

# WRESTLING WITH SOCIAL VALUE: AN EXAMINATION OF METHODS AND APPROACHES FOR ASSESSING SOCIAL VALUE IN HERITAGE MANAGEMENT AND CONSERVATION

## Case Study Report: Kinneil House and Estate, Bo'ness

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Full acknowledgement and grateful thanks are given to all the individuals who participated in this study.



Image 1: The main 'Tower' section of Kinneil House



Image 2: Logo for the Estate cycle trails



Image 3: Bo'ness Hill Climb 2019.  
Looking down the main drive towards the House



Image 4: Communion Cup, Bo'ness Old Kirk.  
Inscribed "This cup pertaineth to the Church of Kinneil 1660" [sic]

Oh! nature, the charms that thy beauties impart  
Far outstrip a' the gloss an' the tinsel o' art.  
Oh! Give me content and a heart that can feel  
The endearments o' love mang the woods O'Kinneil.

- verse 6, *The Woods O'Kinneil* (undated),  
"the famous song written by Dr Young"  
(unpublished papers of the Friends of Kinneil)

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The Kinneil Trails logo is the property of The White Lady Mountain Group, designed by pupil at Bo'ness Academy.



Image 5: The back pond on the Estate

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## 1. Summary

The research informing this site report was conducted primarily over a period of ten months (November 2018 to August 2019). The total amount of time spent on the study was approximately four weeks FTE. This case study used an **extended, participatory approach, trialling multiple methods** in order to identify the variety of communities and range of social values associated with Kinneil House, a property in care of the state.

Kinneil House is located within a 200-acre Estate, which is a place of recreation, education, employment and residence. This research identified a variety of **wide-ranging and diverse communities**, based on interest, identity, and location, for whom the House and Estate were of significance, encompassing people resident in the local area and those living further afield, including elsewhere in the UK and abroad.

Kinneil House and Estate is a **complex site** associated with **multiple social values**. Key findings:

- The values of Kinneil House are inextricably tied up with the wider Estate. It is experienced and framed by the **landscape and setting**, of which it is a part.
- For many people the House is the **lynchpin** of the wider Estate. However, the formal conservation priority (the painted rooms) is not necessarily of primary importance to communities.
- The House is an impressive and familiar **symbol**, mobilised when representing and asserting membership of different communities.
- The site is connected with the **formation or origins** of many of these communities.
- There is a sense of ownership over the House and of the Estate as public space. This is not about proprietorial ownership but a broader sense of it **belonging to the community**.
- It is valued as a **constant presence**, linking communities across time and space.
- However, memories and stories about Kinneil also reveal it to be a **dynamic landscape**.
- The House and the Estate have **spiritual values** through connections to formal religion (practices and objects linked with the site of Kinneil Church), informal spirituality, the supernatural and nature.
- The Estate is valued as a place of **peace and reflection**.

Implications for future consideration and management of the site include:

- The social values of the site derive from a combination of **location, history, use and 'feeling'**.
- The House is a constant feature, but there is a tolerance (and desire) for certain **changes**. Whether a change is felt to be detrimental varies according to people's interests and values. Changes that were consulted on, well-communicated and understood were generally more acceptable.
- There are **conflicting perspectives** on balancing human activities and 'natural' aspects of the Estate.
- The range of communities identified potentially requires **multiple engagement strategies** that can reach beyond regular users, formally constituted groups, and locality.



## 2. Description of Site

**The House:** The structure standing today was constructed principally during the 16<sup>th</sup>- and 17<sup>th</sup>-centuries (see timeline in the [Statement of Significance](#) for phases of development). It is best known for the painted interiors in the 'Palace' section of the House (see image 6), described in the Statement of Significance as "some of the finest Renaissance painted interiors in Britain" (Historic Environment Scotland 2017: 4). It was the discovery of the paintings in the 1930s that halted the demolition of the House and ultimately resulted in it receiving formal heritage status (for a full description of the paintings see Richardson 1941). In the 18<sup>th</sup>-century, a workshop to the rear of the main House was used by engineer James Watt to work on the improvements to steam engine technology for which he would become famous (the unroofed walls of 'Watt's Cottage' are still standing). The House is unfurnished but medieval gravestones and a carved-stone [Cross](#) from Kinneil Church have been moved into the House and are displayed in the old kitchens, together with architectural fragments from other parts of the building. The House is open to visitors on specific days (around once per month March-October and for special events).



