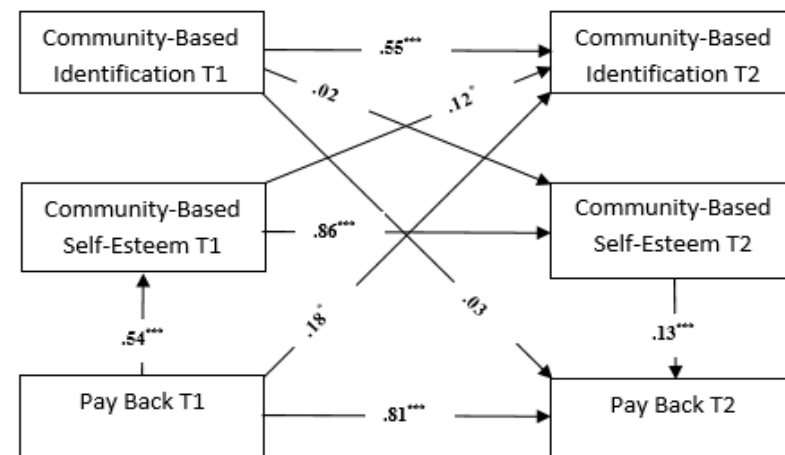


Figure 5.12
Longitudinal Mediation: Identification – Personal Self-Efficacy – Pay Back

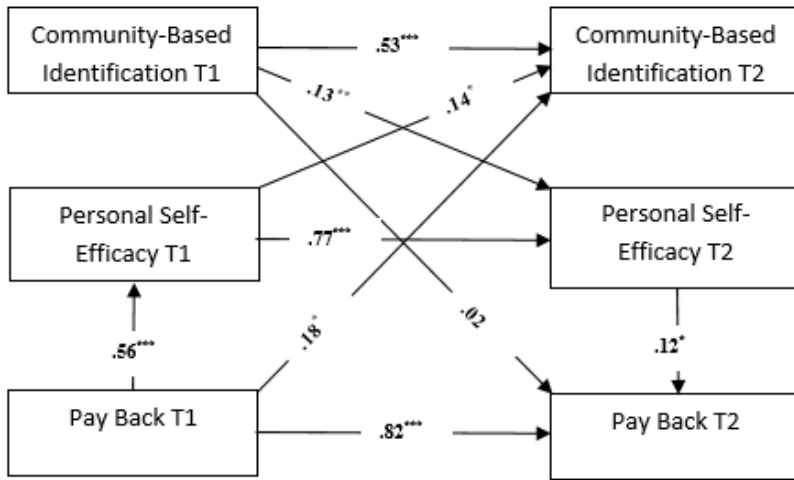


Figure 5.13
Longitudinal Mediation: Identification – Community-Based Self-Efficacy – Pay Back

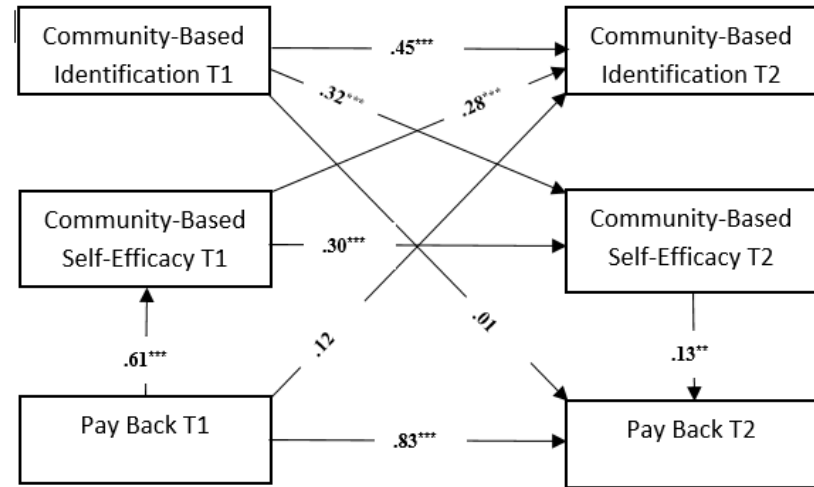


Figure 5.14
Longitudinal Mediation: Identification - Social Support - Resilience

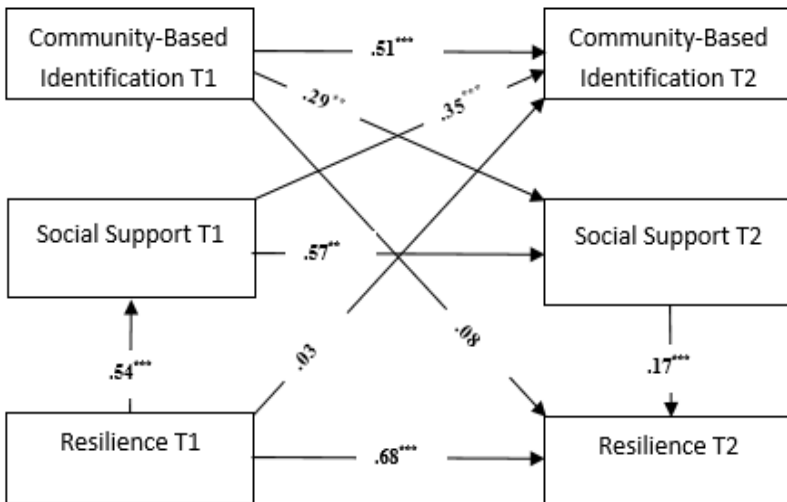


Figure 5.15
Longitudinal Mediation: Identification – Personal self-Esteem - Resilience

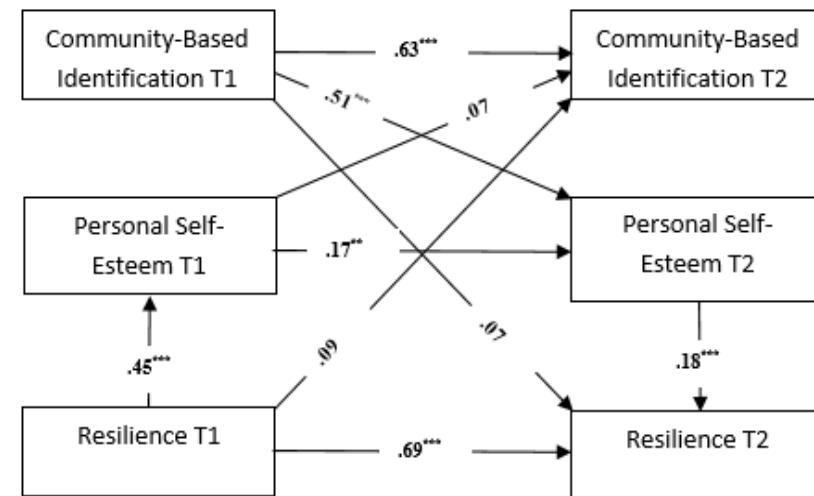


Figure 5.16
Longitudinal Mediation: Identification – Community-Based Self-Esteem - Resilience

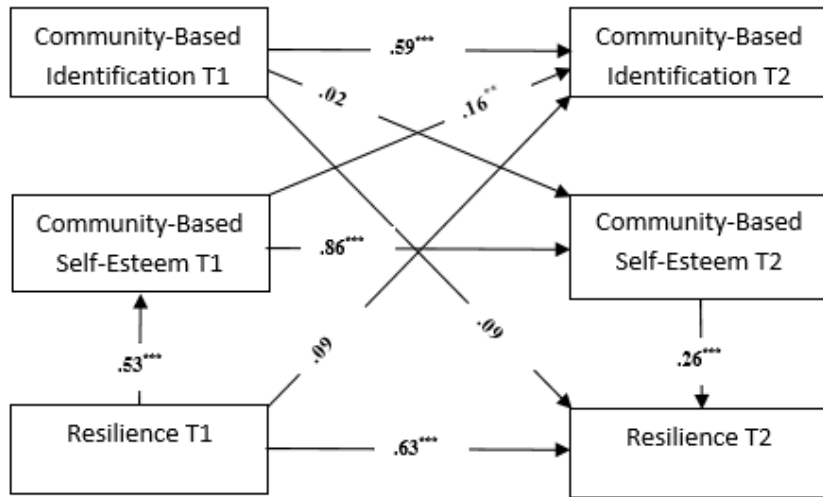


Figure 5.17
Longitudinal Mediation: Identification – Personal Self-Efficacy - Resilience

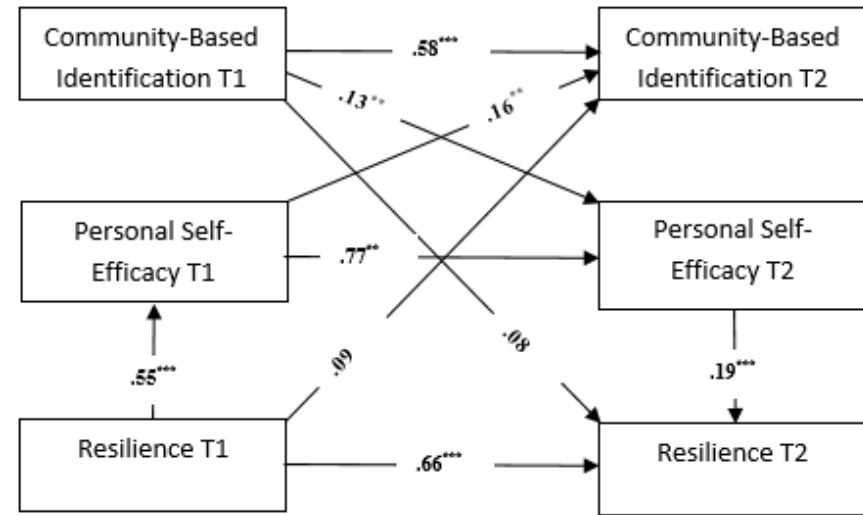
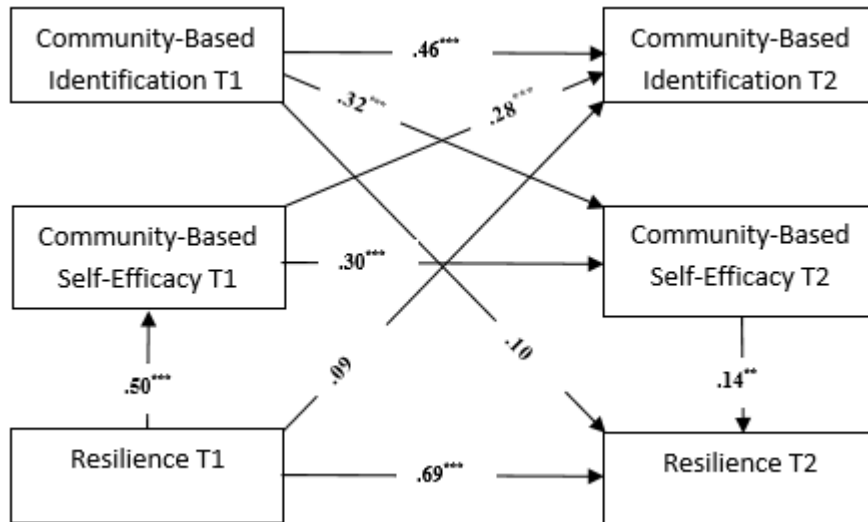


Figure 5.18
Longitudinal Mediation: Identification – Community-Based Self-Efficacy - Resilience



5.3 Discussion

The present research firstly, aimed to replicate the findings of Chapter 4 by testing the effect of regeneration strategy types (i.e., bottom-up, v's top-down), and the SIMSUR model with cross-sectional data. The findings of this study demonstrate that adopting a 'bottom-up' approach to regeneration, which actively includes community members into the regeneration planning and implementation, is linked to significantly better outcomes across all variables, compared to adopting a 'top-down' approach, with little or no community consultation (in line with hypothesis 1, and the results in Chapter 4; see also Furbey, 1999; Kearns, 2003; Pethia 2011; Putnam 2000). This stronger sense of connection with one's community is linked to the positive outcomes of well-being, resilience and a willingness to pay-back to the community. Furthermore, the research suggests that no regeneration of any style (i.e. top-down or bottom-up) produces significantly better outcomes than doing nothing at all, suggesting that where communities have not undergone change, or where change actively incorporates community members within the programme of change, this results in a stronger sense of community identification amongst residents.

Secondly, we aimed to develop our understanding of the possible sequence of events by exploring the relationship between community identification, perceived social support, efficacy, esteem, resilience, well-being, and a willingness to pay back to the community, in the context of urban regeneration, across time. Our results provide some insight into the psychological processes that are involved in producing the positive outcomes that are suggested to lead to more successful regeneration schemes (i.e., well-being, resilience, and a willingness to pay back to the community). In particular, our findings suggest that a strong sense of community-based identification is linked to increased levels of perceived social

support, personal self-esteem, community self-esteem, and self-efficacy. These processes, in turn, are linked to increased resilience, greater levels of well-being, and a stronger willingness to pay back to the community.

When looking at the social identity model of successful urban regeneration (SIMSUR), this stronger sense of community-based identification is suggested to lead to positive increases in the aforementioned outcomes. Comparable to chapter 4, the SIMSUR model at both time points demonstrated a link between increased levels of community based identification and increases across all psychological processes (i.e., personal and community-based self-esteem, efficacy, and social support). These processes are further demonstrated to mediate the relationship between community identification and the three outcome variables of well-being, resilience, and willingness to pay back to the community. Specifically, the results demonstrate group based processes (i.e., social support, community-based esteem and efficacy) to be important predictors of well-being and pay back across all models (Chapter 4, Time 1 and Time 2 this chapter). Social support and community-based esteem are demonstrated to mediate the relationship between identification, well-being, and pay back across all three models; and personal and community-based efficacy mediate the relationship between identification and pay back across all three models. These results are consistent with hypothesis 2 & 3, the results reported in Chapter 4, and the findings of previous research within the social identity tradition where identification is positively associated with health-related outcomes of well-being (e.g., McNamara, et al., 2013; Stevenson et al., 2019), resilience (e.g., Drury, 2012; Haslam, et al., 2009), and willingness to pay back to the community (e.g., Knight et al., 2010; Barreto & Ellemers, 2000).

Interestingly, however, the results of the cross-sectional analysis suggest a possible bi-directional relationship. Indeed, while the hypothesized mediation paths

were significant (except for community-based esteem) the reverse links were stronger for all processes except personal self-esteem - possibly suggesting that having higher community-based esteem and feeling supported by your community, may be the driver of identification, rather than the other way around. However, for personal self-esteem it seems the hypothesized sequence of events is more consistent than an alternative model. That is, those members of the community who report higher levels of identification at time 1 also report higher levels of personal self-esteem at time 2; this then translates into higher reported levels of well-being, pay back and resilience at time 2, but not the other way around. Possibly suggesting that when you identify with your community, you feel better about yourself, which leads to higher resilience, increased well-being and a higher willingness to pay back to the community.

Collectively, these results further extend insights associated with the role of social identities in social change to the topic of urban regeneration. Following from the prior chapters, the research reported here contributes through the test of a series of cross-lagged longitudinal models to further develop our understanding of the order of processes and directionality of the links in the hypothesized model. However, the findings of this cross sectional analysis are inconclusive with the results being consistent with both the hypothesised and alternative sequences of processes, suggesting a possible cyclical relationship between identification, mediating processes, and outcomes (with the exception of personal self-esteem).

In addition, this research contributes to our understanding of the SIMSUR model as a whole and demonstrates that, while the hypothesized model is supported theoretically, statistically it has to be modified to fit the data with various links becoming non-significant at various times across different studies. Given these modifications, and the findings of the cross-lagged analysis, it could be that the

model may need to include a cyclical element. Adopting a bi-directional model should allow for higher reported levels of community-based identification to increase levels of personal processes, which are then associated with increased outcomes. Importantly, these increased outcomes could lead to increases in collective processes that will then translate into increased levels of community-based identification. For example, the results suggest that when one identifies with their community, they will feel good about themselves, which will translate into increased levels of resilience, higher levels of well-being, and be more willing to pay back to the community. In turn, these increased levels of resilience, well-being and willingness to engage with, and pay back to the community, leave people feeling better about their community as whole (i.e., community efficacy and esteem) and feeling more supported by the community, which then translates into higher levels of identification with that community.

5.3.1 Practical implications

Based on these findings, it is suggested that, where regeneration and change is unavoidable, strategies always adopt a community-led approach (rather than a top-down approach) to urban regeneration. Engaging community members directly in the regeneration process will help to develop a sense of 'we-ness' within the community before regeneration works take place. Furthermore, despite the fact that the hypothesized sequence of events are inconclusive, the research does show that increases in positive outcomes of well-being, resilience and a willingness to pay back to the community are, nonetheless, linked to increases in community-based identification. It is therefore suggested that regeneration schemes also adopt identity-building strategies directly into processes of regeneration to produce positive outcomes (as previously mentioned) that could lead to a more sustainable community change.

5.3.2 Limitations

Even though the analysis highlights the importance of psychological processes in the context of regenerated communities, and further develops our understanding of the possible sequence of events, there are still limitations to these findings due to the correlational design of the study. We began to address these limitations in the research reported in this chapter by adopting a longitudinal approach. However, despite the models broadly supporting the SIMSUR overall, each model had to be modified a number of times and differed from the original hypothesised model. In addition, the model as a whole could not be tested over time due to its complexity. While exploring the observed parameters longitudinally in separate mediating segments does allow us to be more confident about our assumptions, we still cannot claim that community-based identification has a causal effect on resilience, well-being, and a willingness to pay back to the community.

In addition, another limitation in this cross-lagged analysis is the absence of time 3 data. The inclusion of time 3 data would enable a more robust account of the sequence of events by allowing each causal relationship in the model to be assessed across time (i.e., effect of X at time 1 on Y at time 3 via M at time 2). It is therefore, suggested that in order to better determine causality, and more accurately measure the hypothesized sequence of events, a controlled experimental approach is needed, that would enable us to increase community-based identification and explore its effects on the outcomes of interest.

5.3.3 Conclusion

Overall, this research begins to develop our understanding of the impact of identification on outcomes across time in the context of urban regeneration. The findings highlight the positive association between collective community-based

identification and health-related outcomes of well-being, resilience and a willingness to pay back to the community. Furthermore, this research suggests that urban regeneration, in whatever form, may benefit from paying attention to strengthening the existing community and increasing a sense of connection within the new 'regenerated' community.

The next step for this PhD project is to develop and test a targeted intervention aimed at experimentally increasing a sense of community identification in areas that have undergone a regeneration project. Such a programme will enable us to test causality of the hypothesised model by experimentally manipulating cohesion within a regenerated community and measuring the outcomes. It will also provide an opportunity to test the feasibility of creating change in social cohesion within existing regenerated communities. This is an important first step for developing communities that are sustainable and successful following major changes, such as urban regeneration.

In the next chapter, I will review theoretical models and interventions within the social identity tradition that demonstrate ways in which group identification can be increased in applied settings, as well as the positive impact of this identification on the outcomes of interest across a variety of different contexts. I will use these understandings to design and test an intervention that focusses on enhancing identification in the context of a changing community, and, in line with the SIMSUR, allows us to test the impact of increased community identification on the outcome variables of Well-being, resilience, and a willingness to pay back to the community. The evaluation of such an intervention in the context of urban regeneration schemes will provide further empirical evidence of the role of community identification in achieving positive individual-level outcomes for residents of regenerated urban communities.

Chapter 6. The SUSTAIN Model: Strengthening Urban Societies Through Actualizing Identities in Neighbourhoods

The longitudinal study in chapter 5 further explored the suggested sequence of processes in the model. However, while the findings offer a better understanding of the relationships between the variables over time, there are still limitations to these findings due to the correlational design of the study. While exploring the observed parameters longitudinally does allow us to be more confident about the hypothesised sequence of events, we still cannot claim that community-based identification has a causal effect on resilience, well-being, and other outcomes.

To establish causality it would be necessary to manipulate community-based identification experimentally. Based on the literature review, as well as the studies presented thus far, it is suggested that a successful experimental manipulation can only be achieved by developing an intervention that aims to sustainably strengthen community-based identification through identity building techniques that go beyond short-term identification manipulations and look to develop a longer lasting, more sustainable community-based identification. The notion of sustainability is key when attempting to develop a holistic grass roots enthused strategy that extends beyond the usual ameliorative interventions which focus primarily on first-order change, that is change that occurs within a system to promote the well-being of individuals within that system (see Nelson & Prilleltensky 2005 for an over view). While this intervention does indeed aim to increase levels of community well-being, the idea is to create a more transformative intervention that aims to adopt systemic change from the outset. Given that regeneration schemes offer existing residents little or no choice about the changes to their community, and that the findings from the qualitative study demonstrate both existing and new residents feel a sense of abandonment post regeneration, it is

suggested that a transformative intervention is necessary to enable community members to take ownership over the changes that have occurred within their community. However, giving community members a sense of ownership over (often imposed) community change, while attempting to build a group based identity in the face of such change, is not an easy task. It is therefore necessary to look at interventional models within the social identity framework that work to build social identity processes to increase health and well-being outcomes in the context of identity change that maybe applicable within this context.

Two such programmes are ASPIRe (Actualizing Social and Personal Resources to enhance organizational outcomes; Haslam et al., 2003) – an interventional model that harnesses social and personal identity resources as a strategic organizational process of diversity management, and Groups4Health (Haslam et al., 2016) - a theory-driven group-based psychotherapeutic intervention that is informed by the social identity approach to health and focusses on the power of social groups as a means to reduce feelings of loneliness, social isolation, and disconnection.

I will now review each of these models independently and highlight how and why they could be useful in the current context, I will also outline why, by themselves, they might not be appropriate interventions to be applied directly to regenerated communities.

6.1 ASPIRe programme

ASPIRe (Haslam et al., 2003) is an applied programme used within organizations to develop identities that are aligned between and within organizational groups. The central goal is to align these diverse identities, through a series of group discussions and brainstorming, as part of an organic process to create a superordinate identity that encompasses distinctive features of the

organization as a whole. The programme consists of four temporal phases; AIRing, Sub-Casing, SuperCasing, and ORGanising, which collectively highlight and acknowledge the importance of sub-groups and teams within an organization. This sub-group recognition enables the groups to work through the phases together to become a more cohesive group under one overarching identity – their shared organization. Acknowledging the identity of these sub-groups in this way enables organizations to identify and acknowledge the importance of various teams that are central to individual employee's social identification, and thus highlights the importance of each team as key to the success of the wider organization and organizational aspirations and goals. Once these key groups have been identified (the AIRing phase) the programme then provides a platform for these sub-groups to first define their own role and group-based goals within the organizational context (i.e., the Sub-Casing phase), and then to further collectively coordinate sub-groups so that each group's own goals align with those of the superordinate organization (i.e., Super-Casing). Finally, the programme enters the ORGanising phase, which enables the teams to collectively develop, plan and execute goals and strategies that are in-line with each team's own agenda, whilst simultaneously working collectively to achieve the overarching targets and goals of the wider organization.