Image 6: detail from The Arbour Room showing two phases of painted decoration: naturalistic foliage and animal scenes (1550s) and imitation oak panels (1620s)

**The Estate:** Kinneil House is set within the 200-acre [Kinneil Estate](#), which encompasses buildings and archaeological remains that evidence human settlement over a period of more than 2000 years. These include a section of the Roman [Antonine Wall](#), with visible remains of a fortlet, the ruins of [Kinneil Church](#) (built in the 12<sup>th</sup>-century), and the site of the medieval Kinneil village. Today the Estate includes a number of privately occupied houses, reinstated gardens/orchards, as well as extensive park and woodland. The John Muir Way, a long-distance walking trail, cuts through the Estate and it is a short walk from Kinneil Halt, a stop for steam trains run on the Bo'ness and Kinneil Railway. There is a small Museum located in a 17<sup>th</sup>-century stable block to the front of the House, which opens most days (12:30-16:00). The grounds are permanently accessible and known to be well visited.

**The surrounding area:** Kinneil Estate is located on the edge of the town of [Bo'ness](#), a couple of miles from the main town centre (see map in Annex IV). It is bordered by residential areas to the East and farmland to the South and West, with the Firth of Forth a short distance to the North. Borrowstounness (now commonly known as Bo'ness) grew up around the new port in the early 17<sup>th</sup>-century, gradually drawing the population from Kinneil Village. The remaining population was moved following the suppression of the church in 1669 and the buildings were cleared so the area could be incorporated into the pleasure grounds of the House. One of the first areas in Scotland to be developed for coal mining and with links to the Carron Ironworks, Bo'ness has a proud industrial heritage. Today Bo'ness is perhaps best known for its Children's Fair, which can trace its origins back to its burgh status and the workers holiday/miners' gala. In the past, the event concluded with the crowning of the Fair Queen at Kinneil House (ceremony held today at the Town Hall).

**Formal heritage status:** Kinneil House (with the associated gardens and 'Watt's Cottage'), the Cross (now in the House) and section of the Antonine Wall are properties in care of the state, under the guardianship of

Historic Environment Scotland. The Antonine Wall forms part of the multi-country [Frontiers of the Roman Empire](#) UNESCO World Heritage site.

**Managing partners:** Kinneil Estate is managed by Falkirk Community Trust on behalf of Falkirk Council, with the properties in care of the state managed by Historic Environment Scotland. The [Kinneil Estate Masterplan](#) (2015-2025) provides “a framework to conserve, enhance and develop the estate”, which is classified as a ‘Strategic Park’, with potential to support a range of national and regional strategies and local economic development (see section C of the Plan). A multi-stakeholder Advisory Group meets regularly to discuss progress and actions under the Plan. Historic Environment Scotland works in partnership with [The Friends of Kinneil](#). Established in 2006 to campaign against the closure of the museum, the Friends work to promote and develop the Estate and neighbouring Kinneil Nature Reserve. The members provide volunteer support for House open days, including guided tours, and are involved in a range of other activities on the Estate. Membership is drawn principally, though not exclusively, from among the residents of Bo’ness.

### 3. Research Process

The research informing this report was conducted over 10 months from November 2018 to August 2019. This case study used an extended, participatory approach, trialling multiple methods. The total time taken equates to approximately four weeks of FTE. Activities carried out were:

- Structured interviews (17);
- Semi-structured interviews (8);
- Transect walks (5);
- Focus group with the Friends of Kinneil committee members and attending a Kinneil Estate Advisory Group meeting;
- Attending community gatherings/meetings (4) – The People’s Story Project meeting and film launch, community consultation on walking trails, Friends of Kinneil Annual General Meeting (this included an arts-based activity, designing postcards to promote the Estate and the Friends);
- Participation in events (6) – House open days, launch of the Kinneil Trails cycle track, Bo’ness Revival Classic Car show and Hill Climb; and
- Monitoring public participatory media - images and comments linked to the Kinneil House and Estate on Facebook, in particular the Friends of Kinneil page (around 2000 followers) and other Bo’ness related groups, or posts tagged to #KinneilHouse or #KinneilEstate on Instagram or Twitter.