The key aspect of the ASPIRe program that could be applied to regenerated communities is the acknowledgement of sub-group identities and their goals as a process to breaking down barriers between sub-groups. This, in turn, is suggested to further strengthen these groups within the context of the wider group, leading to a superordinate organizational identity, with the sub-groups' own goals aligning with the overarching organizational goals. Translating this to urban regeneration, it is suggested that this model could be adapted to help different community subgroups develop a sense of connection and enable them to align their goals to develop not

only their own community-based group, but also develop the community as a whole, and thus (re)develop a community-based superordinate identity.

As discussed in chapter one, urban regeneration strategies introduce change into communities that often render the community unrecognisable, both physically and socially, to the existing residents. It is our understanding based on the literature review, and the qualitative findings reported in Chapter 3, that during the transition from old to new, community members experience a process of social identity change, where existing community-based group membership is altered, and often destroyed, and new sub-groups develop (i.e., small pockets of original community members, new community members, new leisure opportunities, creative groups hosted by local councils and regeneration schemes, etc.). However, when left as isolated sub-groups within an unrecognizable community, inter-group divides inevitably emerge and barriers develop between groups, i.e., between old and new residents. It follows then that an intervention that acknowledges and integrates all these sub-groups as part of the collective community is a good basis to build a sense of cohesion and superordinate identity. Indeed, according to SIMIC (Haslam, et al., 2018), it is the acknowledgement of, and belonging to, multiple groups that act as a key protective factor when negotiating major life changes. This suggests that a community that embraces the different community sub-groups, rather than tries to change or ignore them, as outlined in the ASPIRe programme, will become more connected and resilient to future change.

However, despite the apparent appositeness of the ASPIRe program to the context of regenerating communities, the programme itself was developed around notions of leadership and to promote organizational growth (albeit with a very inclusive and bottom-up process) and is geared towards business-related outcomes. Therefore, while there are certain aspects of the ASPIRe programme

that could successfully be applied to communities, it is suggested that the programme, as a whole, could not. This is because there are fundamental differences between organizational and community-based outcomes, with community members working towards community-based outcomes that extend beyond financial rewards, on the grounds of community connection and pride, rather than being driven by targets that are often incentivised by revenues, promotion, and / or prestige, as is often the case with organizations. Thus, it is suggested that in order to develop a sense of connection and identity alignment within communities, it is necessary to consider programmes that promote community-based social relationships and work to develop a superordinate identity, in line with the goals of ASPIRe, but also aim to develop and achieve community-orientated goals that help to promote the health and well-being of its residents. One programme that focusses on improving health and well-being is the Groups 4 Health intervention (Haslam et al., 2016).

6.2 Groups 4 Health intervention

Groups 4 Health is a group-based programme that aims to reduce the inimical effects of social isolation through facilitating social group integration and helping people to understand and manage their social relationships. The intervention consists of five sessions with individuals coming together as a group to work through each session. The first session – schooling – aims to develop one's understanding of social groups and the impact of group membership on our health and well-being. The second module is scoping, this module utilises social identity mapping (Cruwys et al., 2016) to enable individuals to visualise their social world. This enables people to better understand and reflect upon the impact these social groups have and how they personally relate to each other. Module three – Sourcing - progresses one's understanding of their social world by engaging individuals in

activities that serve to further develop new, and re-connect with existing, positive social groups. The fourth module is scaffolding and encourages members to develop a social plan that identifies ways to extend their current social groups with new social groups that are compatible with their existing social networks. The final module is based on the sustainability of these social plans and takes place a month after module four to ensure participants have had a chance to trial their individual social plan, therefore, accessing the final module as a celebration of success and opportunity to troubleshoot any problems encountered.

The collective focus of the Groups 4 Health intervention and the aim to reduce a sense of disconnection and loneliness is particularly relevant to regenerated communities. The loss of a group that one used to identify with (such as a community) has been demonstrated to have profound effects on one's sense of self (e.g., Haslam et al., 2019), health (see Haslam et al, 2020) and well-being (e.g., Haslam et al., 2008). While community regeneration rarely means the complete destruction of an entire community, it does incorporate large-scale change that affects both the physical and social community (i.e., many residents moving away from the area and new residents coming to reside in the area post regeneration). This transition could negatively affect community members' sense of self, post transition, as well as depleting the social resources available to them to help manage and adapt to such major change. Indeed, adopting a strategy that enables individuals to visualise and reflect upon their community-based social groups and develop a social plan that encourages community development may be key to (re)creating a sense of connection within an otherwise disconnected community.

However, as with the ASPIRe programme, while there are certainly aspects of the Groups 4 Health intervention that will inevitably help community members to

feel more connected and reduce feelings of isolation and loneliness, the intervention by itself does not address the collective nature of community. That is, Groups 4 Health focusses on the individual and developing their social world, rather than the wider group. Indeed one of the key tenets of the Groups 4 Health course is that each member is entirely new to one another, rather than part of a pre-existing group. It is, therefore, suggested that in order to acknowledge the importance of an individual's social world, whilst simultaneously developing group-based goals that are both individually driven and collectively aligned, it is necessary to develop an intervention program that focusses on the needs of the individual *and* the community.

6.3 Developing SUSTAIN

Following these understandings, the next step for the PhD was to systematically integrate the theoretical and empirical insights from a range of group-based models and interventions highlighted throughout this thesis (e.g., SIMSUR, SIMIC, RIM, SIMCR; ASPIRe, Groups 4 Health), as well as the findings from the qualitative, cross-lagged and longitudinal studies, into a targeted intervention aimed at increasing a sense of community identification in areas that have undergone urban regeneration. That is, it is necessary to develop an intervention that goes beyond the ameliorative process seen during the regeneration which is perceived by community members as a one off 'event' that is often 'done to them', and extend to a more transformative process that aims to develop a sense of cohesion within the community giving community members the time and space to identify their own community ideals and goals in an attempt to create positive and sustainable change. Furthermore, the evaluation of such an intervention will provide further understanding of what psychological processes are important in successful community change. It will also enable us to clarify causal direction of the

hypothesised relationships within the SIMSUR model by experimentally manipulating cohesion within existing regenerated communities and measuring outcomes. This is an important first step for developing communities that are sustainable, successful, and adaptable to community change, with their identities being constructively aligned.

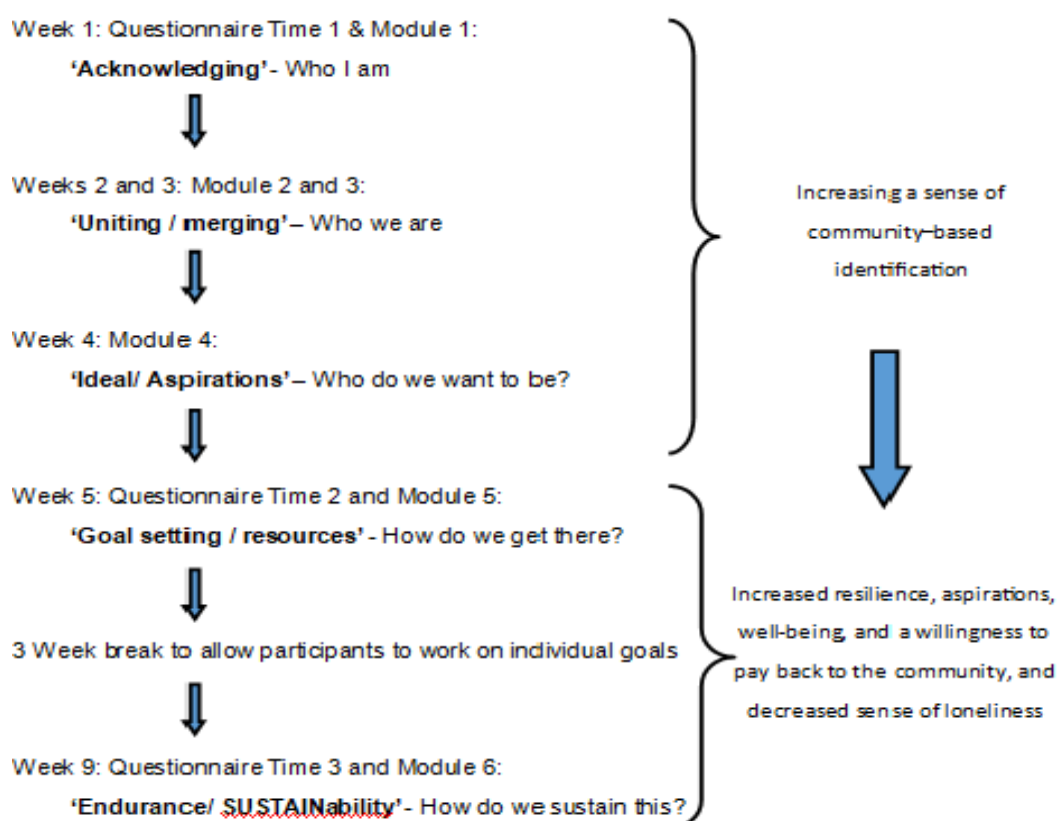
The intervention will be an adaptation of the ASPIRe model and the Groups 4 Health intervention, previously outlined, and applied in the context of community regeneration. Based on the evidence reviewed throughout this PhD, I suggest that the intervention use sub-group identities (as outlined in the qualitative interviews in Chapter 2, and in the ASPIRe model) that are important to community members (such as original community member identities) as a platform to increase community-based social interactions (as shown in both the cross-lagged analysis reported in Chapter 4 and the longitudinal findings in Chapter 5, as well as demonstrated to be fundamentally important in the Groups 4 Health intervention). This is suggested to work towards breaking down the boundaries (identified in Chapter 2) between sub-groups within the community, ultimately, creating an overarching, grass roots enthused, community-based identity that promotes collective community outcomes (such as a willingness to engage with and pay back to the community, and community-based aspirations and goals).

The programme will be applied post-regeneration to help community members (re-)engage with their community and further **Strengthen these Urban Societies Through Actualizing existing Identities** and organically create a sense of cohesion and trust that will act as a buffer against the effects of future **Neighbourhood** change. Ultimately, the intervention will adopt a transformative approach that aims to form a cohesive community that is **SUSTAIN**able.

The SUSTAIN programme aims to help communities that have gone through major changes, (re)develop a sense of connection between community members (old and new) and the community overall. The SUSTAIN program encourages individual community members to connect with community-based groups, helping individuals to gain clarity about the type of community they reside in, and to ensure existing (positive) connections are developed. This will be achieved through a series of six core modules (see Figure 6.1) that will collectively highlight the importance of social and community groups for our health and well-being, and develop a clear understanding amongst community members of the role of different sub-groups in building a successful community. As the modules progress, participants will establish key goals and aspirations for the community and develop the tools they need to strengthen existing groups and build positive new relationships.

Figure 6.1

SUSTAIN program overview



The modules will be completed over the course of 9 – 10 weeks with week 1 through to 5 running once a week consecutively and, similar to the Groups 4 Health programme, there will then be a 3-4 week interval between week 5 and the final week 6 (see Appendix E for the full SUSTAIN intervention manual).

The first module, conducted in week 1, is designed to address some of the theoretical implications of imposed change, as well as the notion that, post regeneration, community members report a loss of identity, and no longer understand what it means to be a member of the community, suggesting that there are now several 'pockets of communities'. The module aims to do this by helping participants understand the importance of social groups and belonging, and the impact that groups can have on our health and well-being. Through a series of exercises and discussion, community members will identify what groups they, as individuals, belong to and, importantly, how this fits into the context of their community. For example, module one begins by asking participants to think about their own personal social groups and to write these down within their workbooks. Through group-based discussion, the facilitator defines what is meant by social groups and helps participants to highlight which of these personal social groups can be linked to their community in some way.

Module two begins to shift the focus from 'me' to 'we'. That is, while module one focusses on how important social groups are for each of us and encourages individuals to identify which social groups they are a part of, the second week begins to look at how community groups support and rely on each other. In line with the Groups 4 Health intervention, this module uses social identity mapping (Cruwys et al., 2016) to enable community members to first visualize their own social groups, and then create a collective community-based map to enable the group to understand how their community functions.

The third module takes this understanding a step further and encourages participants to think about what it means to be a member of their community and, through a group-based discussion, identify any barriers that exist between community sub-groups and brainstorm possible ways to overcome these barriers. The module, similar to the processes outlined in ASPIRe, enables participants to identify intra-group similarity and inter-group difference and use these understandings to highlight the importance of diversity in building a successful community.

Modules four and five focus on community aspirations, asking group members to discuss where they would like to see their community in one year's time, and where they would like it to be in five years' time. The two modules were developed based on the understanding that focussing on developing a superordinate community-based identity, through collective identity building exercises, gives participants the opportunity to develop individual community-based goals that can be worked on during the 3-4 week break between module 5 and module 6.

The final module, similar to the Groups 4 Health programme, offers community-members the space to reflect on the last few weeks and to troubleshoot any difficulties they may have encountered in realising their short-term community-based goals. In addition, the final week enables SUSTAIN members to call upon each other for help and support when facing any difficulties or problems. The aim here is to highlight the power of community groups and social support and to demonstrate how individuals might utilise these connections moving forward.

Below I report an empirical study that aimed to test the effectiveness of this intervention program. It is hypothesized that the intervention will increase levels of well-being, resilience and a willingness to pay back to the community, and reduce feelings of loneliness among the participants (H1). In addition, and based on the

results from Chapters 4 & 5 and the review of the ASPIRe and Groups 4 Health interventions, we expect these effects to be accompanied (and mediated) by increases in community-based identification, collective self-concept clarity, personal and community-based self-esteem, personal and community-based self-efficacy, and feelings of social support (H2). Finally, it is hypothesized that participants, who are directly involved in the intervention itself, will demonstrate better outcomes across all of the above measures, compared to control participants (i.e., participants who live in the community but do not take part in the intervention).

6.4 Method

6.4.1 Participants

The participants were 126 residents from a residential area in the South-West of England where a bottom-up approach to regeneration had been used (2001-2011), 58 were included in the intervention condition and 68 in the control condition (69% female, 8% aged 18-30, 31% aged 31-45, 41% aged 46-60, and 20% aged 60+). Sample size calculation from a-priori power analysis using G*Power 3.1.97, based on MANOVA with repeated measures and within-between interactions, with a large effect size of $f=0.4$ (according to Ferguson, 2009), a power of 95%, and an alpha of 0.05, suggested a total sample size of 100.

6.4.2 Procedure

Participants in the control condition were over-recruited to account for drop out over the three time points. Participants of the intervention condition were self-selected by responding to advertisements of the program in the local community. The program was advertised by leaflet posting and flyers in local shops, cafes, library and a doctor's surgery. A local café also advertised the program via social

media outlets. The study was presented as a six-week program that is aimed at supporting people in communities that have recently experienced a regeneration project to develop and strengthen community connections. The flyers stated that a £5 shopping voucher would be given for each participant after every session, as well as an additional bonus £5 voucher for those participants who attend every session. The flyers also stated that the program consisted of six weekly modules each lasting 90 minutes. Once participants had signed up to the program, they were then randomised into 1 of 5 training groups within which the intervention was delivered. Group 1 contained 11 participants with one dropping out after week 2, group 2 consisted of 11 participants, group 3 had 13 participants, group 4 started with 11 participants with 1 participant dropping out after week 2 and 1 participant being excluded due to incomplete questionnaires. Group 5 contained 12 participants with 1 participant excluded from final analysis due to incomplete questionnaires.

Random allocation to either control group or the SUSTAIN programme was not possible for two reasons; Firstly, given that the intervention was marketed as a program that aimed to support community members, random assignment was not possible (i.e., allowing participants to volunteer for a program that offers community support, and then assigning them to a control condition that does nothing may serve to further alienate those individuals). Secondly, the SUSTAIN programme is an 11 week program consisting of six two-hour group sessions, asking participants to commit to this without knowledge of when and where they would be required to participate was not feasible. Therefore, once all residents had been given the opportunity to volunteer for the intervention by responding to the flyers and signing up, and week 1 of the intervention had begun, control participants were then

selected via opportunity sampling. This was done by speaking to people on the street within the same community, in cafes, shops, libraries and pubs.

6.4.3 Design

The final analysis included 63 participants in the control condition (with 5 excluded for incomplete or illegible questionnaires) and 54 participants in the intervention condition. Both the intervention and the control participants were assessed at three time points, separated by 4 weeks (i.e., week 1 of the program, week 5, and week 9). Based on the SIMSUR model presented in Chapters 4 & 5 these three assessments included measures of participants' perceived levels of community identification – in-group ties and centrality, social support, personal and community-based self-esteem, personal and community-based self-efficacy, psychological well-being, resilience, and a willingness to pay back to the community.

In addition, based on the findings presented in Chapter 3 and 4, and the broader literature review presented in Chapters 1 & 2, we also included measures of collective self-concept clarity, loneliness, and community-based aspirations. As previously highlighted, research has demonstrated that having a greater understanding of our sense of self, following a major change, can lead to increased levels of well-being and self-esteem (e.g., Campbell et al., 1996; De Cremer & Sedikides, 2005; See also Chapter 4) – important to note within the regeneration context given that regenerated communities change dramatically after regeneration. Furthermore, as outlined above, the Groups4health intervention (Haslam et al., 2006) has demonstrated increased group-based identification to lead to reduced feelings of loneliness, ultimately positively affecting individual health and well-being. Finally, based on the evidence presented within the ASPIRe program, it is suggested that where community members identify strongly with the superordinate

identity (i.e., the overarching community identity) they will also report increased community-based aspirations and goals.

Within the control condition, 8 participants did not respond to the second questionnaire (i.e., time 2, collected at week 5), and 22 did not respond to the final questionnaire (i.e., time 3, collected at week 9). There were also 8 participants within the intervention condition who did not complete the questionnaire at time 2 (week 5), and 15 who did not complete the questionnaire at time 3 (week 9).

6.4.4 Materials

The questionnaire was presented as a survey exploring life in the selected community. For the participants within the intervention groups, these surveys were completed during the intervention sessions; before the program had begun at the beginning of week 1 (T1), at the end of week 5 (T2) and at the end of week 6 (T3). For the control participants, the questionnaires were completed during the same week as the intervention participants completed their questionnaires (i.e. week 1, week 5, and week 6), but completed at the participants' homes, or in a café or library depending on participants' choice.

The participants within the intervention condition were given a £5 "Love2shop" voucher at the end of each weekly session (six in total) with a £5 bonus given in week 6 for those participants who had attended all six sessions. The control participants were given a £5 "love2shop" upon completion of each questionnaire (i.e. time 1, 2 and 3), with a £5 love to shop voucher bonus at time three for control participants who completed all three questionnaires. After each weekly intervention session, and after each questionnaire had been completed, all participants were thanked and reminded of the date and time of the next group meeting, or questionnaire completion date. After the final questionnaire was

completed in week six, participants were once again thanked for their time and given a debrief form to keep.

Participants responded to three identical questionnaires at three separate time points, all questions were answered on one of two five-point Likert scales (either 1 = “strongly disagree” and 5 = “strongly agree” or 1 = “not at all” and 5 = “on a daily basis”; See Appendix D for full wording of all scales used in the study).

Thirteen items were used to assess participants’ perceived level of community identification. The full in-group ties sub-scale from Cameron’s (2004) social identification scale (e.g., “I have a lot in common with other members of the X community”) was used, (time 1 α = .904, time 2 α = .916, and time 3 α = .922). The remaining seven community identity questions were used to measure centrality (time 1 α = .738, time 2 α = .763, and time 3 α = .787), this was the full centrality sub-scale from Cameron’s (2004) social identity scale (e.g., “In general, being from X is an important part of my self-image”). Cameron’s (2004) social identity scale also contains a third sub-scale, measuring in-group affect. The decision was made not to include this sub-scale as the items were very close semantically to the community self-esteem scale (i.e. “I often regret that I am an in-group member”, see below). Given that only two of Cameron’s sub-scales were included, and based on the interest of our external partner (i.e., local council) it was decided that identification would be kept as two separate measures (i.e., ties and centrality) rather than combining the two to make one community-based identification scale.

One item was used to measure identity clarity “I have a clear understanding of what kind of community X is”, this was adapted from Osborne and Taylor’s (2010) identity clarity scale. The full scale consists of 8 items, however, we decided to use only one of the items as the remaining 7 items measure perceived change in views and opinions about a group retrospectively (e.g., “My beliefs about my

cultural group seem to change very frequently”). Within the intervention, we expect the community views and opinions to change, therefore, items that reflect change in perceptions of the community could artificially deflate identity clarity scores. I believe that while participants are likely to change their perceptions of the community in the course of the intervention, identity clarity, that is, having a clear understanding of the type of community they live in, could increase at the same time. For this reason, the decision was made not to use the items that reflect identity change as a measure of identity clarity.

Five items were used to measure perceived social support (time 1 $\alpha = .811$, time 2 $\alpha = .900$, and time 3 $\alpha = .866$; See Chapter 5 for scale).

The full Rosenberg’s (1965) self-esteem scale was used to assess personal self-esteem (10 items, e.g., “I feel that I have a number of good qualities”, time 1 $\alpha = .618$, time 2 $\alpha = .833$, and time 3 $\alpha = .813$). In addition, eight items from Rosenberg’s (1965) self-esteem scale were rephrased to apply to participants’ community to measure community-based self-esteem (time 1 $\alpha = .755$, time 2 $\alpha = .925$, and time 3 $\alpha = .900$), (e.g., “X as a community does not have much to be proud of”, reversed). Two items (“I wish I could have more respect for myself” and “I am able to do things as well as most other people”) were omitted for community-based self-esteem due to their low appropriateness in a community context.

Three items were used to assess personal self-efficacy (time 1 $\alpha = .819$, time 2 $\alpha = .859$, and time 3 $\alpha = .828$; See Chapter 5 for scale). In addition, the same three items were rephrased to apply to participants’ community to measure community-based self-efficacy (time 1 $\alpha = .869$, time 2 $\alpha = .885$, and time 3 $\alpha = .929$), (e.g., “I am certain that X as a community can accomplish its goals”).

Resilience was measured using the full Smith et al. (2008) brief resilience scale (e.g., “I tend to bounce back quickly after hard times”) consisting of six items (time 1 $\alpha = .720$, time 2 $\alpha = .799$, and time 3 $\alpha = .828$).

Psychological wellbeing was measured using the full 5 item Pavot et al. (1991) satisfaction with life scale (e.g., “I am satisfied with my life” time 1 $\alpha = .839$, time 2 $\alpha = .857$, and time 3 $\alpha = .900$; see Chapter 5).

Pay back to the community was measured (time 1 $\alpha = .784$, time 2 $\alpha = .904$, and time 3 $\alpha = .902$) using six items adapted from Bertera’s (1997, as cited in Jetten et al., 2012 provision and receipt of support scale; See Chapter 5).

Four items were used to measure loneliness, all of which were taken from Russell et al’s., (1978) UCLA loneliness scale. The full scale consists of 20 items (e.g., “I feel in tune with other members of the X community”), however, Russell et al. (1980) recommend using the following four items as a short version of this scale: “I feel in tune with the people around me”, “No one really knows me that well”, “I can find companionship when I want it”, “People are around me but not with me”. These items were coded in such a way that increases on the loneliness scale are actually decreases in loneliness. We chose to include an adapted version of this shortened questionnaire due to brevity. One item (“Being from X makes me feel that there might be people around me but not with me” – reversed) was found to have a relatively low inter-item correlation across all three time points (T1 $r = .227$, T2 $r = .349$, T3 $r = .315$) and to reduce the overall reliability of the scale. It was decided to remove this item from the scale. The final loneliness scale consisted of three items (time 1 $\alpha = .653$, time 2 $\alpha = .822$, and time 3 $\alpha = .719$).

Finally, aspirations was measured using five items (time 1 $\alpha = .680$, time 2 $\alpha = .874$, and time 3 $\alpha = .856$) adapted from Lee et al’s. (2016) persistent academic possible selves scale for adolescents (PAPSS) (e.g., “I am confident that I can help

to improve my community over the next year”). The full scale consists of 17 items broken down into three sub-scales measuring social identity, personal identity, forethought phase in self-regulation, and performance phase in self-regulation. We chose to adapt five items from the sub-scale of personal identity and forethought phase in self-regulation only, as we are interested in each participant’s personal aspirations for community improvement. The full aspirations sub-scale consists of six items, however, the final item “If I improve my classroom grades next year, I will treat myself to something I like” was omitted due to its low applicability within this context. Each of the remaining five items were rephrased to reflect personal community aspirations (e.g., “I would like my class grades to improve over the next year” was adapted to “I would like my community to improve over the next year”). Similarly, the social identity sub-scale, which looks at social expectation and peer environment, including questions such as “people who care about me think I will improve my grades next year”; and the performance phase in self-regulation sub-category, which addresses help seeking and evaluation behaviours, using questions such as “throughout the next year I will look for help when I face problems in being a better student”, were not included as they are not applicable to the current context.

In addition, each participant was also asked to provide demographic details including age range, gender, marital status, religious affiliation, and the amount of time they have been living in the area. Each questionnaire also contained space for participants to provide further comments.

6.5 Results

Means, standard deviations, and bivariate correlations between all variables are reported in Table 6.1 for Time 1 (T1), Table 6.2 for Time 2 (T2) and Table 6.3 for Time 3 (T3).

Table 6.1*Descriptive Statistics and Correlations between all Study Variables at Time 1.*

	M (SD)	Identification Ties (1)	Identification Centrality (2)	Clarity (3)	Social Support (4)	Personal Self- Esteem (5)	Community -Based Self- Esteem (6)	Personal Self- Efficacy (7)	Community -Based Self- Efficacy (8)	Resilience (9)	Well- Being (10)	Pay Back (11)	Loneliness (12)
1	2.59 (0.70)												
2	2.58 (0.57)	.55***											
3	2.11 (0.60)	.40***	.40***										
4	2.36 (0.68)	.27**	.43***	.26**									
5	2.78 (0.54)	.23*	.29***	.24*	.31***								
6	2.80 (0.61)	.21*	.34***	.24**	.46***	.60***							
7	2.42 (0.68)	.02	.14	.11	.12	.33***	.41***						
8	2.65 (0.85)	.08	.18*	.14	.27**	.27**	.48***	.50***					
9	2.60 (0.59)	.15	.15	.05	.06	.22*	.29***	.15	.29***				
10	2.28 (0.55)	.10	.19*	.14	.36***	.29**	.47***	.35***	.34***	.36***			
11	2.48 (0.66)	.23*	.31***	.15	.33***	.23*	.35***	.34***	.35***	.08	.32**		
12	2.59 (0.75)	.18*	.31***	.21*	.35***	.38***	.42***	.25**	.41***	.30***	.34***	.35***	
13 Aspirations	2.49 (0.56)	.08	.21*	.08	.24**	.45***	.41***	.22*	.32***	.20*	.35***	.25**	.42***

Note: *** = $P < .001$, ** = $P < .01$, * = $P < .05$

Table 6.2*Descriptive Statistics and Correlations between all Study Variables at Time 2.*

	M (SD)	Identification Ties (1)	Identification Centrality (2)	Clarity (3)	Social Support (4)	Personal Self- Esteem (5)	Community -Based Self- Esteem (6)	Personal Self- Efficacy (7)	Community -Based Self- Efficacy (8)	Resilience (9)	Well- Being (10)	Pay Back (11)	Loneliness (12)
1	3.03 (0.91)												
2	3.01 (0.68)	.73***											
3	3.15 (1.21)	.72***	.60***										
4	2.77 (0.91)	.69***	.59***	.63***									
5	3.05 (0.67)	.63***	.61***	.69***	.61***								
6	3.28 (0.93)	.76***	.70***	.73***	.60***	.77***							
7	2.94 (0.91)	.36***	.41***	.43***	.22*	.50***	.55***						
8	3.30 (0.97)	.72***	.70***	.76***	.60***	.71***	.84***	.49***					
9	2.73 (0.58)	.42***	.54***	.39***	.41***	.55***	.58***	.48***	.54***				
10	2.72 (0.75)	.51***	.55***	.52***	.45***	.57***	.65***	.35***	.59***	.54***			
11	3.12 (0.84)	.71***	.69***	.71***	.62***	.71***	.78***	.38***	.72***	.50***	.65***		
12	2.86 (0.84)	.64***	.65***	.61***	.64***	.67***	.71***	.40***	.67***	.57***	.62**	.73** *	
13 Aspirations	3.45 (0.94)	.68***	.62***	.69***	.56***	.61***	.79***	.34***	.69***	.41***	.63***	.78** *	.69***

Note: *** = $P < .001$, ** = $P < .01$, * = $P < .05$

Table 6.3*Descriptive Statistics and Correlations between all Study Variables at Time 3.*

	M (SD)	Identification Ties (1)	Identification Centrality (2)	Clarity (3)	Social Support (4)	Personal Self- Esteem (5)	Community- Based Self- Esteem (6)	Personal Self- Efficacy (7)	Community- Based Self- Efficacy (8)	Resilience (9)	Well- Being (10)	Pay Back (11)	Loneliness (12)
1	3.29 (0.97)												
2	3.06 (0.76)	.83***											
3	3.29 (1.18)	.86***	.87***										
4	3.08 (0.89)	.76***	.75***	.72***									
5	3.14 (0.79)	.69***	.78***	.75***	.68***								
6	3.33 (0.90)	.81***	.80***	.80***	.69***	.79***							
7	3.38 (0.94)	.69***	.72***	.76***	.60***	.64***	.76***						
8	3.53 (1.08)	.80***	.79***	.74***	.75***	.71***	.84***	.82***					
9	3.07 (0.87)	.73***	.74***	.72***	.67***	.77***	.73***	.62***	.67***				
10	3.00 (0.94)	.63***	.65***	.70***	.56***	.49***	.67***	.67***	.66***	.47***			
11	3.31 (0.86)	.79***	.83***	.85***	.76***	.71***	.81***	.84***	.88***	.67***	.74***		
12	3.10 (0.84)	.77***	.75***	.77***	.72***	.74***	.85***	.72***	.81***	.70***	.68***	.84***	
13 Aspirations	3.52 (1.03)	.74***	.76***	.84***	.63***	.68***	.76***	.71***	.80***	.59***	.58***	.82***	.81***

Note: *** = $P < .001$, ** = $P < .01$, * = $P < .05$,

6.5.1 Preliminary Analyses

Firstly, I conducted a MANOVA using condition (intervention or control) and time as independent variables, all study variables as outcomes to help further understand the relationship between the SUSTAIN intervention and the variables measured in the study. There was a significant main effect of condition, $F(13, 64) = 16.37, p < .001$, Wilks' $\Lambda = .231, \eta^2_p = .769$, and time, $F(26, 51) = 25.76, p < .001$, Wilks' $\Lambda = .071, \eta^2_p = .929$, as well as a significant interaction between condition and time $F(26, 51) = 18.66, p < .001$, Wilks' $\Lambda = .095, \eta^2_p = .905$.

To explore these findings further, a series of univariate ANOVA's were performed for each outcome variable using condition and time as independent variables separately (Table 6.4). A Bonferroni adjustment was made such that statistical significance was accepted at $p < .004$. There were statistically significant differences in adjusted means for all outcome variables (See Table 6.4).

The simple main effect of time was significant for all DVs in the intervention condition, showing significant increases between Time 1 and 2 and between Time 1 and 3 for all DVs (for the loneliness DV, this increase suggests a decrease in feelings of loneliness). Furthermore, for all DVs except personal and community-based esteem, and identity clarity, there were also significant increases between Time 2 and 3. In contrast, in the control condition, the simple main effect of time was not significant for all DVs except identity centrality, personal-efficacy, and aspirations. Interestingly, significant differences between time points in the control condition for centrality and community-based self-esteem are significant decreases, rather than increases.

Table 6.4

Main effect of time and condition on all DVs and the interaction between time and condition.

	Main Effect of Time		Main Effect of Condition		Two-way interaction between Time & Condition	
	F	η^2_p	F	η^2_p	F	η^2_p
Identification: In-group Ties	35.00 ^{***}	.32	52.22 ^{***}	.41	19.54 ^{***}	.20
Identification: Centrality	23.56 ^{***}	.24	42.46 ^{***}	.36	30.00 ^{***}	.28
Collective Self-Concept	87.42 ^{***}	.54	144.53 [*]	.66	48.93 ^{***}	.39
Clarity			**			
Social Support	40.38 ^{***}	.35	17.66 ^{***}	.19	27.45 ^{***}	.27
Personal Self-Esteem	9.76 ^{***}	.11	30.29 ^{***}	.29	14.79 ^{***}	.16
Community-Based Self-Esteem	26.70 ^{***}	.26	61.36 ^{***}	.45	49.88 ^{***}	.40
Personal Self-Efficacy	54.53 ^{***}	.42	28.25 ^{***}	.27	25.85 ^{***}	.25
Community-Based Self-Efficacy	57.18 ^{***}	.43	44.92 ^{***}	.37	52.36 ^{***}	.41
Resilience	28.34 ^{***}	.27	23.81 ^{***}	.24	15.76 ^{***}	.17
Well-Being	67.61 ^{***}	.47	43.65 ^{***}	.37	44.10 ^{***}	.37
Pay Back	72.23 ^{***}	.49	50.13 ^{***}	.40	38.41 ^{***}	.34
Loneliness	24.76 ^{***}	.25	30.97 ^{***}	.29	24.43 ^{***}	.24
Aspirations	53.74 ^{***}	.65	99.02 ^{***}	.57	65.50 ^{***}	.46

Note. Mauchly's test of sphericity indicated that the assumption of sphericity had been violated for all variables except Clarity, Personal self-esteem, personal self-efficacy and aspirations at $p < .05$, therefore, a Greenhouse-Geisser correction was used to determine the effect of time on condition where this assumption has been violated. For clarity, personal self-esteem, personal self-efficacy, and aspirations Sphericity Assumed is reported. * = $p < .05$, ** = $p < .01$, *** = $p < .001$, superscripts ^ are marginally significant at $p < .10$.

Table 6.5

Simple main effect of Time across conditions.

	Simple Main Effect of Time: Intervention condition					Simple Main Effect of Time: Control condition					Main Effect of condition		Main Effect of condition		Main Effect of condition	
	F	η^2_p	M	M	M	F	η^2_p	M	M	M	T1		T2		T3	
			(SD) T1	(SD) T2	(SD) T3			(SD) T1	(SD) T2	(SD) T3	F	η^2_p	F	η^2_p	F	η^2_p
Identification: In-Group Ties	41.78***	.52	2.77 ^a (0.63)	3.57 ^b (0.64)	3.98 ^c (0.58)	1.37	.04	2.45 (0.67)	2.54 (0.84)	2.64 (0.80)	4.68*	.06	37.08***	.33	71.92***	.48
Identification: Centrality	50.20***	.57	2.67 ^a (0.50)	3.36 ^b (0.52)	3.62 ^c (0.34)	3.30*	.08	2.60 (0.58)	2.68 ^a (0.60)	2.51 ^b (0.64)	0.36	.00	29.05***	.27	92.47***	.55
Collective Self-Concept Clarity	105.98***	.74	2.21 ^a (0.47)	4.08 ^b (0.88)	4.26 ^b (0.45)	2.40	.06	2.05 ^a (0.74)	2.34 ^b (0.85)	2.34 ^b (0.82)	1.32	.02	79.06***	.51	162.13***	.68
Social Support	59.03***	.61	2.36 ^a (0.57)	3.21 ^b (0.85)	3.62 ^c (0.73)	1.68	.04	2.44 (0.67)	2.47 (0.75)	2.59 (0.74)	0.33	.00	16.71***	.18	38.93***	.34
Personal Self-Esteem	21.22***	.36	2.89 ^a (0.42)	3.46 ^b (0.48)	3.57 ^b (0.52)	0.42	.01	2.78 (0.63)	2.69 (0.60)	2.72 (0.79)	0.91	.01	39.57***	.34	30.84***	.29
Community-Based Self-Esteem	56.18***	.60	2.86 ^a (0.44)	3.91 ^b (0.49)	3.97 ^b (0.49)	2.23	.06	2.82 ^a (0.71)	2.59 ^b (0.70)	2.70 (0.74)	0.79	.00	93.91***	.55	79.41***	.51
Personal Self-Efficacy	78.12***	.67	2.29 ^a (0.68)	3.28 ^b (1.04)	4.04 ^c (0.50)	3.14*	.08	2.41 ^a (0.68)	2.53 (0.67)	2.75 ^b (0.82)	0.67	.00	14.84***	.16	70.41***	.48
Community-Based Self-Efficacy	82.03***	.68	2.39 ^a (0.74)	3.96 ^b (0.70)	4.31 ^c (0.56)	0.75	.02	2.67 (0.87)	2.63 (0.75)	2.76 (0.89)	2.35	.03	65.88***	.46	84.82***	.52
Resilience	31.17***	.45	2.58 ^a (0.42)	2.96 ^b (0.53)	3.59 ^c (0.59)	0.71	.02	2.45 (0.72)	2.50 (0.55)	2.59 (0.82)	1.03	.01	14.36***	.16	38.43***	.33
Well-Being	88.41***	.70	2.13 ^a (0.41)	3.25 ^b (0.55)	3.58 ^c (0.78)	1.50	.04	2.22 (0.47)	2.26 (0.55)	2.40 (0.66)	0.77	.01	62.94***	.45	52.83***	.41
Pay Back	77.71***	.67	2.50 ^a (0.68)	3.72 ^b (0.41)	3.98 ^c (0.39)	2.07	.05	2.46 (0.65)	2.68 (0.77)	2.68 (0.69)	0.06	.00	54.78***	.42	103.48***	.57
Loneliness	47.86***	.56	2.65 ^a (0.54)	3.32 ^b (0.69)	3.69 ^c (0.50)	0.35	.00	2.51 (0.87)	2.46 (0.72)	2.53 (0.70)	0.69	.00	29.12***	.27	71.65***	.48
Aspirations	172.80***	.82	2.55 ^a (0.52)	4.12 ^b (0.45)	4.37 ^c (0.40)	7.12***	.16	2.40 ^a (0.58)	2.76 ^b (0.78)	2.70 ^b (0.69)	1.45	.02	86.11***	.53	166.70***	.69

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$. Standard deviations appear in parentheses below means. Means with differing letter superscripts within rows are significantly different at the $p < .05$ based on Bonferroni's post hoc pairwise comparison

Reframing the analysis in terms of the simple main effect of condition within each time point; at time point 1 there was no significant difference between the intervention and the control condition for all DVs except in-group ties, with reports of in-group ties being significantly higher at time point 1 (baseline) within the intervention condition, compared to the control condition. One explanation for this could be the self-selecting nature of the participants within the intervention condition. Participants were recruited on a voluntary basis with the project advertised as an intervention to support people in communities, following a regeneration project, to develop and strengthen community connections. It seems plausible, therefore, that community members who volunteered for the intervention were already experiencing higher levels of in-group ties than those people in the control condition (who did not actively volunteer for the intervention). In other words, stronger in-group ties may have been part of the incentive to volunteer in the first instance. In addition, participants within the intervention condition reported significantly higher scores on all DV's at time point 2 and time point 3, than participants in the control condition.

Overall, the analysis shows that there was a significant interaction between the intervention condition and time, with simple main effects analyses showing that the outcomes improved over time for the intervention condition, but not for (or to a significantly lesser extent) the control condition.

6.5.2 Generalized Multilevel Modelling

To account for the interdependence of observations due to the nested structure of the data (participants nested within groups), and to test the prediction that, within intervention groups, participants' responses change over time (i.e. as the intervention progresses), we used generalized multilevel modelling (GLMM) with an autoregressive structure (see Table 6.5). Given that control participants were tested

individually (and were not nested within groups), we could not use GLMM on the full sample.

After accounting for interdependence, the analysis showed that there were significant increases between baseline and T2 on all DVs, and further significant increases between T2 and T3 for all DVs (marginal for centrality), except collective self-concept clarity and personal and community-based self-esteem. When looking at the impact of the SUSTAIN program as a whole, the analysis shows significant increases between baseline (Time 1) and the end of the SUSTAIN program (Time 3), demonstrating that the SUSTAIN program increases levels of all outcome variables (again, this evidences a decrease in loneliness). What is more, for in-group ties, centrality, social support, personal and community-based self-efficacy, well-being, resilience, pay back, loneliness, and aspirations, these increases were demonstrated to continue as the intervention progresses (i.e. between T1 and T2, *and further* between time points two and three). Overall, the analysis demonstrated a main effect of time for all variables that is stable across all training groups. Even when there is an interaction between time and group, individual group effects still demonstrate an effect of time for each group and DV individually.

Table 6.6

Effect of time accounting for the interdependence of intervention groups

Dependent Variable	Random Effect of Time		Main Effect of Time (F)	Effect of Group (F)	Group & Time Interaction (F)	Pairwise Comparisons					
	Wald's Z	95% CI				Time 1-2		Time 2-3		Time 1-3	
						(t)	95% CI	(t)	95% CI	(t)	95% CI
Identification In-Group Ties	7.07***	[0.33, 0.57]	59.05***	0.45	0.74	-8.61***	[-1.12, -0.65]	-3.72***	[-0.63, -0.19]	-1.30***	[-1.60, -0.99]
Identification Centrality	7.87***	[0.20, 0.33]	53.05***	0.51	0.55	-7.76***	[-1.05, -0.57]	-1.80^	[-0.43, 0.02]	-9.46***	[-1.27, -0.75]
Collective Self-Concept Clarity	4.72***	[0.34, 1.14]	202.54***	0.49	0.57	-14.42***	[-2.28, -1.62]	-0.89	[-0.42, 0.16]	-2.08***	[-2.34, -1.82]
Social Support	7.47***	[0.39, 0.65]	39.16***	4.01**	0.57	-6.60***	[-1.07, -0.52]	-3.18**	[-0.67, -0.16]	-8.47***	[-1.55, -0.86]
Personal Self-Esteem	4.44***	[0.10, 0.28]	45.35***	2.43^	1.99^	-7.41***	[-0.79, -0.42]	-1.27	[-0.29, 0.06]	-8.58***	[-0.91, -0.51]
Community-Based Self-Esteem	7.54***	[0.15, 0.25]	136.79***	2.59*	2.06*	-15.29***	[-1.35, -0.98]	-0.26	[-0.19, 0.14]	-13.26***	[-1.39, -0.99]
Personal Self-Efficacy	7.76***	[0.38, 0.62]	69.53***	3.67**	3.19**	-7.45***	[-1.25, -0.67]	-5.20***	[-1.00, -0.45]	-11.61***	[-2.03, -1.33]
Community-Based Self-Efficacy	7.76***	[0.40, 0.66]	90.24***	1.27	1.05	-11.00***	[-1.80, -1.15]	-2.21+	[-0.61, -0.03]	-12.04***	[-2.13, -1.46]
Resilience	2.85**	[0.10, 0.39]	56.44***	2.86*	3.40***	-4.09***	[-0.46, -0.16]	-7.71***	[-0.82, -0.45]	-10.51***	[-1.16, -0.72]
Pay Back	7.78***	[0.20, 0.32]	119.78***	3.89**	1.57	-12.57***	[-1.42, -0.96]	-2.60**	[-0.47, -0.06]	-13.92***	[-1.70, -1.22]
Psychological Well-Being	7.10***	[0.27, 0.47]	73.40***	3.55**	1.34	-9.93***	[-1.19, -0.72]	-3.40***	[-0.56, -0.15]	-11.19***	[-1.58, -1.05]
Loneliness	7.72***	[0.24, 0.39]	47.85***	4.91**	1.41	-7.14***	[-0.95, -0.49]	-3.20**	[-0.56, -0.13]	-9.33***	[-1.35, -0.79]
Aspirations	7.44***	[0.17, 0.28]	247.43***	1.60	1.33	-19.62***	[-1.79, -1.39]	-2.59**	[-0.40, 0.05]	-19.14***	[-2.03, -1.60]

Note. ^aFor each outcome variable where group variance, or group / time interaction was significant we looked at individual effects of time for each group. Breakdown of the interaction showed that for all groups the effect of time reached significance. * $p < .05$; ** $p < .01$; *** $p < .001$; ^ $p < .10$.

6.5.3 Testing the Proposed Model

To further explore the relationship between the study variables (to test the proposed mediation processes – and the model as a whole) we conducted a path analysis on time T3 data using MPlus 8 software (Muthén & Muthén, 2017). As with previous chapters, results were assessed using several absolute and relative fit indices (Byrne, 2010; Hu & Bentler, 1999; Iacobucci, 2010), as well as the chi-square goodness-of-fit index.

Initial testing of the model (see Figure 6.2) demonstrated that the model did not fit the data well $\chi^2(38) = 260.42$, $p < .001$, CFI = 0.84, TLI = .61, RMSEA = .27, and SRMR = .15, suggesting the model needs to be modified. Following standardized model results, I firstly removed non-significant direct links at $p \geq 1.00$, and, using modification indices in MPlus, I added direct links between condition and community-based self-esteem, condition and aspirations, and between clarity and aspirations. Finally, I added covariance's between in-group ties and centrality, in-group ties and clarity, centrality and clarity, community-based and personal self-esteem, community-based and personal self-efficacy; community-based efficacy and social support, and community-based efficacy and community-based esteem. This new, modified model fit the data well $\chi^2(48) = 61.47$, $p = .092$, CFI = 0.99, TLI = .98, RMSEA = .06, and SRMR = .05 (see Figure 6.3 for overall model and Tables 6.7 and 6.8 for indirect effects).

Collective self-concept clarity, identification in-group ties and centrality as mediators

The results demonstrate self-concept clarity, identification in-group ties and identification centrality mediating the relationship between condition (intervention vs. control) and the five psychological processes (social support, personal and

community-based self-esteem, and personal and community-based efficacy; see Table 6.7).

The analysis shows that when self-concept clarity, in-group ties and centrality were included as parallel mediators of the effect of condition on the five psychological processes, the relationship between condition and perceived social support, community-based self-esteem, and community-based self-efficacy were all mediated through in-group ties. Centrality mediated the relationship between condition and personal self-esteem, community-based self-esteem, and social support. Finally, collective self-concept clarity mediated the relationship between condition and personal self-esteem, personal self-efficacy, and community-based self-efficacy.

Table 6.7

Indirect effects of condition on psychological processes via identification and clarity

	Indirect effect—95% CI	β for the effect of M on DV
Indirect effect of condition on social support		
Via identification in-group ties	.160; .494	0.33***
Via identification centrality	.089; .439	0.26**
Indirect effect of condition on personal self-esteem		
Via identification centrality	.197; .574	0.39***
Via collective self-concept clarity	.043; .452	0.25*
Indirect effect of condition on community-based self-esteem		
Via identification in-group ties	.137; .404	0.27***
Via identification centrality	.042; .346	0.19*
Indirect effect of condition on personal self-efficacy		
Via collective self-concept clarity	.517; .730	0.62***
Indirect effect of condition on community-based self-efficacy		
Via identification in-group ties	.039; .308	0.17*
Via collective self-concept clarity	.369; .684	0.53***

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$.

Personal and community-based self-esteem, personal and community-based self-efficacy, and social support as mediators

When looking at the role of the five psychological processes as parallel mediators of the relationship between identification, clarity and the five outcomes, the results show that personal self-efficacy mediates the relationship between collective self-concept clarity, well-being and pay back to the community. Community-based self-efficacy mediates the relationship between collective self-concept clarity, loneliness, pay back and aspirations; and the relationship between in-group ties and pay back. Personal self-esteem was shown to mediate the relationship between centrality and resilience; and between collective self-concept clarity and resilience. Community-based self-esteem mediates the relationship between in-group ties and loneliness and well-being; and centrality and loneliness and well-being. Finally, social support was shown to mediate the relationship between centrality and pay back to the community; and in-group ties and pay back to the community (see Table 6.8).

Table 6.8

Indirect effects of identification and clarity on outcomes via the 5 psychological

	Indirect effect—95% CI	β for the effect of M on DV
Indirect effect of collective self-concept clarity:		
on Resilience via personal self-esteem	.020; .292	0.16*
on well-being via personal self-efficacy	.118; .465	0.29***
on pay back via personal self-efficacy	.177; .401	0.29***
on pay back via community-based self-efficacy	.137; .395	0.27***
on loneliness via community-based self-efficacy	.042; .317	0.18*
on Aspirations via community-based self-efficacy	.072; .317	0.19**
Indirect effect of identification in-group ties:		
on well-being via community-based self-esteem	.039; .261	0.15**
on pay back via social support	.025; .177	0.10**

on pay back via community-based self-efficacy	.015; .193	0.10*
on loneliness via community-based self-efficacy	-.002; .142	0.07*
on loneliness via community-based self-esteem	.084; .315	0.20***
on loneliness via social support	-.007; .150	0.07^
Indirect effect of identification, centrality:		
on Resilience via personal self-esteem	.117; .423	0.27***
on well-being via community-based self-esteem	.004; .198	0.10*
on pay back via social support	.011; .143	0.08*
on loneliness via community-based self-esteem	.021; .248	0.13*
on loneliness via social support	-.010; .118	0.05^

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$, ^ = $p < .10$.

In summary, the results overall (see Figure 6.5 for the full, modified final model) demonstrate that participation in the SUSTAIN program increases levels of community identification (i.e., in-group ties and centrality) and a sense of clarity, which then translates into increased levels of the aforementioned outcomes. Interestingly, the results show that the more community-level outcomes (i.e., pay back and aspirations) are mediated, for the most part, by community-level processes (i.e., social support and community-based efficacy) - the more supported I feel by my community, the more I am likely to pay back to my community. Whereas, the more individual level outcomes, such as resilience, well-being and loneliness, seem to be mediated by both individual and group-level processes (i.e., personal esteem and social support) - feeling supported by my community increases my chances of paying back to my community, but when it comes to feeling more resilient and less lonely, I need to feel good about myself - personal self-esteem, *and* feel good about my community - community-based self-esteem.

Figure 6.2
Proposed Model

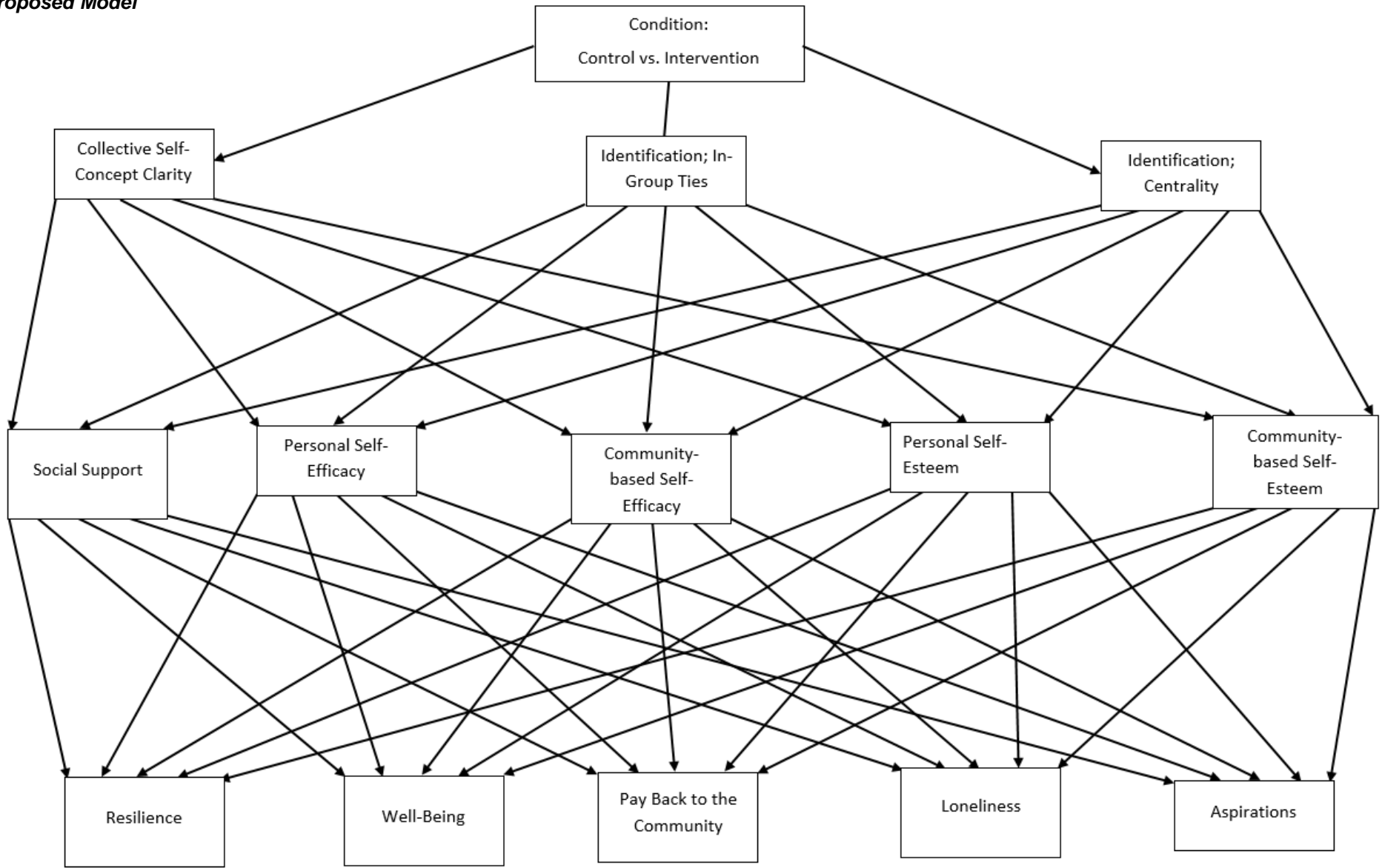
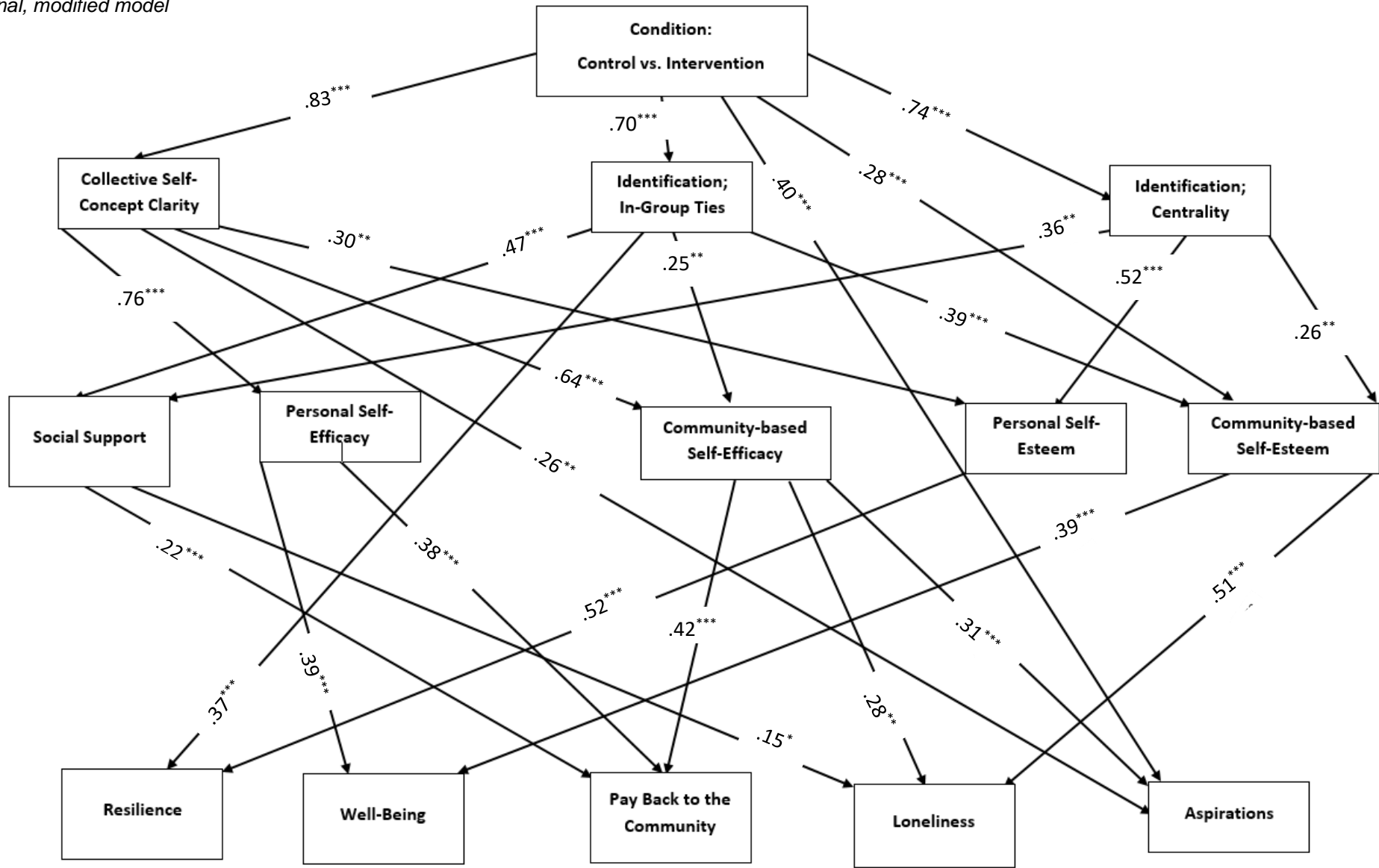


Figure 6.3

Final, modified model



6.6 Discussion

The present study enabled us to experimentally test the feasibility of creating change in social cohesion within a real community. Our results provide insight into the impact of increased identification on perceived social support, personal and community-based efficacy and esteem, resilience, loneliness, collective self-concept clarity, psychological well-being, community-based aspirations and a willingness to pay back to the community, in the context of urban regeneration. Specifically, our results provide a greater empirical understanding of the psychological processes that are involved in creating change and producing positive outcomes that are suggested to lead to more successful regeneration schemes.

The findings of the study evidenced that community-based identification can be increased through a set of exercises focussed on identity building, increasing community inclusiveness, and goal setting. Consequently, participation in the SUSTAIN program resulted in significant increases in the target outcomes. For in-group ties, centrality, social support, personal and community-based self-efficacy, psychological well-being, resilience, pay back to the community, loneliness, and aspirations increases were not only seen between baseline and time two, but continued to further improve between time point two and time point three (when participants independently engage with their community social plans). This suggests that the SUSTAIN programme not only has a lasting impact - but also that the programme successfully gives participants the tools to continue to positively develop themselves and their community post intervention.

Furthermore, our research demonstrates collective self-concept clarity, loneliness and aspirations to be important processes in the context of urban

regeneration. Collective self-concept clarity was positively associated with personal and community-based efficacy, esteem and aspirations suggesting that when individuals have a good understanding of what the community is, and what being a part of that community means, they feel better about themselves and capable of achieving group-based aspirations. These findings are in-line with previous research that demonstrates a positive link between self-concept clarity, esteem, and well-being (see Campbell et al., 1996, & De Cremer & Sedikides, 2001).

In line with the Groups4Health intervention, Loneliness was also linked to identification, interestingly, the research reported here demonstrates that collective (rather than individual) processes are the drivers of a reduction in feelings of loneliness. For example, where participants reported higher levels of community-based esteem, efficacy and social support, lower levels of loneliness were also reported, this makes sense, suggesting that where participants feel good about their community, and feel supported by their community, they feel less lonely. Additionally, when looking at the role of aspirations, the research outlined here shows a similar story with collective processes of community-based self-efficacy and social support being linked to increased aspirations. Interestingly, the results show that taking part in the intervention itself is linked to increases in community-based aspirations (compared to control).

These results are consistent with previously outlined theoretical models (Chapter 2) that demonstrate, in different contexts, that increased levels of social identification positively impact upon group members' well-being, resilience, and willingness to contribute to the group. For example, the rejection identification model (Branscombe et al., 1999) suggests that stigmatized groups can overcome the

negative effects associated with social stigma through increasing levels of group-based identification, which in turn, enhances well-being through increases in psychological resources such as social support and self-esteem. Similarly, our research found that increased community-based identification is linked to increases in community-based self-esteem and personal self-efficacy which then translated into increased levels of psychological well-being.

In-line with the social identity model of collective resilience (e.g., Drury, 2012) we demonstrate that the development of stronger cohesion, in adverse circumstances, leads to increased levels of social support and resilience. However, in contrast to the collective resilience model, which focusses on the ability for group-based identities to spontaneously develop through a sense of common fate, we use a more guided process to encourage identity development (i.e. SUSTAIN). By doing this, we are able to demonstrate that not only can cohesion develop spontaneously during times of stress, but that there are specific steps that can be taken to encourage increases in community cohesion.

Consistent with research on group identification and cooperation in social dilemmas (e.g., Brewer & Kramer, 1986), which asserts that the more one identifies with a specific group the more willing they are to pay back to that group, we found that increased group-based identification led to increased levels of community members' willingness to pay back. However, in contrast to the social dilemma lab-based research, we demonstrate this connection between identification and pay back to the community in a more realistic field setting. One limitation of our research however, is that, unlike the social dilemma research, our research only measures pay back to the community in terms of intentions and not actual behaviour.

The present findings are also consistent with the social cure framework (Jetten et al., 2012) that demonstrates that during life transitions, maintaining and developing connections with social groups has a positive impact on health and well-being. Similarly, we show that increasing cohesion within the community (i.e. through SUSTAIN) leads to increases in community-based aspirations and well-being. This is demonstrated in a new context (i.e., regenerated communities) that the social cure approach has not been applied to before. Furthermore, our research demonstrates collective self-concept clarity, loneliness and aspirations to be important processes in the context of urban regeneration.

More importantly, these findings are consistent with previously discussed interventional models within the social identity framework that aim to produce group-based identity change in other contexts (ASPIRe, Haslam et al., 2003; and Groups 4 Health, Haslam et al., 2016). For example, the ASPIRe model demonstrates that acknowledging sub-group identities, and using these identities as a platform to develop a more inclusive superordinate identity, can lead to better organizational outcomes. Similarly, we demonstrate that community-based identification can be strengthened using similar methods (i.e., acknowledging sub-group interests and looking for commonality between groups), which also leads to positive, community-based outcomes, such as a willingness to pay back to the community. Additionally, the Groups 4 Health model evidences that increased social interactions, among those who are at risk of isolation, lead to increases in health and well-being. Likewise, we show that increased community-based social interactions lead to increases in community-based identification, which resulted in improved levels of well-being, resilience, and a reduction in loneliness. In particular, we demonstrate

that increased community-based identification is developed, in part, by a deeper understanding of the importance of different community groups, and the impact they have on each other. This, in turn, can break down some of the intra-group community boundaries that have developed post regeneration.

Overall, we demonstrate that group identification and collective self-concept clarity can be increased through a targeted intervention that acknowledges the importance of sub-group identities within the community, and uses these as a platform to increase community-based social interactions and breakdown intergroup divides. This increase in community-based identification and collective self-concept clarity is demonstrated to lead to further increases in outcomes that are suggested to contribute towards successful and sustainable communities. Furthermore, measuring group-based identification in two separate measures (i.e., measures of centrality and in-group ties), enabled us to develop our understanding of the role of identification processes on the noted outcomes. For example, identification centrality (i.e., the amount of time one spends thinking about being a member of the group) leads to increases in perceived social support, and esteem. Similarly, in-group ties (i.e., the more one feels as though they belong in their group and perceive themselves to be similar to other in-group members) are also linked to social support and community-based self-esteem, but also to resilience. These findings make sense within this context and are important to note when trying to understand the impact of large group change. For example, the more one thinks about being a member of a particular group and the more one feels as though they belong to that group, the better they feel about themselves and the group, the more supported they feel by group members, and the more resilient they become. In conclusion, however, it

appears that the consequences of in-group ties and centrality are very similar and, therefore, could remain in the same index measure.

6.6.1 Practical Implications of the Study

Regeneration schemes change the dynamics and cohesion of a community through the physical changes they make (i.e. moving existing community members out of the community and freeing up housing for new, external community members to take up residence). These changes have been demonstrated within this research to negatively affect community members' (old and new) levels of cohesion and belonging which, in turn, impacts upon the levels of support they provide to each other, their well-being, esteem, efficacy, and resilience to set-backs. However, we have demonstrated here that these negative implications associated with regeneration strategies can be overcome through the SUSTAIN programme.

The results from this study suggest that the SUSTAIN programme might have the potential to reduce the negative health and well-being consequences associated with urban regeneration schemes post-regeneration. It is therefore suggested that future research could apply the SUSTAIN programme in other regenerated areas. If further testing of the SUSTAIN programme in this way proves to be successful, councils could adopt SUSTAIN as part of a regeneration exit strategy to ensure that an active process to overcome negative psychological outcomes is in place, potentially making regenerated communities more sustainable in the long term.

I also believe that there could be scope for applying SUSTAIN beyond the regeneration context. In an attempt to alleviate the UK's current housing crisis, the government is creating new purpose built residential communities – so called “garden communities” in and around existing towns, with no existing ties or groups.

Indeed, in the last decade seven such towns have been created across the UK, with a further 14 new garden villages and garden cities announced by government in 2017, comprising a total of 250,000 new homes (McCann, 2017). Given that these towns and villages incorporate new residents from all areas of the UK coming together to create a new community, it is likely that these villages will lack in cohesion and a sense of collective identity. It is therefore suggested that SUSTAIN could be a useful programme to be incorporated into the process of creating such new residential areas to enable residents to develop a cohesive and connected sense of identification, thus ensuring the sustainability of these new towns.

6.6.2 Limitations

One limitation of this study is that the research relied on participant self-selection rather than random recruitment. Given that all of the participants who took part in the study actively chose to take part in the SUSTAIN programme, it could be argued that the interventions only attract specific community members and potentially excludes those members who are not actively involved in the local community and, therefore, the intervention can only be expected to work amongst those residents who are already willing to engage with the programme.

However, according to critical mass theory (see Oliver, 2013 for an overview) of successful mobilisation of collective action, consciousness and empowerment can be achieved through small sub-groups of a larger population who are then able to reach other members of the wider population through social influence, which then creates a chain reaction (Oliver et al., 1985). The possibility that participants of SUSTAIN could create a larger social movement across the community was incorporated into the SUSTAIN programme through the inclusion of community

champions. Within each SUSTAIN group I trained a (self-selected) 'community champion' in the overall concept and delivery of SUSTAIN. The champions were recruited in an effort to enable these members of the community to spread the word about SUSTAIN, raise interest levels, recruit future participants and co-deliver future SUSTAIN programs. However, due to the limitations of resources within this PhD, no further SUSTAIN programs have been scheduled, and the effectiveness of the champion training has not been tested. A practical way of developing the present research further would be to concentrate on re-mobilising these champions, running additional SUSTAIN training groups that could be led by them, and measuring the effectiveness and long-term impact of SUSTAIN on community levels of well-being, aspirations and other outcomes - both for intervention participants and wider community members.

Another limitation of this study was the inability to use random assignment to the intervention and control groups. Given that SUSTAIN was an 11 week program consisting of six two-hour group sessions, it was not possible to get participants to commit to these 11 weeks unless we could state exactly when they would be required to participate at the point of recruitment, which made random allocation infeasible. Given the self-selection process, it is possible that pre-existing differences between the control group and the intervention groups could exist. Those individuals who committed to the SUSTAIN program could well have shown improvements due to their willingness to improve, making it possible that there could be an entirely different outcome for less motivated community members. It is, therefore, suggested that future research aims to test the SUSTAIN program using random allocation to conditions.

6.6.3 Conclusion

Overall, the results suggest that levels of identification, even within a deprived community in the process of change, can be successfully increased through participation in the SUSTAIN program, and that these increases will positively impact on the outcomes associated with successful and sustainable communities. In addition, the study demonstrates that, despite the absence of active intervention activities between week 5 and 6 (T2 and T3), there are still positive changes in identification and associated outcomes, suggesting that the first five weeks of SUSTAIN develop community-based identity and offer the tools needed for participants to continue to improve independently of the SUSTAIN group – an important finding in relation to long term community sustainability and critical mass theory. It can be concluded that participation in the SUSTAIN programme gives community members the tools to develop and sustain a cohesive and integrated community following major community change and disruption. It is suggested that the programme is further trialled in different communities that have undergone urban regeneration across the UK.

Chapter 7. General Discussion

The research presented in this thesis has focussed on the inter- and intra-group dynamics of residential diversification to further understand the drivers of engagement and cohesion within regenerated communities. Converging evidence that focusses on the success (or lack of) urban regeneration strategies suggests that community engagement and cohesion are key to the success of regeneration schemes (Colantonio & Dixon, 2011; Hildreth, 2007; Jones & Evans, 2008; RTPI, 2014; Tallon, 2013). However, despite this acknowledgement, regeneration strategies still report variability in the process of engagement and offer little understanding of how, and under what circumstances, engagement and cohesion can be motivated within this context. It is this gap in theoretically grounded research, and the current lack of understanding of what motivates engagement and cohesion within regenerated communities, that was the impetus for this PhD.

7.1 Summary of Findings

I began, in Chapter 1, by giving a broad introduction to the concept of urban regeneration. The chapter then narrowed in focus, framing the research within a historical UK context, and highlighting the importance of incorporating and understanding social processes, such as engagement and cohesion, in order for community regeneration to be consistently successful. However, as previously outlined, regeneration strategies report inconsistencies in the success of regeneration schemes and, more specifically, inconsistencies in the ability to motivate community engagement. The first contribution of this thesis is the convergence of literature within this chapter that has highlighted the theoretical (i.e.,

no consistent theoretically informed approach to regeneration) and empirical (i.e., lack of attention to group-based processes) gaps within the wider urban regeneration policy.

In Chapter 2 I gave a review of some theoretical approaches within social psychology that focus on inter- and intra-group dynamics. Specifically, I focus on the social identity approach to better understand possible predictors of engagement and cohesion within regenerated communities. Within this chapter I provided support for the appropriateness of the social identity approach as a particularly relevant theoretical framework to help develop our understanding of *how*, *why*, and under *what* circumstances group identifications develop and function. I then outlined, through existing research, how this group identification could be harnessed to produce outcomes such as improved well-being, a willingness to engage with, and pay back to, the community, and increased resilience to future community change within this urban regeneration context. The research outlined within Chapters 1 and 2, satisfy the first aim of the PhD thesis – that is to consider theoretical approaches within social psychology that are relevant to the context of urban regeneration and community building and understand what impact socio-psychological processes might have on key regeneration outcomes, such as residents' sense of connection, engagement, and wellbeing.

In Chapter 3 I began my empirical investigation by qualitatively exploring community members' lived experiences of urban regeneration. This qualitative approach enabled me to develop a deeper understanding of the experiences and feelings of regeneration and provided an insight into the perceived impacts of urban regeneration from the perspectives of community members. This Chapter highlighted

some of the inter- and intra-group identity dynamics and group-based divides experienced within regenerated communities, and highlighted a lack of community-based cohesion specifically between old and new community members. This lack of community-level identification is suggested to undermine outcomes of psychological well-being, resilience, and a willingness to contribute towards collective community-based goals. Acknowledging and understanding these difficulties and processes highlighted within Chapter 3 has extended our understanding of group change in a context specific area – urban regeneration – and builds upon research previously conducted by developing our understanding of group processes following large scale community change. This enabled me to create a model that captures proposed measures of importance for regenerating communities that can be empirically tested.

The research presented in Chapter 4 is a previously published peer-reviewed paper and reports a re-analysis of the data collected for my Master's thesis. This paper was included to serve as a conceptual bridge, providing justification for the central model that this thesis explores and reporting the results of its initial testing, as well as the first evidence of the impact of different approaches to regeneration on the key model parameters. This chapter, informed by the literature review, introduces and tests the Social Identity Model of Sustainable Urban Regeneration (SIMSUR). The SIMSUR highlights the role of community-based identification in facilitating positive increases in psychological processes of esteem, efficacy and social support, and the further impact these processes have on key outcomes of subjective well-being, resilience and a willingness to pay back to the community.

In Chapter 5, I extend this correlational analysis by empirically testing the proposed order of processes and outcomes through a longitudinal survey. Adopting

a longitudinal approach enabled me to analyse time one measures, identified through the literature review (Chapters 1 and 2), the findings from the qualitative research (Chapter 3), and the correlational findings in Chapter 4, as predictors of the outcomes measured at time two using a cross-lagged analysis. In-line with predictions, the research findings demonstrated a positive association between group-based identification and well-being, resilience and a willingness to pay-back to the community. Interestingly however, and in contrast to the suggested model, the results support the idea of a cyclical relationship between identification, psychological processes, and outcomes.

Finally, in Chapter 6, I began to experimentally test the proposed relationships. Following a review of the relevant group-based interventions within the social identity tradition, and based on the findings of Chapters 3, 4, and 5, I designed and tested a community-based intervention that aims to increase community identification and explored its impact on relevant outcome variables. The SUSTAIN programme enabled me to experimentally manipulate community-based identification within a previously regenerated community, and measure the causal influence of this identification on the psychological processes outlined in the SIMSUR model, as well as their mediating effect on specific outcomes of well-being, loneliness, resilience, aspirations, and a willingness to pay back to the community.

7.2 Contributions of the Present Thesis

The findings of the studies reported in the current thesis, coupled with the convergence of literature in this process contributes both theoretically and practically to our current understanding of how urban regeneration impacts community

members well-being and what facilitates engagement within this context. Firstly, the research highlights the importance of applying a group-based theory to understand what motivates community engagement and how social capital and cohesion can be developed in the context of urban regeneration (Chapters 1 & 2). Secondly, this thesis provides a comprehensive investigation of the social psychological dynamics important to the success of changing communities following programmes of urban regeneration. Specifically, the research presented within has highlighted how group dynamics, and social identity and social cure principles can be used to increase a sense of identity and facilitate engagement and increase well-being in the context of that change – a previously identified key driver in the overall success of urban regeneration schemes.

Thirdly, this research advances our understanding of the impact of identification within this context – an important perspective to explore, given the ever-evolving nature of communities and cities. In-line with other research on identification in disadvantaged (see McNamara et al., 2013) and transitioning (e.g., Stevenson., et al., 2019) communities, the findings I reported in Chapter 6 suggest that community-based identification is a key driver for positive increases in psychological resources (i.e., esteem, efficacy and support). In addition, these increases in psychological resources have further been observed within this research, to translate into significant increases in key personal outcomes (i.e., well-being, reduced sense of loneliness, increased resilience, and engagement). These findings are consistent with wider research within the social identity and social cure tradition that demonstrate identification to positively impact upon reports of well-being (e.g., McNamara, et al., 2013; Stevenson et al., 2019), resilience (e.g., Drury,

2012; Haslam, et al., 2009), and a willingness to pay back to the community (e.g., Knight, et al., 2010; Barreto & Ellemers, 2000).

More specifically, the novelty of this thesis lies, not only in the replication of these findings in a new hitherto unexplored domain, but also in the convergence of these theoretically driven contributions to one applied context – urban regeneration. I have argued and provided evidence for increased community-based identification facilitating positive and sustainable intergroup relations within the context of residential diversification. In line with SCT (Turner et al., 1987), the findings reported in Chapter 3 demonstrate that those individuals who identify strongly with the community are motivated to positively differentiate between themselves (as part of the community) and others (external communities). Consistent with the rejection identification model (Branscombe et al., 1999) I have demonstrated that, in the context of stigmatized groups, increased levels of identification is associated with increases in personal esteem and well-being (Chapter 3, 4, & 6). Furthermore, and in line with the previously outlined research on social dilemmas (Van Lange et al., 2013; see also Knight and Haslam, 2010), I have also demonstrated (Chapter 3, 4, 5, & 6) that community-based identification leads to increased levels of perceived social support and further motivates behaviours that benefit the (in)group.

In addition, this thesis contributes to our understanding of the impact of top-down, policy driven, community change compared to bottom-up community facilitated strategies. The research presented here demonstrates rather alarming results - that current regeneration strategies, regardless of their approach (i.e., top-down or bottom-up) *do not* significantly improve responses across any of the measures when compared to areas that have not engaged in regeneration at all.

Moreover, those areas that adopted a top-down approach to regeneration actually reported significantly *lower* outcomes. These findings suggest that regeneration may be more successful if individual community members believe that regeneration strategies embody developmental goals that are pertinent to the group, which could be achieved by adopting a regeneration strategy that takes a bottom-up, community-focused approach that incorporates identity-building techniques.

Finally, I extend existing interventional models within the social identity framework (i.e., ASPIRe, Haslam et al., 2003; and Groups 4 Health, Haslam et al., 2016) by applying these principles to a new unexplored area – urban regeneration. Through the SUSTAIN program, that incorporates social identity-building processes, I demonstrate that levels of community identification can be successfully increased (Chapter 6), providing a means for communities to facilitate change in a successful and sustainable way. Based on these results, I suggest that regeneration strategies adopt the social identity approach as a framework to underpin processes of community redevelopment and to inform the development of identity building activities that begin pre-regeneration. By taking a pluralistic approach to community change that engages community members from the outset, *and* incorporates social identity building activities based on geographical proximity and a sense of common fate into programmes of regeneration, policy makers will provide a basis for existing community members to develop a sense of shared identity. Furthermore, it is suggested that the SUSTAIN programme is implemented post regeneration to help develop a cohesive community through identity building techniques as outlined in Chapter 6. Developing a shared identity will enable communities to engage with regeneration facilitators and other (new) community members (and vice-versa),

providing a basis for the development of mutually beneficial activities that are structured by identity-related ideologies. It is suggested that such activities may serve to break down the parameters of intra- and inter-group relations (i.e., the boundaries between existing and new community members). Indeed, without this sense of shared identity, in a group that would otherwise be internally disconnected in many aspects, it would be impossible for regeneration schemes to implement strategies that are psychologically aligned to the goals of the community as a whole.

7.3 Limitations and Directions for Future Research

The results of the studies outlined in Chapters 3, 4, 5, & 6 provide a comprehensive overview of the group-based dynamics and psychological processes important to urban regeneration and community change from the social identity perspective. However, there are also limitations to these studies that need to be addressed, and which may provide directions for future research.

Firstly, and quite broadly, a criticism of the research overall is the very narrow focus of regeneration area. This research has been targeted to one specific city in the south west of England. It could be argued that there is something inherently specific to this particular wider community that has led the research to these particular findings that may be different elsewhere. It is, therefore, suggested that further research is carried out in other areas of regeneration across the UK, and more globally, to make more confident generalisations. In addition, to be able to more accurately determine impacts of regeneration schemes, it would be ideal for pre- and post-regeneration research to be carried out within the same community, instead of comparing different communities at different stages of regeneration.

Another limitation of the present research is that despite the theoretical underpinning, and qualitative analysis that informed my conceptual model (i.e., SIMSUR), the findings presented in Chapters 4, 5 and 6 did not fully support the model in its entirety. Rather, the research seems to suggest that while community identification does seem to be a key predictor of well-being, resilience, and willingness to pay back, it appears that the relationships between these variables and the collective processes specifically are cyclical, rather than unidirectional. These findings make sense within the present context, where those individuals who identify strongly report an increased sense of support within their community, and are more willing to engage with and pay-back to the community, but, equally, the more individuals engage with their community, the more supported they feel and the more they identify with it. Based on these findings, and the plausibility of this cyclical relationship, it is necessary for research to test a cyclical version of SIMSUR. This could be done in a similar way to the longitudinal analysis reported in Chapter 5 and by adding a 3rd wave to this data to ensure a truly longitudinal model is tested – if this version of the model is supported, it is possible that interventions that focus on community engagement will necessarily increase levels of identification, too.

In addition, a more rigorous experimental test of both the intervention, and the relationships suggested in the model could be experimentally tested, that is, testing each suggested path of the model in separate experiments to develop our understanding of the order, and importance, of processes.

7.4 Conclusion

My ultimate goal for this PhD project was to explore a more theoretically grounded and community-based approach to regeneration. In particular, this thesis has helped to expand on previous research by elucidating the importance of incorporating processes of collective identity development through the inclusion of community members within the regeneration programmes. The contribution of this thesis is, therefore, best summarised by recognising the importance of adopting a theoretical framework to underpin strategies of regeneration that incorporates inter- and intra-group processes and developing pluralistic programmes of regeneration that help to acknowledge existing cultures and identities. It is concluded that an approach to regeneration that recognises the importance of allowing people to collectively “re-establish ownership of their own sense of place and space” (Bailey et al., 2004, p.49) will lead to more successful and sustainable community change.

APPENDICES

Appendix A: Overarching Research Questions and Interview Schedule for Chapter 3

Overarching RQ's

- What are community members' experiences of regeneration?
- Why do some people feel, and some do not feel, a sense of connection with their community?
- Why do some people identify, and some do not identify, with others in the community?
- What changes resulting from the regeneration are most salient to participants and what meanings are attached to those changes?
- Why do some people engage with regeneration strategies within their community and some do not?
- What barriers do they perceive?
- What are the identity dynamics involved in the regeneration process?
- What are the links between the regeneration process and a sense of connection within the community?

Interview Schedule

Hello, my name is Stacey and I am asking people from 'Devonport' a few questions about what it's like to live in the area. As a single mother who has come from an area that has undergone regeneration in the past, I am interested in finding out how people within similar communities have experienced these changes. How you feel about your community, what changes you have experienced and whether people generally feel that these changes are better or worse. The information I collect today will help me with a research project I am doing about community changes for my studies.

Back ground

Q1) Tell me a bit about yourself ...

How would you describe yourself?

What do you like to do in your spare time?

Are you a part of any clubs or activities?

Q2) How long have you lived in Devonport?

Q3) Why did you move here, tell me a bit about your back ground?

Q4) How do you feel about Devonport as a place to live?

Connection/ Identity

Q5) Is there anybody in Devonport that you feel a close connection to?

Q6) Would you move away if you had the choice?

Q7) Why? – (Fit)

Could you change this?

What would need to happen to change this?

Q8) How do you feel about the other members of Devonport community?

Q9) Do you feel that you have much in common with them?

Q10) Why?

Q11) How do people in Devonport help each other out?

Engagement, Participation and Renewal Identity

Since 2006, Devonport has undergone some major regeneration work. Prior to the start of these works it is suggested that the condition of the area, the housing and streets, were poor. Since then the area has seen new housing, old flats demolished and streets and open spaces improved. I would like to find out how (if at all) you feel these changes affect you, and whether these effects are, in your opinion, good or bad.

Q12) Were you here when the changes to the community started?

Q13) What can you tell me about it?

Q14) Did you have any say in the changes that were going to happen?

Q15) Can you tell me about this?

Q16) Were you given the choice to get involved in the changes that occurred?

Q17) Did you join in or get involved in any way?

Q18) Why?

Q19) how did that make you feel?

Changes

Q20) What parts of the community have changed?

Q21) How do you think this has effected the community?

Q22) How do you think these changes have affected you?

Q23) Do you feel these changes are for the better or worse?

Q24) Why?

Q25) Was the change needed in the first place?

Q26) Why?

Q27) Do you think more change is needed?

Q28) In what way? / Why not?

Q29) What sort of responses to these changes have you heard?

Community members

Council Members

Regeneration teams

Other People who know the area or visit the area?

Q30) What do you think Devonport will be like in the next 5 years?

Q31) Do you think it's possible to improve Devonport?

Q32) How?

Q33) Do you think that there are some things that will never change?

Q34) Why?

Q35) If there were future plans to further change Devonport would you get involved?

Q36) Why?

Ideal communities

Q37) What does 'community' mean to you?

Q38) If you could pick your perfect community to live in, what would it be like?

Q39) How would this ideal community affect you? How will it change your life?

Appendix B: Questionnaire for Regenerated Communities used in Chapter 5

'Life as a member of the [AREA] community'

Researcher: Stacey Heath**Responsible investigators:** Anna Rabinovich

Manuela Barreto

This is a questionnaire about life as a member of the [AREA] community. The results from this, and the next, questionnaires will help us to better understand how your community works, what is important to members of your community, what aspects of the community work well, and what aspects don't work so well, as well as highlighting areas where improvements could be made. To further help us to really understand how your community works, it is important for us to gain these responses at two different times, this allows us to really identify any changes in the community, whether things have improved, or got worse over time, or whether nothing has changed. So, I would be really grateful if you would agree to take part in this study. Entry into prize draw will be offered for all completed and returned questionnaires to win a £50 shopping voucher.

This questionnaire will ask you about life in the [AREA] community. Additionally, there are a few questions about your general well-being at the present time. The full questionnaire should take no more than 20 minutes to complete. The final page will be the opportunity of entering into the prize draw to win a £50 gift voucher for a local supermarket at the end of the survey.

All your answers are anonymous; all data collected will be treated confidentially, and will only be used for research purposes. The questions are answered privately with no link being made to any one individual, but rather the answers will be used together to develop a wider understanding of [AREA] as a whole. Your participation is entirely voluntary, and you may discontinue at any time without prejudice. You are free to not answer any questions that you may not wish to. Upon completion, should you have any questions, please do not hesitate to contact me on the contact details provided on the enclosed information sheet.

Once the questionnaire is completed please return it, along with this consent form and your optional prize draw entry, to the researcher in the envelope provided. This study has been reviewed and approved by Exeter University's School of Psychology Ethics Review Board.

Consent:

I give my informed consent to participate in this research. I have read and understood the information/consent form.

Signature:

Life as a member of the [INSERT AREA] community

In this survey, we are interested to find out what it is like to live in the [AREA] area. We will ask you some questions about your experiences of the [AREA] community and your feelings about it.

Below you will see a list of statements. Please read each statement and decide to what extent you agree or disagree with it. Tell us whether you agree or disagree by crossing ONE of the response boxes.

Please have a look at this example:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.					

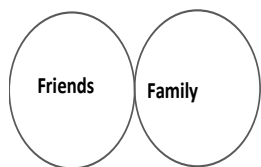
The statement here is “Spending time with my family and friends is very important to me”. If you believe it is NOT important to spend your time with family and friends, you cross the box on the very left (marked “strongly disagree”), as here:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.	X				

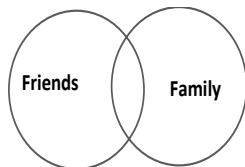
If you believe it IS important to spend your time with family and friends, you cross the box on the very right (marked “strongly agree”), as here:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.					X

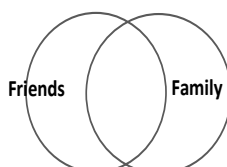
For some questions we may ask you how connected you think two groups of people are. For these we will ask you to indicate which pair of circles describes the two groups best. For example: “How connected do you feel your friends and family are?”



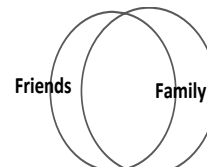
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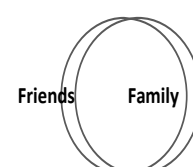
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3.

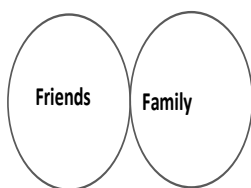


4.

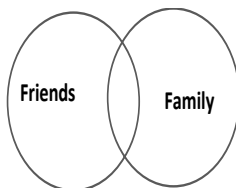


5.

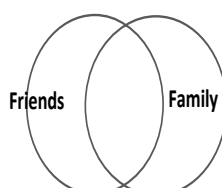
If you believe your friends and family are not connected at all you would circle the number 1.



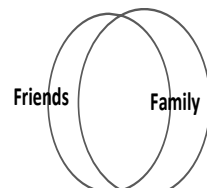
1.



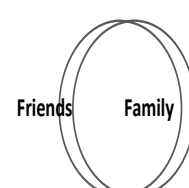
2.



3.



4.



5.

However, if you feel your friends and family are very closely connected you would circle the number 5.

Once completed please return the questionnaire to Stacey Heath at Exeter University in the pre-paid envelope provided.

Section 1. In this first section, we are looking to understand your feelings toward the [AREA] community and its members.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel a strong connection with [AREA] as a community.					
I would rather live in another area.					
I have strong ties to my current community.					
When thinking about my community, I really feel like I belong.					
In general, being a member of the [AREA] community is an important part of who I am.					
<p>Section 2. Help & support.</p> <p>This section aims to better understand what is going on in your community now. Do people help each other out or tend to mind their own business?</p> <p>Please indicate if you agree or disagree with the statements below.</p>					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
If I need help or support with anything, I know I can rely on members of my community.					
I have friends in my community that I can share my joys and sorrows with.					

Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
...Have you been helped by other members of the [AREA] community to do something that needed to be done?					
...Have members of the [AREA] community expressed an interest or concern in your well-being?					
...Have you shared your problems or feelings with other members of the [AREA] community?					
<p>Section 3. How do you feel about yourself? We would now like to ask you some questions about your feelings towards yourself and members of the [AREA] community.</p>					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I am able to do things as well as most other people.					
At times I feel useless.					
I wish I could have more respect for myself.					
I feel confident about my abilities.					
[AREA] people are able to do things as well as everybody else.					
I feel as though [AREA] is a useless community.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I wish I could have more respect for [AREA] as a community.					
I feel confident about the abilities of the [AREA] community.					
Section 4. How well do you manage? Next, please tell us about yours and your community's ability to deal with difficult situations in life as they arise.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I am a resourceful person, and can handle whatever comes my way.					
I am certain that I can accomplish my goals					
I can remain calm when facing difficulties because I can rely on my coping abilities.					
As a community [AREA] is resourceful, and can handle whatever comes our way					
I am certain that the [AREA] community can accomplish its goals.					

I have real confidence in the [AREA] community's ability to cope with difficulties.					
<p>Section 5. Next, please tell us about your well-being. We would like to know how well you are managing day to day.</p>					
Thinking back over the last 6 months, how often...	Not at All	Once or Twice in 6 months	Once or Twice a month	On a weekly basis	On a Daily Basis
...Have you struggled to cope with all the things you have had to do?					
...Have you visited the doctor/ health centre/ hospital?					
...Have you been sick?					
...Have you felt depressed?					
<p>Section 6. Next, we would like to ask you some questions about how you are feeling right now about your life in general.</p>					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
In most ways my life is close to ideal.					
I am satisfied with my life.					

So far, I haven't gotten the important things I want out of life.					
If I could live my life over, I would change almost nothing.					
Section 7. How involved are you with your community? We would like to have a better understanding of your involvement within the [AREA] community.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I believe it is important to contribute to my community to improve the lives of others.					
It is my duty as a member of the [AREA] community to help others when they are unable to help themselves.					
It is important for members of the [AREA] community to help each other in whatever ways they can.					
Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
...Have you pitched in to help members of the [AREA] community do something that needed to be done?					
...Have you expressed an interest or concern in other members of the [AREA] community?					
...Have you personally done something which will ultimately help					

the well-being of other members of the [AREA] community? (Such as, litter picked, written to a councillor regarding an issue, volunteered at a school/library/helped the elderly, took part in a neighbourhood watch scheme etc.)					
Section 8. Community satisfaction. Finally, we would like to know a little bit about how satisfied you are with your community's facilities.					
Using the scale, please indicate how satisfied you are with...	Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very Satisfied
[AREA] as a place to live.					
[AREA]'s medical and health care services.					
[AREA]'s local schools.					
The opportunities in [AREA] to earn an adequate income.					
[AREA]'s youth facilities.					
[AREA]'s senior citizens' programs					
[AREA]'s shopping facilities.					

[AREA]'s recreation facilities.					
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How long have you lived in the area?

What is your Gender?

What age range do you fit into? 18-30 30-45 45-60 60+

What is your religion?

Christianity Muslim Buddhist Judaism

None Other please specify: Prefer not to say

What is your marital status?

Single Living with partner Married Divorced

Widowed

Thank you for taking part in this survey. If there is anything further you would like to add please use the space provided below.

Other comments:

For contact details and further information about the study, including the number of your questionnaire for withdrawal purposes please refer to the 'de-brief' form you have been given to keep.

Appendix C: Questionnaire for Non-Regenerated Communities used in Chapter 5

'Life as a member of the [AREA] community'

Researcher: Stacey Heath**Responsible investigators:** Anna Rabinovich

Manuela Barreto

This is a questionnaire about life as a member of the [AREA] community. The results from this, and the next, questionnaires will help us to better understand how your community works, what is important to members of your community, what aspects of the community work well, and what aspects don't work so well, as well as highlighting areas where improvements could be made. To further help us to really understand how your community works, it is important for us to gain these responses at two different times, this allows us to really identify any changes in the community, whether things have improved, or got worse over time, or whether nothing has changed. So, I would be really grateful if you would agree to take part in this study. Entry into prize draw will be offered for all completed and returned questionnaires to win a £50 shopping voucher.

This questionnaire will ask you about life in the [AREA] community. Additionally, there are a few questions about your general well-being at the present time. The full questionnaire should take no more than 20 minutes to complete. The final page will be the opportunity of entering into the prize draw to win a £50 gift voucher for a local supermarket at the end of the survey.

All your answers are anonymous; all data collected will be treated confidentially, and will only be used for research purposes. The questions are answered privately with no link being made to any one individual, but rather the answers will be used together to develop a wider understanding of [AREA] as a whole. Your participation is entirely voluntary, and you may discontinue at any time without prejudice. You are free to not answer any questions that you may not wish to. Upon completion, should you have any questions, please do not hesitate to contact me on the contact details provided on the enclosed information sheet.

Once the questionnaire is completed please return it, along with this consent form and your optional prize draw entry, to the researcher in the envelope provided. This study has been reviewed and approved by Exeter University's School of Psychology Ethics Review Board.

Consent:

I give my informed consent to participate in this research. I have read and understood the information/consent form.

Signature:

Life as a member of the [INSERT AREA] community

In this survey, we are interested to find out what it is like to live in the [AREA] area. We will ask you some questions about your experiences of the [AREA] community and your feelings about it.

Below you will see a list of statements. Please read each statement and decide to what extent you agree or disagree with it. Tell us whether you agree or disagree by crossing ONE of the response boxes.

Please have a look at this example:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.					

The statement here is “Spending time with my family and friends is very important to me”. If you believe it is NOT important to spend your time with family and friends, you cross the box on the very left (marked “strongly disagree”), as here:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.	X				

If you believe it IS important to spend your time with family and friends, you cross the box on the very right (marked “strongly agree”), as here:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.					X

Once completed please return the questionnaire to Stacey Heath at Exeter University in the pre-paid envelope provided.

Section 1. In this first section, we are looking to understand your feelings toward the [AREA] community and its members.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel a strong connection with [AREA] as a community.					
I would rather live in another area.					
I have strong ties to my current community.					
When thinking about my community, I really feel like I belong.					
In general, being a member of the [AREA] community is an important part of who I am.					
Section 2. Help & support.					
<p>This section aims to better understand what is going on in your community now. Do people help each other out or tend to mind their own business?</p> <p>Please indicate if you agree or disagree with the statements below.</p>					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree

If I need help or support with anything, I know I can rely on members of my community.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I have friends in my community that I can share my joys and sorrows with.					
Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
...Have you been helped by other members of the [AREA] community to do something that needed to be done?					
...Have members of the [AREA] community expressed an interest or concern in your well-being?					
...Have you shared your problems or feelings with other members of the [AREA] community?					
Section 6. How do you feel about yourself? We would now like to ask you some questions about your feelings towards yourself and members of the [AREA] community.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree

I am able to do things as well as most other people.					
At times I feel useless.					
I wish I could have more respect for myself.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel confident about my abilities.					
[AREA] people are able to do things as well as everybody else.					
I feel as though [AREA] is a useless community.					
I wish I could have more respect for [AREA] as a community.					
I feel confident about the abilities of the [AREA] community.					
Section 7. How well do you manage? Next, please tell us about yours and your community's ability to deal with difficult situations in life as they arise.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree

I am a resourceful person, and can handle whatever comes my way.					
I am certain that I can accomplish my goals					
I can remain calm when facing difficulties because I can rely on my coping abilities.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
As a community [AREA] is resourceful, and can handle whatever comes our way					
I am certain that the [AREA] community can accomplish its goals.					
I have real confidence in the [AREA] community's ability to cope with difficulties.					
Section 8. Next, please tell us about your well-being. We would like to know how well you are managing day to day.					
Thinking back over the last 6 months, how often...	Not at All	Once or Twice in 6 months	Once or Twice a month	On a weekly basis	On a Daily Basis

...Have you struggled to cope with all the things you have had to do?					
...Have you visited the doctor/ health centre/ hospital?					
...Have you been sick?					
...Have you felt depressed?					
Section 9. Next, we would like to ask you some questions about how you are feeling right now about your life in general.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
In most ways my life is close to ideal.					
I am satisfied with my life.					
So far, I haven't gotten the important things I want out of life.					
If I could live my life over, I would change almost nothing.					
Section 10. How involved are you with your community? We would like to have a better understanding of your involvement within the [AREA] community.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I believe it is important to contribute to my community to improve the lives of others.					
It is my duty as a member of the [AREA] community to help others when they are unable to help themselves.					
It is important for members of the [AREA] community to help each other in whatever ways they can.					
Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
...Have you pitched in to help members of the [AREA] community do something that needed to be done?					
...Have you expressed an interest or concern in other members of the [AREA] community?					
...Have you personally done something which will ultimately help the					

well-being of other members of the [AREA] community? (Such as, litter picked, written to a councillor regarding an issue, volunteered at a school/library/helped the elderly, took part in a neighbourhood watch scheme etc.)					
---	--	--	--	--	--

Section 11. Community satisfaction. Finally, we would like to know a little bit about how satisfied you are with your community's facilities.

Using the scale, please indicate how satisfied you are with...	Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very Satisfied
[AREA] as a place to live.					
[AREA]'s medical and health care services.					
[AREA]'s local schools.					
The opportunities in [AREA] to earn an adequate income.					
[AREA]'s youth facilities.					
[AREA]'s senior citizens' programs					
[AREA]'s shopping facilities.					
[AREA]'s recreation facilities.					

How long have you lived in the area?

What is your Gender?

What age range do you fit into? 18-30 30-45 45-60 60+

What is your religion?

Christianity

Muslim

Buddhist

Judaism

None

Other please specify:

Prefer not to say

What is your marital status?

Single

Living with partner

Married

Divorced

Widowed

Thank you for taking part in this survey. If there is anything further you would like to add please use the space provided below.

Other comments:

For contact details and further information about the study, including the number of your questionnaire for withdrawal purposes please refer to the 'de-brief' form you have been given to keep.

Appendix D: SUSTAIN Questionnaire used in Chapter 6

Life as a member of my community

In this survey, we are interested to find out what it is like to be a part of your community. We will ask you some questions about your experiences of the community and your feelings about it.

Below you will see a list of statements. Please read each statement and decide to what extent you agree or disagree with it. Tell us whether you agree or disagree by crossing ONE of the response boxes.

Please have a look at this example:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.					

The statement here is “Spending time with my family and friends is very important to me”. If you believe it is NOT important to spend your time with family and friends, you cross the box on the very left (marked “strongly disagree”), as here:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.	X				

If you believe it IS important to spend your time with family and friends, you cross the box on the very right (marked “strongly agree”), as here:

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Spending time with my family and friends is very important to me.					X

Section 1. In this first section, we are looking to understand your feelings toward your community and other community members.

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I have a lot in common with other members of the community.					
I find it difficult to form a bond with other people in my community					
I have strong ties to my current community.					
I feel a sense of being “connected” with other members of my community.					
I feel like I really fit in with my community.					
I really feel like I belong in my community.					
I often think about the fact that I am a member of my community.					
Overall, being a member of my community has very little to do with how I feel about myself.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
In general, being a part of my community is an important part of my self-image.					
The fact that I am a part of my community rarely enters my mind					
I am not usually conscious of the fact that I am a member of my community					
Being a member of the my community is an important reflection of who I am					
In my everyday life, I often think about what it means to be a part of my community					
I have a clear understanding of what kind of community this is.					

Section 2. Help & support. In this section, we would like to get a better understanding of what is going on in your community now. Do people help each other out or tend to mind their own business? Please indicate if you agree or disagree with the statements below.

Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
Have you been helped by other members of the (X) community to do something that needed to be done?					

Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
Have members of the (X) community expressed an interest or concern in your well-being?					
Shared your problems or feelings with other members of the (X) community					
If I need help or support with anything, I know I can rely on members of my community.					
I have friends within my community that I can share my joys and sorrows with.					
Section 3. How do you feel about yourself? We would now like to ask you some questions about your feelings towards yourself and other members of the community.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
On the whole, I am satisfied with myself					
At times, I think that I am no good at all.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel that I have a number of good qualities.					
I am able to do things as well as most other people.					
I feel that I do not have much to be proud of.					
At times, I feel useless.					
I feel that I am a person of worth.					
I wish I respected myself more.					
All in all, I feel that I am a failure.					
I take a positive attitude towards myself.					
On the whole, I am satisfied with my community.					
At times, I feel like my community is no good at all.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel like my community has a number of good qualities.					
I feel proud of my community					
I often feel as though this is a useless community					
Overall, I often feel that this community is not worthwhile.					
Overall, I often feel that this community is not worthwhile.					
All in all, I feel as though this community is a failure.					
I take a positive attitude towards my community.					

Section 4. How well do you manage? Next, please tell us about yours and your community's ability to deal with difficult situations in life as they arise.

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I am a resourceful person, and can handle whatever comes my way.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I am certain that I can accomplish my goals.					
I can remain calm when facing difficulties because I can rely on my coping abilities.					
This is a resourceful community and can handle unforeseen situations.					
I am certain that this community can accomplish its goals.					
I have real confidence in this community's ability to cope with difficulties.					
Section 5. We would like to ask you some questions about how you are feeling right now about your life in general.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I tend to bounce back quickly after hard times.					
I have a hard time making it through stressful events.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
It does not take me long to recover from a stressful event.					
It is hard for me to snap back when something bad happens.					
I usually come through difficult times with little trouble.					
I tend to take a long time to get over setbacks in my life.					
Section 6. Next, please tell us about your well-being. We would like to know how well you are managing day to day.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
In most ways my life is close to ideal					
I am satisfied with my life					
The conditions of my life are excellent.					

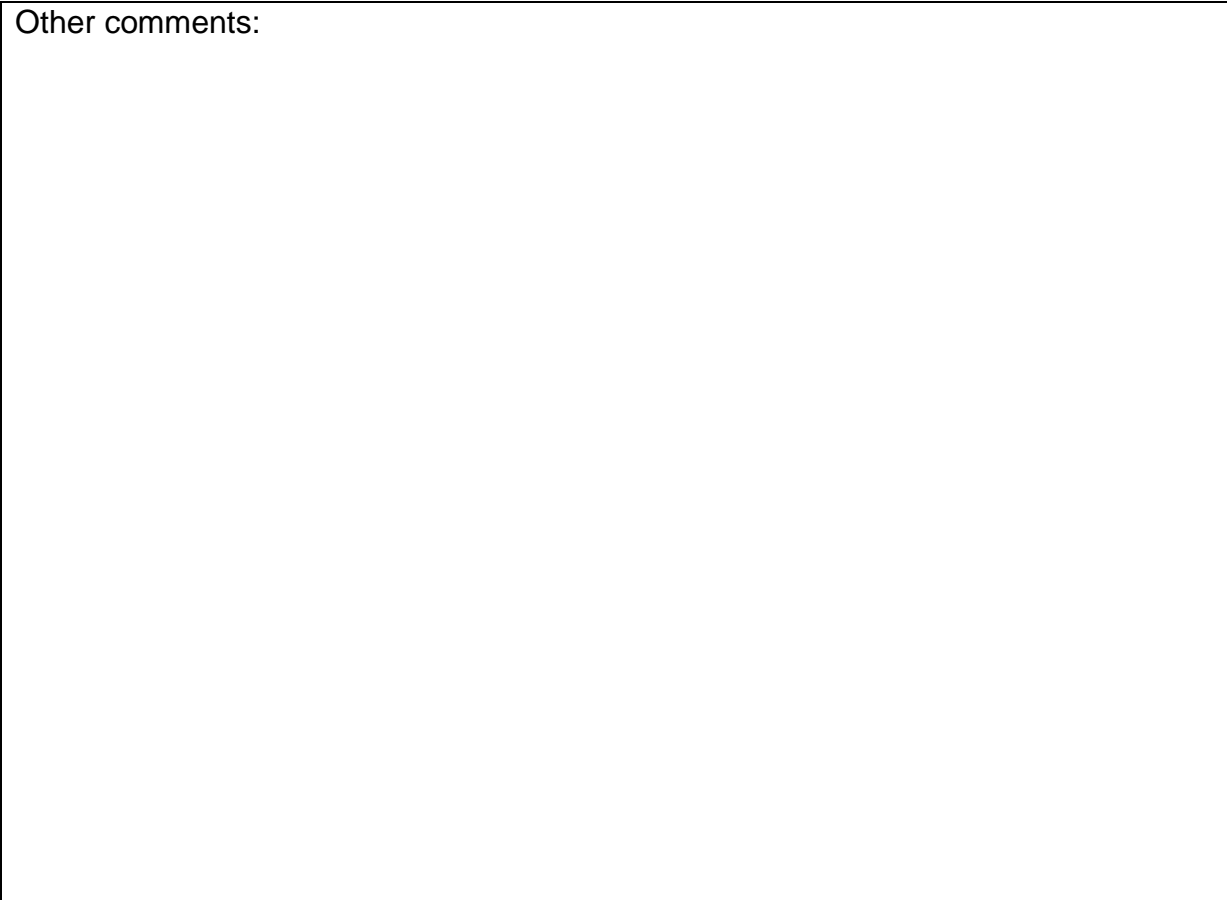
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
So far, I have gotten the important things I want in life.					
If I could start my life over, I would change almost nothing.					
Section 7. How involved are you with your community? We would like to have a better understanding of your involvement within your community.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I believe it is important to contribute to my community to improve the lives of others.					
It is my duty as a member of the community to help others when they are unable to help themselves.					
It is important for members of the community to help each other in whatever ways they can.					
Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
Have you pitched in to help other members of the community do something that needed to be done?					

Thinking back over the last month, how often...	Not at All	Once or Twice a Month	About once a week	Several times a week	On a Daily Basis
Have you expressed an interest or concern in other members of the community?					
Have you personally done something which will ultimately help the well-being of other members of the (X) community? (Such as, litter picked, written to a councillor regarding an issue, volunteered at a school/library/helped the elderly, took part in a neighbourhood watch scheme etc.)					
<p>Section 8. Loneliness. In this section, we would like to know a little bit about how lonely you feel within your community right now.</p>					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel in tune with other members of my community.					
Being from this community makes me feel as though there are people around me, but there are rarely people with me.					

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I feel as though nobody in this community really knows me very well					
Within my community, I know I can find companionship whenever I want it.					
Section 9. Aspirations. Finally, we would like to know a little bit about your future aspirations for your community.					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I would like to help my community to improve over the next year.					
I can see myself helping to improve my community over the next year.					
I am confident that my community can improve over the next year.					
I am committed to improving my community over the next year.					

If there is anything further you would like to add please use the space provided below.

Other comments:



Thank you for taking the time to complete this questionnaire. Please return this to the researcher running the group.

Appendix E: SUSTAIN Intervention Manual used in Chapter 6

SUSTAIN

Strengthening Urban Societies Through Actualizing Identities in Neighbourhoods.

The facilitator's manual will mirror the participant's workbook containing the same instructions and tasks, with tasks being highlighted in bold. However, within this manual you will also find additional instructions for participants, please use these additional pieces of information as a guideline to help you facilitate the group. In addition to these instructions, you will find information and examples that are provided to help the facilitator navigate through the program. These extra details will be highlighted throughout the manual in italics. In addition to these extra instructions, you will also find a suggested time frame for each task.

Before you start:

At the beginning of each module you will find a list of materials needed to complete that session, please make sure you are aware of these in advance so that you have them ready before each module.

For any queries or information regarding the SUSTAIN program, please contact the program design lead Stacey Heath at Exeter University. E-mail s.heath@exeter.ac.uk

Module 1

(Total Running Time – Approx – 90 mins)

Resources required:

- ***Workbooks – enough for 1 book per person***
- ***Questionnaires (plus spares)***
- ***Pencils, pencil sharpeners and rubbers***
- ***Flip chart***
- ***Colored markers***

Welcome and introductions (Task length 8 mins).

What is SUSTAIN?

Being part of a social group is hugely important to our well-being and health. As humans, we are built to interact as part of a society and, for most of us, we do this on a daily basis, at home with friends and family, at work, in the street, at the shops, in the school playground or playing team sports, to name a few examples. Where these group interactions are positive they have a huge impact on our lives creating a sense of belonging, support, familiarity, companionship and purpose as well as increasing levels of health and well-being. Research suggests that it is belonging to groups specifically, and creating identities based on these group memberships, rather than just social interactions that are especially important to our health.

These 'identities' enable us to understand who we are, as individuals. They allow us to define ourselves in terms of these group memberships. For example, some people may refer to themselves as young Manchester United fans. Others may refer to themselves as actors with a local Theatre Company, or a member of the local swimming association. It is this sense of belonging to a certain group that allows us to identify who we are.

So, when groups experience changes it is not surprising that this can influence our health and general well-being. Regeneration schemes often dramatically change a community from what it used to be to what it becomes. This type of large scale change can not only affect community member's health and well-being, but also the community's sense of connection. This sense of connection between community members is key to enabling communities to function happily and healthily.

SUSTAIN aims to help communities that have gone through major changes (re)develop a sense of connection between community members, old and new, and to ensure existing connections are developed, as well as providing community members with the tools they need to build new positive relationships within the community.

SUSTAIN is a 6-week course that will help you to identify important groups, as well as set goals to develop new connections and highlight what, within the community, is missing and important? And what steps need to be made to move toward a more ideal community.

Over the next 6 weeks, we are going to look at the importance of community groups for our health, well-being, and sense of connection, as well as

developing our understanding of the role of community groups in building a successful community and establishing key goals and aspirations for the community. Before we start, I would like you to complete the questionnaire I am about to give you so that I can gain a basic understanding of Your community.

Complete questionnaire (Task length 14 mins).

Aims:

- 1. To help participants understand the importance of social groups and belonging, and the impact that groups can have on our health and well-being.*
- 2. To help participants identify what groups we belong to as individuals and which of these are community centered.*
- 3. To help participants understand how this fits into the context of community life as a whole, and to identify what resources are available to them from the community-based groups.*

The value of groups

What are social groups, and what groups do we belong to? (Task length 5 mins).

‘Social groups’ is a very broad term. They can be made up of any number of people and can be as close-knit as your immediate household or as wide as being a woman or a man, it all depends on what is important to you.



Have a think of the types of groups you are a part of and write these down in the box provided.

Below are a few examples of different social groups. Have a look at these, and use them to give participants an idea of the different types of social groups they might want to include. Their lists could include the listed examples or any other groups that you are a part of.

My Social Groups

Examples:

Parent

Friendship groups

Netball teams

Theatre groups

Book reader

PTA group member

Tesco's worker

Rock listener

Animal lover

Dog walker

Craft team

Walker

Now, I would like you to Look back at this list and mark a ‘C’ next to any of the ones that you think are in some way linked to your community (Task length 3 mins).

These could be groups that meet in the community. Or, a group whose members live/ work in the same community. Or it could be a community-specific group such as a community theatre or choir.

Facilitate a group-based discussion around these suggested groups, identifying whether any more groups arise through the discussion. If so, ask group members to add them to their list. (Task length 5 mins).

I can see here there is a variety of groups, this is important to bear in mind as we progress through the module.

Health

We now want participants to look at the health benefits of groups and will go through some interesting facts in the next couple of pages.

Now we are going to look at the impact of groups on our health. We will see how this relates to the previous task as we progress through the module. (Task length 5 mins)



What do we think is good for our health?

How important do you think the following things are for your health?

Please have a look at the list below, and based on what you know, rank each health factor from 1 to 11 in terms of importance (1 being the most important for one’s health and 11 being the least important).

It is advised here to read the list to the group while the participants are looking at it, to ensure that each participant fully understands the health factors.

Health Factors	Rank the importance of each factor from 1 – very important, to – least important. You may only use each number once.
Taking medication	
Having friends	
Not drinking excessive alcohol	
Receiving a lot of social support	
Avoiding air pollution	
Getting the Flu vaccination	
Not smoking	
Quitting smoking	
Not being obese	
Doing exercise	
Being physically active	

Now let's share these answers as a group and see what the others thought
(Task length 5 mins)

Now let's have a look at the real rankings for health factors, as
determined by health professionals: (Task length 5 mins)

Read through the table once again while participants follow.



Health Factors	Rank the importance of each factor from 1 – very important, to 2 – least important. You may only use each number once.
Taking medication	10
Having friends	2
Not drinking excessive alcohol	5
Receiving a lot of social support	1
Avoiding air pollution	11
Getting the Flu vaccination	6
Not smoking	3
Quitting smoking	4
Not being obese	9
Doing exercise	7
Being physically active	8

What have we learned?

As you can see, being socially integrated and receiving social support actually affects us more than all other health factors, proving that it is very important for your overall health.

Social connection is so good for us that it actually strengthens our immune systems, helping us to recover faster. In fact, having strong social connections leads to a massive 50% chance of increased longevity.

While this is all great, unfortunately, the impact of losing group memberships and being socially isolated has the opposite effects.

Take a look at the table below to see how social groups and social isolation can impact on our health (Task length 5 mins).

Read through the table while participants follow.

The Benefits of Social Connections		
50% chance of increased longevity	Stronger immune systems	Reduced anxiety and depression
Increased self-esteem and empathy	Better emotion regulation	A positive loop of social, physical and mental well-being

The Dangers of Low Social Connection		
Worse than smoking, obesity and high blood pressure	Higher inflammation of cells in the body	Can have a negative impact on our mental health
Slower recovery rates	Increased antisocial behavior and violence	Can have a negative impact on our physical health

Why do you think social groups have these effects?

What do you think they offer us that helps dramatically protect our health?

As a group, let's discuss this, remember to use the box provided to write down your answers: (Task length 5 mins)

It is important to remember here that peoples' experiences of their community groups might be wildly different. For example, some people may be incorporated into a lot of social groups and find great pleasure in these interactions, others may not be involved in any social groups at all, while others may have some very negative experiences of social groups. It is important to acknowledge everybody's experiences and use this exercise as a means to air any difficulties, the idea being that during the next task participants will work in pairs which will already demonstrate the kind of support you can gain from social interactions.

Examples

- *Sense of support*
- *Not feeling lonely*
- *Feeling connected*
- *Can help motivate people to take part in healthier activities.*
- *Can help us gather information about healthier lifestyles*

Ask participants to answer the next question in pairs. The idea here is that, through discussion, participants will be able to highlight the different kinds of support that they have gained through group participation.

Thinking about groups that you are either a part of now or have been a part of in the past, how do you think these have helped you? (Task length 3 mins)

Examples:

- *Support through an illness or problem*
- *Feeling that you belong*
- *Motivation to do things you maybe wouldn't do otherwise*
- *Socialising – increasing confidence and social skills*

Doing this in pairs demonstrates how you can turn to others for help.

Now, as a group, we are going to discuss the answers we came up with. (Task length 5 mins)

Facilitate a group discussion here and write down any key points on a flip chart.

What benefits have you identified from being part of different groups?

Is there anything we miss from past groups?

For example, it could be that there used to be a community computer group, or a community internet café, etc. that participants feel would be useful to have again.

Ask participants to use the box provided to write their answers.



Thanks, and close session

Session Close – Thank participants for their input today and explain the at home work that should be completed for next week. The idea here is that by keeping participants active in the SUSTAIN program during the week, they are starting to take ownership over independent community based tasks, as well as thinking about, and being aware of, different community issues and relationships on a day to day basis.

At home exercise (Task length 5 mins).

That brings us to the end of module 1. Between now and next week, I would like you to think about the different interactions you have during this week and the groups that you are a part of.



- Did you miss any social groups out when making your list today? If so, note them down in the box below.

Groups that have helped you	How have they helped you? (This can be as simple as making you feel welcome, or you enjoyed spending time with them, or a neighbor helped you with your shopping, etc.)
Examples: <i>Attended cooking group</i>	<ul style="list-style-type: none"> ➤ <i>Helped develop cooking skills</i> ➤ <i>Socializing</i> ➤ <i>Making me feel less lonely</i>
<i>Friends came around</i>	<ul style="list-style-type: none"> ➤ <i>Making me feel less lonely</i> ➤ <i>Emotional support</i> ➤ <i>Helped me do my gardening</i>

Also, note down the kind of support you have received from ALL of your groups or any support you have given to members of these groups over the week. This can be emotional support, physical support, laughter, etc.

Groups whose members you have helped	In what way, did you help them?
Examples: <i>Football club</i>	<ul style="list-style-type: none"> ➤ <i>Played for somebody who was injured</i> ➤ <i>Talked to mate afterward about work problems – emotional support</i>

<i>Family</i>	<p>➤ <i>Went to gran's house – took her medication around from the chemist, made her some dinner, chatted for a while, and hoovered up for her – health, emotional and physical support.</i></p>
---------------	--

Finally, using the space below, I would also like you to note down any challenges you feel you have faced over the week in terms of your/ or any social groups.

Maybe there is something missing, perhaps you would really like to have a social group to go to on a particular day to discuss a recent book you have read or a problem in your street but you don't know where to go?

Below are just a few examples for you to read to the group to give them an idea.

Are there any groups you feel you would like to be a part of or create? Is your community missing a book club, for example?

We used to have a community theatre that children and parents could all attend – I miss that

I spend every weekend on my own, I would love to have something to do at the weekends.

Module 2

Resources:

- *Spare workbooks*
- *Flip chart*
- *Spare pencils and rubbers*
- *A3 paper – enough for 2 pieces each*
- *Large and medium sized post it notes*
- *Coloured pens*

Welcome back to SUSTAIN!

We are going to start by looking at the aims of this week's module, and recapping what we discovered last week (Task length 5 mins).

The aim of this week is to focus on the shift from 'me' to 'we' that is, understanding how community groups often rely on each other, and being able to identify what resources we can gain from our community groups.

Aims:

1. *To help participants look at the community in a collective way.*
2. *To help participants understand the role of community groups in building a successful community.*
3. *To help participants identify what resources can be gained from their community-based groups.*

This week we are going to look at the individual groups that we are a part of, and how they interact with each other. If you remember, last week we learnt quite a bit about the importance of social groups such as:

- Being social integrated and receiving social support is so important, that health professionals rate its importance for our overall health above all other health factors.
- Social connection strengthens our immune systems, helping us to recover from illnesses faster.
- Having strong social connections leads to a 50% increased chance of longevity.
- Social groups can provide us with emotional and physical support, make us feel connected, wanted, needed and reduce loneliness and isolation.

I would like us now to take another look at the community groups we identified in module 1, that is those groups that we identified as part of the community by adding a 'c' next to them, and discuss as a group the experiences we have had over the past week. (Task length 10 mins)

Facilitate a discussion here about any experiences participants have had with these groups – adding in any other group based experiences participants have identified over the week as part of the home exercise.

What different groups did you interact with over the week?

What support did you receive from these groups?

What support did you offer to these groups?

Were there any new groups that you realised you are a part of during the week?

Did you think of any new groups that we would like to see in the community?

Mapping our social world

Now that we have refreshed our memories about the importance of groups, and looked at how our groups help us, we are all going to complete a community social map (Task length 20 mins).



Firstly, go around the room from person to person asking each of them to shout out the names of their community groups. While they do this make a list on the flip chart and ask everybody to write this list down in the box provided in their workbook, so that each member has a complete list of social groups important

to this group. There is no need to repeat the groups if, for example, family is mentioned 3 or 4 times, it only needs to be written once.

Use the space below to write down all the groups that we are a part of placing a star * next to the groups that you personally belong to (Task length 10 mins).

The group based social list might look something like this:

Your Community Groups	Other Community Groups
<i>Family</i> <i>School PTA</i> <i>Football</i> <i>Chess</i> <i>Book club</i> <i>Friends</i>	<i>Friends</i> <i>Theatre group</i> <i>Computer group</i> <i>Kerr Street pub</i> <i>Residents association</i> <i>Local darts team</i>

Now, we are going to use this list to complete a community social map (Task length 30 mins).

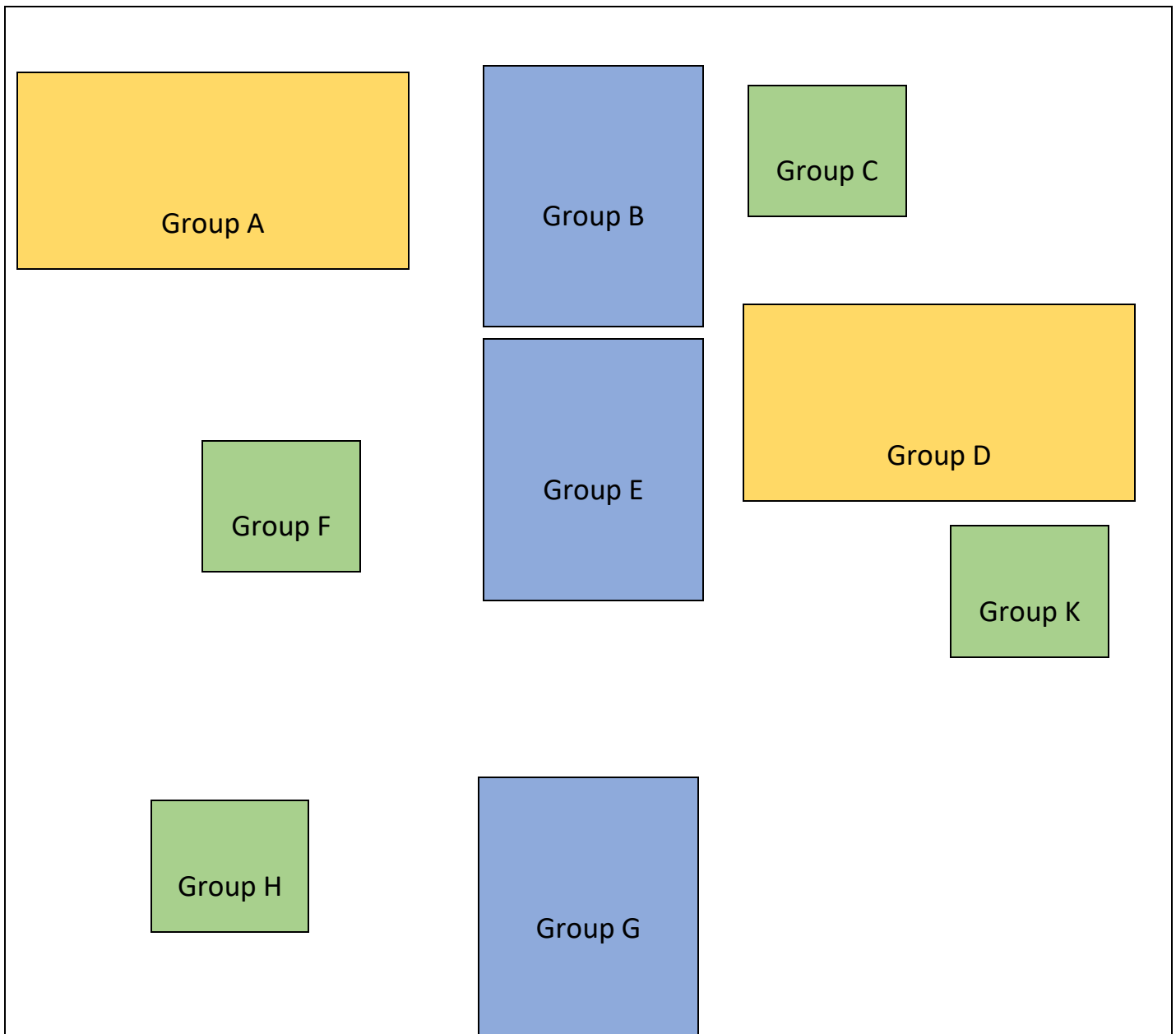
Social maps are a great way to visualize and understand our community based groups, the roles they play within our lives and their importance to us.

This will be done on an A3 piece of paper and will highlight the importance of groups and their compatibility. Get everyone to draw a map of the community-based social groups that have been identified. Ask participants to put their own groups on large post it notes and stick them on their A3 paper, and those groups that belong to others on medium sized post its. Using 1 group name per post it note.

Now, give each member a sheet of A3 paper and ask them to space out the community groups on this paper.

I would like you to arrange these groups around your paper.

The outcome should look something like this:



It is important to remember that while the social identity mapping exercise is a great way to allow individuals to develop a clear sense of their social world, it is also important to recognise that each person's social map will likely be wildly different. This type of exercise could raise feelings of isolation and loneliness in the case where group memberships are low. If this situation arises you will likely have some members who finish quicker than others and may feel quite low about the few groups that they belong to. It is important here to keep these members engaged and discuss with them that these maps are a starting

point. Indeed, the goal of the SUSTAIN program is to provide people with the necessary tools they need to build upon these networks. The map is a tool for members to use to understand and develop their social world. While participants are completing this exercise, have a walk around the group and ensure everybody understands what they are doing and chat to people about their maps if and when the opportunities arise.

Group similarity and compatibility (Task length 10 mins).

Even though we can be a part of lots of different groups, not all groups are similar and can often be incompatible with each other. For example, if you are a member of a football team and interact a lot with football mates, it might not be quite so easy to also be a ballet dancer. However, it might be incredibly easy to be a member of the school PTA and be a member of your family group.

I would like you now to arrange your post it groups around your paper according to ease of group membership, that is, how easy it is to be a part of different groups. We are now going to show the ease or difficulty of being a part of your different groups visually by drawing lines between each group.

A straight line between groups means it is relatively easy to belong to both of these groups.



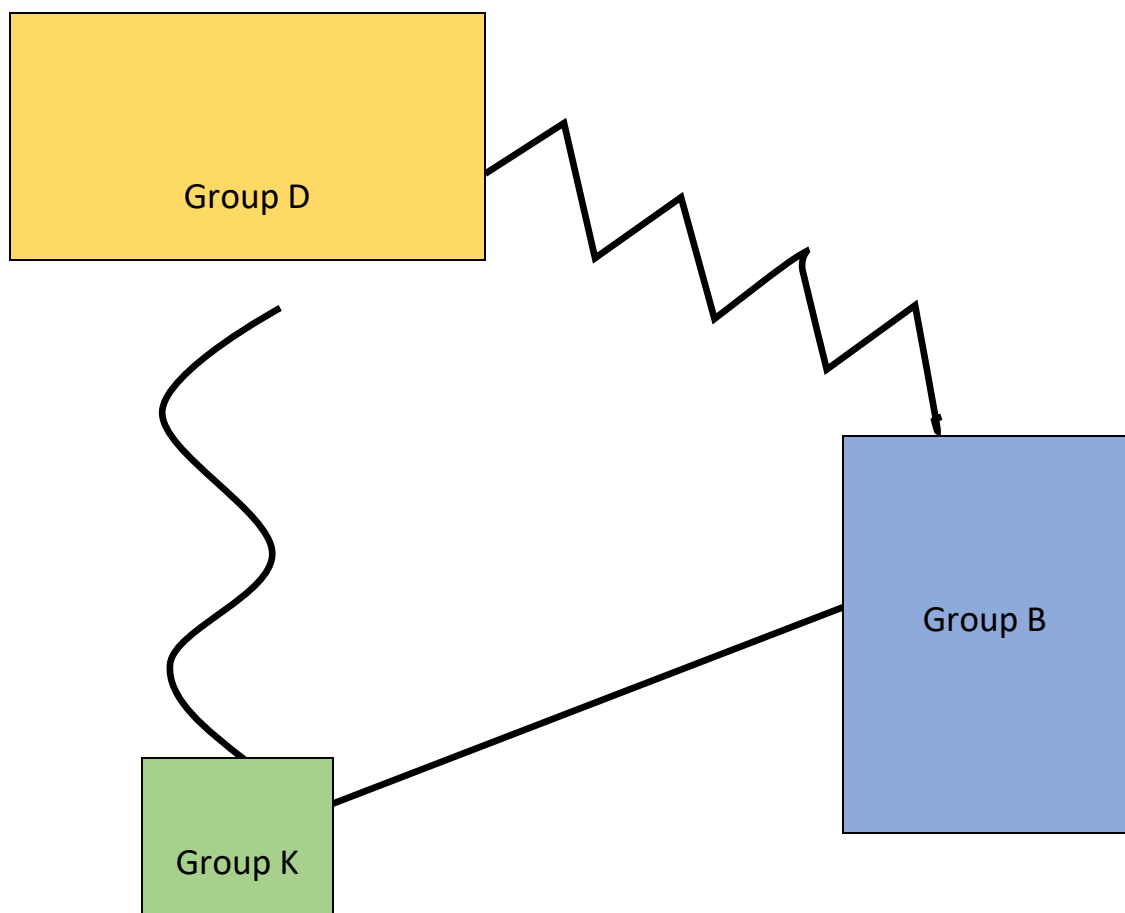
For those groups that are only moderately easy to be a part of at the same time, draw a wavy line between them.



Finally, for those groups that are incompatible and hard to belong to at the same time, draw a jagged line between the two.



Example:



This example would suggest that it is easy to belong to both group K and B, whereas it is moderately easy to belong to group D and K at the same time. However, belonging to group D and B at the same time is hard.

Great!

We have some interesting maps here!

Mapping the groups that you are a part of, and thinking about group compatibility in this way, allows you to develop your understanding of your social world. This deeper understanding of your groups and how they interact, allows you to make the best of your social resources.

Remember – there is no right or wrong map, these maps are starting points for you to develop your networks and for you to gain an understanding of the way your social world works.

Once participants have completed their maps – ask participants if you can display these maps, if so put these up around the room to allow members to see these visually through the course of the module.

Building a sense of unity

I would like us now to do the compatibility exercise again, but as a group
(Task length 10 mins).

Using a piece of A1 paper, ask participants to write a new large post it for each of their groups (the large ones only) and space everyone's groups out on the A1 piece of paper.

We are going to draw the compatibility lines between each group, facilitate a discussion around which groups are compatible, and why – if there are any conflicts, compromise by drawing a medium compatibility line and allow everybody to air their opinions as to why this is, acknowledging the conflicts and make participants aware that these conflicts will be discussed later in the program.

For example, the football team might hire the school football field to play their matches, this would mean that the two are compatible as the school would benefit from the hire of the field, and the football team would benefit from the pitch to play their games on.

The Residents Association might campaign on certain planning issues in Kerr street, those who identify as 'Kerr street pub' group members might, therefore be moderately compatible with the residents' association due to the planning help from the residents' association.

While participants are working on the compatibility exercise, walk around the group and help / talk to each member about their maps.

As you can see, even though we are all part of different community groups, all of these groups rely on each other in some way or another. The school might rely on the football team for the hire of the field, the football team might rely on the darts team to sponsor them, the darts team might rely on Kerr street pub to provide the venue for matches, Kerr street pub might rely on the residents' association for policy issues etc.



Thanks, and close session:

At home exercise: (Task length 10 mins).

That brings us to the end of module 2.

During the next week, I would like you to have a think about your community social maps. Did you miss any groups during the session? Do you think there are some groups missing or changing in some way to reflect what the community now needs? What might our ideal map look like?



Use the box below to jot down any extra groups/ ideas that you might come up with.

Give out vouchers (Task length 5 mins).

(A total time of 90 minutes)

At the end of this session you will need to collect the community maps – these will be used at a later date. Before the next session, you will also need to make another collective community map on a piece of A1 paper that includes every participant's groups – again there is no need to repeat groups, if lots of participants put their family or friends as a group you can just include 'family' and 'friends' once. Ensure that you place each group on a large post-it note to give each group equal importance, there is no need to draw the compatibility lines on this map, this will be done during at the beginning of the next session to explore compatibility, as a group, from each participant's perspective.

Module 3

Resources:

- Flip chart
- Spare workbooks
- Pencils and rubbers
- A3 Paper
- Coloured pens
- Community maps from last week

Welcome back to SUSTAIN!

We are going to start again by looking at the aims of this week's module and then looking back over our social maps (Task length 5 mins).

Aims:

- 1. To help participants understand community relationships and break down existing barriers.*
- 2. To help participants build a sense of unity and worth within the community.*
- 3. To help participants build a common, community-based identity.*

If you remember, we completed a community social map and looked at how each group is dependent on others for different reasons. So even if you are not part of a particular group, it might be the case that one of the groups you are a part of relies on that other group in some way.

Place the community social map that was completed at the end of the last session up so that everyone can see this for the duration of the module.

Over the last couple of weeks, you have looked at the different community groups, how compatible they are, and the different barriers each group faces. It might be that there were some gaps in the community groups, or that some

groups seemed to be highly connected within the community, whereas others did not. It may be that some groups are 'missing' due to different people coming in and out of your community, or due to a lack of resources within the community. It is important to remember here, that it is normal for groups to fade out, while others are developed or get stronger. However, it is also important to remember that this is **your** community, and **you** have the power to change the way things are, and develop the community to become what **you** want it to be.

Now I would like us to have a think about the types of groups that you have in the community. Looking at the map we designed last week, and thinking about the exercise you did at home, are you all happy with the groups that are listed? Are there any groups you would like to change? Are there any new groups that you think the community needs?

Facilitate a group discussion here around these identified groups, and what people think of the current status quo. This exercise aims to help people to understand that they have the power to change things that are not quite right, or develop something that is needed in the community now (Task length 10 mins).

Use the box below to identify any changes or new groups that you feel would help the community.

Ideal community groups

Discovering similarity

Just like the community groups we, as individuals, are also more similar to each other than we may realise. I would like us now to complete a group exercise to explore how similar we are within this community (Task length 15 mins).

The idea here is to identify intra-group similarity and inter-group difference. As people move from group to group it will highlight the similarities they have with each other – albeit, often unknowingly. This exercise can continue with many different ‘types of groups’ or it can stop fairly quickly.

You want to aim for most people to switch between 3 or 4 different groups to allow individuals to see the similarities between each other (with EACH individual being a part of at least two groups of different members).

If everyone could stand up and push your chairs in to give us some room.

I would like all the women to come and stand on my right and all the men to stand on my left.

This is two, very basic groups. Look around at the people in your group – you have at least one thing in common with these people, they are in this same gender-based group as you.



Now, any of us that are step-parents please go and stand at the back of the room, everyone else remain where you are.

Now look around again, you have something else in common with these people, you are either step-parents – or not.

Could we now have any non-meat eaters in a group in the centre.

Any non-drivers to the left.

Those that love to read to the right.

Those of us that have a cat.

Football fans – regardless of team, at the front

Finally – I would like all of those people who consider themselves as members of this community (you could be talking here about a specific area, or the group you are delivering to – adapt as appropriate) to come back to the centre. So, while we might be part of different groups, some overlapping with each other, some not, there is one group that we are all a part of – this community!

Ok, let's sit back down.

Now facilitate a group discussion about participant's experience of the last exercise. How do they feel about the exercise they just did? Did it make them see the people around in a different way? Did it highlight the similarities and differences between them?

How did you find that last exercise? (Task length 5 mins).

Continuing to build a sense of unity

I would like us, as a group, to now think about what it means to be a part of 'your community' (Task length 15 mins).

Get the group to discuss what kind of people these community members are. For example, some people might suggest that being a part of this community means that they are friendly, or resilient. Participants can discuss characteristics of community people as a group, or the community as a place, for example they might think that people from this community are resilient, or that the community itself is a safe place to live. Both aspects of identity are important in understanding the group as a whole.

Use the space below to jot down all the thoughts from the group (Task length 5mins).

As participants write these characteristics in their books, write the list on a flip chart at the front to enable participants to see them for the rest of the module.

Examples:	
<i>Friendly</i>	<i>Complete</i>
<i>Resilient</i>	<i>Broken</i>
<i>Supportive</i>	<i>A nice place to live</i>
	<i>Strong</i>

Developing community-based identity (Task length 20 mins).

This is a great list that clearly shows who you are as a community.

Moving on from this list, I would like us to develop a community emblem or motto that captures the characteristics of your community that you have just identified.

Let's imagine that Plymouth was having a city fun wide fair that would contain stalls and stands and competitions between neighbourhoods. How would you like your community group to be presented? Using the paper provided, I would like us, as a group, to try to develop an emblem, badge and/ or phrase that you think best represents the community.

Facilitate a group activity here, using the list of characteristics that participants have just developed and ask them to imagine an emblem or motto that best represents these characteristics.

Thanks, and close session

At home exercise (Task length 5mins).

That brings us to the end of this module. Over the next week, I would like you to think about your community, what it means to be a part of it and how can you improve or maintain the community.



Think about the emblem you have developed, and how this represents your community and think about ways to maintain or improve the community at the moment. For example, you might think that your community is a friendly place, but maybe there are certain groups within it that could try and be a bit more inclusive of all community members. Perhaps a new advertisement campaign could help achieve this? This of course, is just an example, have a think for yourself about potential ways that the community can be maintained or improved and use the space provided below to jot down any ideas.

Example

Advertising available groups

Spread the word about community groups

Ask a neighbour to go along to a group with you

Give out vouchers (Task length 5 mins).

(A total time of 90 minutes)

Module 4

Resources:

- Flip chart
- Coloured pens
- Spare workbooks
- Pencils and rubbers
- ***A1 Paper – 3 sheets***
- Post it notes Large, medium and small

Welcome back to SUSTAIN! (Task length 10 mins)

Aims:

1. *Helping participants to identify what their ideal community might be.*
2. *Helping participants identify any barriers and challenges that community groups might face.*
3. *Helping participants to develop a collective plan to overcome these barriers and challenges.*

At the beginning of this module, put the community emblem or phrase on to the wall for participants to see throughout this module.

Let's start by reviewing what we did last week. If you recall, we were looking at what it means to be a part of your community.

Read through the box of 'thoughts' again from last week to refresh people's memories.

We also developed a community emblem or phrase that could be used to identify and represent the community in an all-city fun day competition. We are going to come back to the emblem a little later in the module.

Developing our ideal community

Now that we have refreshed our memories about what kind of community this is, I would like us to think about what kind of community we would like it to be in 5 years' time (Task length 10 mins).

Facilitate a group-based discussion here but ensure that each participant writes down the ideas in the box provided in their workbooks. As participants are writing these characteristics down, also write them on a flip chart for everyone to see during the course of the module.

Ideal community – how would you like it to be in 5-years' time?
Examples:
1. <i>More community groups</i>
2. <i>A friendlier place to live.</i>
3. <i>More interaction between community members.</i>

These characteristics are likely to be fairly broad. But as a community, and with the right resources, most things will be achievable.

Identifying group-based challenges

In order to achieve the goals, set out above, we need to look at how the community functions as a whole.

The way different community groups interact plays a large part in the success of a community.

Going back to the community groups that we identified in module 2, we have already seen that our groups can be dependent on each other, so if one group fails, others may well follow.

Now that you have highlighted what you would like the community to become, I would like us to talk about what stops you from achieving this ideal community? You have already identified a number of key community groups, let's talk about the barriers and challenges that some of these groups face.

Use the table below to write down the different barriers and solutions that you come up with (Task length 15 mins).

Facilitate a discussion with the whole group and look at 2 or 3 different key (community) groups from those identified in the last couple of weeks e.g.

- 🌱 *Family*
- 🌱 *Environment (parks, conservation, nature groups)*
- 🌱 *Sport (clubs, supporters, participants)*
- 🌱 *Education (schools, parents, special needs)*
- 🌱 *Business (owners, employees, customers)*
- 🌱 *Hobbies (Reading, Theatre, Gardening)*



The groups you choose to discuss may vary, select groups based on the importance of the group. This can be determined either by selecting groups that come up more frequently during previous group discussions, or by selecting those groups that participants have suggested are the most problematic in the community. Once you have selected 2 or 3 groups, write these down on the flip chart at the front and discuss the following key points (feel free to add any additional challenges here)

Identify any barriers to these groups in the community as it is now.

(Taking family, for example, you may feel as though your family is now more isolated and doesn't have the same connections in the community that it used to. This could result in family members either feeling lonely, or going outside of the community to meet their social needs).

Group	Barriers/ Challenges
<p>Examples:</p> <p><i>Family</i></p> <p><i>Football Team</i></p>	<p><i>Feel as though there is not much for children in the current community</i></p> <p><i>Not much support from community members, people seem annoyed with the football team using the fields at the weekend.</i></p>

The examples above are to give you ideas to help facilitate the discussion. Allow members to come up with their own ideas and ensure that each person notes this down in the table provided in their workbooks. It would also be good here to write the ideas down on a flip chart for all to see for the duration of the module.

Collective plan to overcome any barriers

Now we are going to look at the challenges we have just highlighted and prioritize 3 strategies that the community could start to use now to help these groups overcome any difficulties (Task length 10 mins).

Remember to think here back about your vision of an ideal community over the next 5 years. How will these strategies help you reach that goal?

Show, where you can, any links between strategies to overcome barriers and difficulties and the ideal community characteristics. Write these on a flip chart at the front for participants to see, as well as asking participants to write these down in the space provided in their workbooks.



Use the space below to jot down these ideas.

Barriers	Strategies
<p><i>Feel as though there is not much for children in the current community</i></p>	<p>1 <i>Ensure all community members share information about available community groups and resources</i></p> <p>2 <i>Ensure all groups are open to all members of the community</i></p> <p>3.....</p>

<p><i>Not much support from community members, people seem annoyed with the football team using the fields at the weekend.</i></p>	<p><i>1 Hold an awareness drive for the football team.</i></p> <p><i>2 Recruit children as team mascots to help the community get involved</i></p> <p><i>3 Highlight the support the football team gives to the maintenance of the fields it plays on so that all of the community can enjoy this space when there are no matches.</i></p>
	<p><i>1.....</i></p> <p><i>2.....</i></p> <p><i>3.....</i></p>

The examples above are to give you ideas to help facilitate the discussion, ensure that you allow members to come up with their own ideas.

Developing community-based identity: working together

I would like us now to think about the community emblem or phrase that you developed last week. The emblem or phrase was developed as a way to represent the community to the outside world.

In the next task, we are going to plan a fantasy, inter-community, city fun day. Think BBQ food, music and dancing, mini games or tournaments etc. But who, from the community to invite? And where to seat everybody? As this is an inter-community event, all community groups will need to be seated together – will this pose any problems?

Using A3 paper and post it notes, we are going to complete a seating plan for the fun day. Remember that this is a fantasy event, so you can include any community people/ groups that you know – past or present. It doesn't matter when you last spoke to them or how long it has been since you have seen them. The idea here is to invite as many community people or groups to your fun day as you want, regardless of when you last saw them. It is about creating a community event full of all the people you would like to spend time with.



Use the space on the next page to brainstorm a list of community-based people or groups that you would like to invite (Task length 10 mins)

Give people a few minutes to complete their list – using the time to walk around the group and ensure that everyone understands and feels comfortable with the activity.

Party list

Examples

Family Tables

Local school

Kerr street

Football team

Now that you have an idea of the people you would like to invite to the community fun day, I would like us to come together as a group and make the seating plan to incorporate all these community groups.

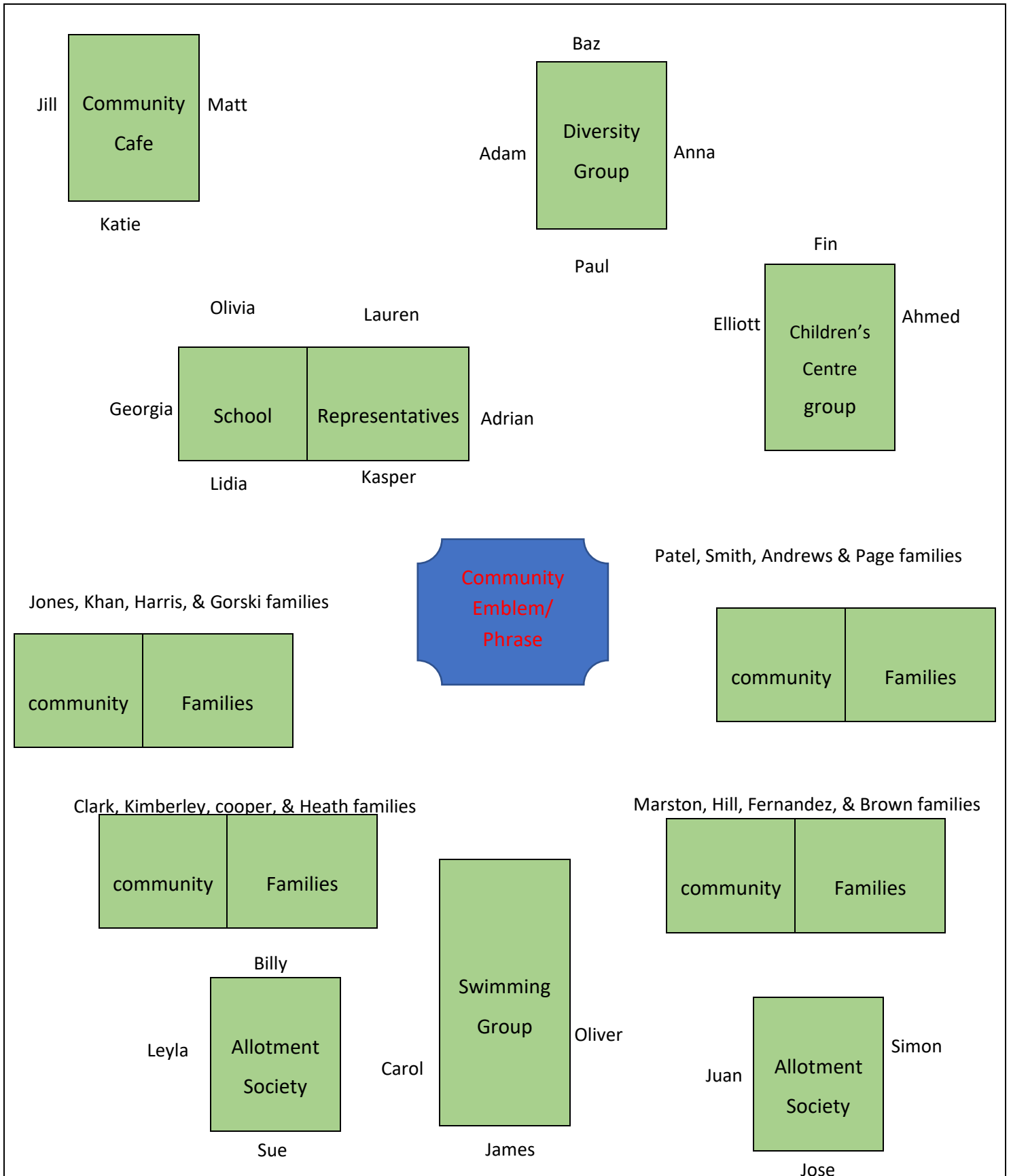
Using the community emblem from earlier, places blank pieces of A3 paper around the emblem – imagine this is a large 3d emblem or poster stand that the whole community is seated around.

Now arrange the post-it notes around the paper like tables, and put the names of the people or groups you would like to invite around each table. You can use smaller tables or place tables together for larger groups (Task length 15 mins)

Ask participants to place their 'post-it' note tables on the A1 paper. Get participants to think about where people should be seated – are there any conflicts here? If so, how can we overcome them?

The aim of this exercise is to further develop participants' understanding of group compatibility, if you think back to the community social maps, there were some groups highlighted as not compatible when placing all groups together - how can this be managed? Link back to the strategies we have just identified: Maybe two community groups that represent different parts of the community could be placed together on one large table to promote inter-group connectivity? Perhaps there were two groups identified as seemingly separate that can now be placed together, such as the football team and school example - these would have been separate, but if school children are now mascots, and the football team uses the school field, these could perhaps be placed closer together? – These, of course, are just examples, how the inter-community event is organised will depend on the strategies and barriers identified within this group.

Your seating plan might look something like this:



Thanks, and close session:

At home exercise (Task length 5 mins)

That brings us to the end of this module. Over the next week, I would like you to think about the goals we have set, for the community. Can you think of any other ways to achieve these goals? Are there any resources available within the community that can help you to achieve these goals?



Use the space below to jot down any ideas.

For example:

People might think of a particular resource that could help a community group start up – such as RIO or Sure Start.

Give out vouchers (Task length 5 mins).

(A total time of 90 minutes)

Module 5

Resources:

- Flip chart
- Coloured pens
- Spare workbooks
- Pencils and rubbers

Welcome back to SUSTAIN! (Task length 5 mins).

This is our final week before we have a 2/3 week break where you will put all the things we have discovered in the last 5 weeks into practice to begin to develop your community, and take a step closer to becoming your ideal community.

Aims:

1. *Identifying available resources within the community for participants to access.*
2. *Strengthening a sense of shared identity.*
3. *Set clear goals for the community to achieve during the break.*

At the beginning of this session put the flip chart paper from last week of barriers and strategies and the one with ideal community characteristic up for participants to see for the duration of this module.

Identifying resources

This week I would like to start by looking at any resources that are available to the community.

Did you identify any other ways to achieve the goals that we set at the end of last week? Are there any resources that can be accessed by community members? (Task length 10 mins).

Facilitate a discussion about available community resources that participants have identified over the week. Ask participants to write these down in the space provided in their workbooks. Whilst they are doing this, also write these down on a flip chart at the front for participants to see for the duration of this module.

Community Strategies and Resources

Example

People might think of a particular resource that could help a community group start up – such as RIO or Plymouth Octopus, or people might suggest ways to sustain current groups, such as an advertising campaign to raise awareness of current community groups.

Now that we have identified some strategies and resources that might be available to the community, I would like us to think about ways to identify other resources that might be available to you to help you become an ‘ideal’ community. What can we do to find out about additional resources? (Task length 5 mins).

Facilitate a short discussion about ways to identify community-based resources. Ask participants to note down any ideas in the space provided in their workbooks. While they do this, it would be a good idea to write these ideas down on a flip chart for the group to see for the duration of the module.



Examples:

- *Internet – a great tool for finding out about current groups*
- *Talking to a local councillor*
- *Checking local cafes and shops for flyers*
- *Spreading the word around the community!*



Building a shared identity (Section length 25 mins).

If you remember, last week we talked a lot about some of the challenges that groups face, and worked together to think of various strategies to overcome these challenges.

You will also remember that we identified what our ideal community would look like. We have also looked at ways to access resources that might play an important part in developing the community.

Now we would like to take this further and think about the characteristics of successful communities.

What is it that makes us form and stay connected with groups?

Why do some people put a lot of time and effort into their groups?

In addition to the specific goals you have outlined for your community, there are 5 central characteristics that all successful communities have. I would like us now to work through these and see how we can apply them to this community.



To make a community successful and enduring, its members need to act in accordance with GROUP qualities. Let's discuss the types of characteristics groups need to make them successful (Task length 10 mins).

Use the GROUP points below to facilitate a discussion about the qualities needed to make new and existing groups successful and enduring.

Write the following points down on the board as you discuss them with group members.

1. **Gaugeable** – Groups need to have clear, measurable goals – such as reaching the top of a football league, or putting on a pantomime.
2. **Representative** – Groups need to fit with the members and other existing groups so that they don't put strain on their members or conflict too heavily with community ideals.
3. **Organised** – Groups need to be efficient with clear meeting times, expectations of group members and rules and they need to last for people to commit to them.
4. **United** – Groups need to be inclusive of all people who share that interest, as well as being in-line with the overall community's values – for example, it would be no good for a predominantly Muslim community to hold a beer festival.
5. **Positive** – The group should make us feel good about ourselves, and should be seen positively within the community.

Does this fit with how participants have experienced successful groups in the past?

Set Clear goals (Section length 20 mins)

I would like us now to set some individual **GROUP** goals that each of us can achieve over the 4-week break.

When setting these goals, think about how you can help to achieve the ideal community image, strategies and resources identified over the last few weeks, and identify realistic ways for you to work towards this ideal community using individual **GROUP** qualities, based around the **GROUP** characteristics we have just discussed.



The aim of this exercise is for participants to think of different things that they, as community members, can do to personally help the community reach its goals.

*Work through the individual **GROUP** goals on the next page with the group and encourage participants to write, at least the beginning of, a **GROUP** plan that is feasible and realistic in the space provided in their workbooks. Participants will then work on these **GROUP** goals over the next 4 weeks.*

Remember the overall goal here is to achieve an ideal community, make sure that you are looking to do something that will bring the community together

Group goals

G Gaugeable: You need to set goals that can be measured so that you know when you have made progress. Think about a goal that you would like to achieve immediately.

R Representative: Make sure that these goals are representative of your interests and your community's interests and values.

O Organised: You need to make steady progress towards your goals, so think carefully about how you will achieve this.

U United: Remember, you are trying to reach that ideal community, think about how your plan can help to bring the community together

P Positive: You should feel good (even if you are a little nervous) about what you are planning to do. Remember the ideal community, stay positive and identify when exactly you are going to act on your goals and make sure that you don't leave it too long before getting started.

My Group plan

G Gaugeable: For example: you might want to **Become more connected with my community** – Make a list of local groups and activities that are held within your community using the internet, looking in café's and shop notice boards etc.

R Representative: I would like to join the local theatre group, as this group is family friendly and my two children can also join with me.

O Organised: Find out the dates and times that they meet. What is required of members? Are there shows put on? Who watches these? Can my husband come along to help with the staging/ props and maintenance? – he would like to do something with us but doesn't want to 'act'.

U United: By joining the community theatre with my children and husband, we are getting out as a family, which is important for me, but we are also meeting new people in the local community, as well as being a part of a community event – when a show is performed.

P Positive: Remember the ideal community, stay positive and identify when exactly you are going to act on your goals and make sure that you don't leave it too long before getting started.

Thanks, and close session

As this is our final week before we take a 4-week break, I would like you to complete another questionnaire, this allows us to understand what benefit **SUSTAIN** has been to you over the last 4 modules (Task length 15 mins).

At home exercise (Task length 5 mins)

Over the next 4 weeks, I would like you to complete your **GROUP** plan, whether you have decided to join a specific group, look at what is available within the community, begin to develop a new group, committed to interact more with the local neighbourhood forum, join the residents association, vowed to help your neighbour with their garden, litter pick or something else.



Try to complete the plan over the next 4 weeks and use the space provided below to jot down any thoughts, ideas, challenges, barriers or positives you experience while completing your **GROUP** plan.

GROUP plan notes

Before we close, are there any questions for this last session?

Give out vouchers (Task length 5 mins)

(A total running time of 90 mins).

Module 6

Resources:

- Flip chart
- Coloured pens
- Spare workbooks
- Pencils and rubbers

Welcome back to SUSTAIN! (Task length 5 mins).

Aims

1. *Look at the progress participants have made with their GROUP plan.*
2. *Allow participants to troubleshoot any challenges they identified over the last 4 weeks.*
3. *Look at **SUSTAIN**ing connections and developing techniques to deal with any potential barriers that the community might face.*

Returning to our GROUP plan (Task length 10 mins).

It is great to see you all again, I hope you have had a lovely 4 weeks. If you remember, at the end of the last module we completed a **GROUP** plan, I would like to start this final module by returning to this. Firstly, I would like you to think about your goals and write down what the goals were in the box below.

Participants simply need to re-write the goals that they have developed over the last 4 weeks in the box below.

GROUP goals.

Now, thinking about these goals, which goals did you successfully complete? (Task length 10 mins).

Go around the room here and ask each participant to tell you about successful goals and write them on a flip chart at the front for all participants to see.

Once these have been written at the front, facilitate a discussion on how these goals were achieved and write this on the flip chart next to the goals. It is important here for participants to write all of these strategies down in their workbooks in the space provided. You will see below a few examples to give you an idea.

How were these successful goals achieved?

What did you do?

What did you do to achieve your GOALS?

Examples

- ***I wanted to become more connected with my community*** - Made a list of different community groups that I am interested in. Looked at the dates and times that they meet. Made contact with the group. Attended one session. Took a friend with me.
- ***I wanted to become more helpful with community members*** - Spoke to my neighbour whom I know has difficulty with her/his garden. Made a list of equipment needed to help with their garden – i.e. lawn mower. Asked my friend if they would lend me their lawn mower to mow the neighbour's garden – highlighting that I will be using the equipment to help somebody else out and passing the message on. Established a time that is suitable to my neighbour and I. Mowed the neighbour's lawns for them.

Troubleshooting (Task length 20 mins).

These positive experiences will help you to create the ideal community that you highlighted in the last 2 modules, but also will help us feel better about ourselves, which will ultimately lead to more positive health and well-being outcomes.

However, it is not always easy to achieve such positive results.

I would like us now to look at any experiences over the last 4 weeks that were not quite as positive, maybe you were unable to achieve some of your **GROUP** goals for some reason.

Or maybe, through achieving your **GROUP** goals, it highlighted some difficulties that we had not thought about before.



Let's troubleshoot together to see if we can come up with any strategies to overcome any difficulties that you have, or may face.

Facilitate a group discussion here around any challenges that participants have faced, or thought about over the last 4 weeks.

Remember the 'ideal' community that we are striving for and put the ideal community characteristics from module 4 up at the front for participants to see.

On the flip chart write the heading 'strategies for managing challenges' and write down any strategies that arise through the group discussion.

You will also need to encourage participants to write these strategies down in the space provided in their workbooks.

Below you will see a few examples to give you an idea.

Strategies for managing challenges	
<p style="text-align: center;">Problems encountered</p> <p>Examples</p> <ol style="list-style-type: none"> 1. <i>Found it difficult to attend a group I was interested in as I didn't know anybody who goes there.</i> 2. <i>Found that it is difficult to get people to interact with each other in the community</i> 	<p style="text-align: center;">Strategies</p> <ul style="list-style-type: none"> • <i>Ask a friend or family member to go with you</i> • <i>Contact the group in advance and let them know that you would like to join.</i> • <i>Speak to some external providers about a 'community building' day, advertising a community event that is inclusive of all community members.</i>

SUSTAINing (Task length 20 mins).

Now that we have discussed different ways that we can manage any challenges that we may face, we need to develop some techniques that can be applied in principle.

As a group, we are going to discuss the above strategies, and any others that might arise, and look at how we can apply these strategies more broadly to help us manage any future challenges.

Techniques to develop the community

Examples

- *Communicate – with friends/ Neighbours/ Group members*
- *Advertise – Where would groups and external provisions be advertised? Where can you advertise to spread the word?*
- *Look for alternatives – for example, if you want a community forum, start one yourself and invite the council, schools, police, local councillors etc. to it – why wait for them to start one?*
- *Use THIS group – you have already developed a community group here with a common GOAL – you all want to achieve the ‘ideal’ community outlined in module 4. – If you are happy to do so, why not exchange numbers or email addresses and use this group as a platform for support?*
- **SUSTAIN** – *The **SUSTAIN** program can be ran again, there is a community champion in this group that is now able to facilitate another **SUSTAIN** group with the help of any other member that is here today, why not facilitate another **SUSTAIN** group to help further develop the ‘ideal’ community?*

Thanks, and close session

As this is our final module, I would like you to complete another questionnaire, this allows us to understand what benefit SUSTAIN has been to you over the last 4 modules (Task length 15 mins).

Any questions? (Task length 5 mins)

Thank you all for your participation in **SUSTAIN**, I hope you have found the modules helpful. We now have ten minutes left before the end of this final session, are there any questions about **SUSTAIN**? How to continue forward with your ideal community plan? Or anything else that we have discussed over the 6 modules?

Give out vouchers (Task length 5 mins).

(A total time of 90 minutes)



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<https://www.groups4health.com/>

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