These activities were complemented by observation at the site (12 visits over the 10 months, including accompanying the Historic Environment Scotland digital team during their recording of the site), and a review of past reports, community consultations<sup>1</sup> and other resources.

### 4. Communities

Kinneil Estate is a place of recreation, education, employment and residence. It is used throughout the year for a range of events and as outdoor space by local schools, in addition to day-to-day use by a range of groups and individuals. The museum is staffed year-round and there are often people working in the nursery and grounds (note: the nursery has now closed). For the last two years of operation (2017 and 2018), Kinneil House has been open around 8 days a year, with between 2,000 and 2,500 people joining guided tours per

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<sup>1</sup> For example the [Community Consultation on Kinneil Estate and Foreshore](#) (2012), and [The Bo’ness Community Action Plan](#) (2018). A consultation was on-going regarding the future of the Walled Garden (previously the site of the nursery).

year.<sup>2</sup> Of visitors who completed semi-structured interviews during an open day (6), half were visiting the Estate for the first time specifically because the House was open.

This research identified a variety of different communities of interest, identity, and location for whom the site was of significance. These encompass people resident in the local area and those living further afield, including elsewhere in the UK and abroad:

Residents on the Estate	Gardeners
Residents of the immediate surrounding area	People interested in classic cars & the Hill Climb
Residents in the wider area	People interested in nature & wildlife
Local school children	Fishermen (note: this is an unsanctioned practice)
Local teenagers	Walkers/runners/dog-walkers
Families/people who grew up visiting the estate	Photographers
Descendants of Estate workers	Horse riders
Descendants of the Hamilton Family	Cyclists/mountain bikers
People originally from or connected to Bo'ness	Members of Historic Environment Scotland
Members of the Friends of Kinneil	People interested in Art History & Architecture
Members of local Church congregations	People interested in History & Archaeology
Staff and volunteers working on the Estate	People interested in Engineering & Industrial development/mining heritage
People connected with the Bo'ness Fair	

These are not exclusive groups and people may belong to more than one of them or move between them depending on time and circumstances. There are formal organisations representing several of these communities/activities and the interests of Bo'ness residents more generally, but community membership is not limited to these and they may not represent the perspectives of the full range of users or practitioners. Bo'ness is a town of over 14,500 people<sup>3</sup> and residents identify with particular neighbourhoods and make local distinctions within the overall population. Some groups, notably walkers/runners/dog-walkers, are likely to be highly heterogeneous and common behaviour or practices should not be assumed to correlate with common values.

## 5. Findings

This study identified a **range of social values** associated with the site, which are summarised below (see Annex I: Statement of Social Values for further elaboration and supporting references):

**5.1 Part of the wider landscape:** The values of Kinneil House are inextricably tied up with the values of the Estate and the surrounding landscape.

- The House is **experienced and framed by the landscape** within which it sits and forms a part.
- Stories about the House and the settlements incorporate **references to the wider environment**.
- Although previously a highly visible and important landmark, today the House is largely **obscured** from view. The Estate is mostly **hidden** from the road and **remote** from the present-day centre of Bo'ness, both factors thought to influence patterns of use.

**5.2 The House and the painted rooms:** People expressed a variety of positions regarding the relative importance of the House and the paintings.

<sup>2</sup> As of 2019, places on House open day tours are booked through Historic Environment Scotland.

<sup>3</sup> <https://www.falkirk.gov.uk/services/council-democracy/statistics-census/docs/population-statistics/population-estimates-wards-settlements/02%202016%20settlement%20population%20estimates.pdf.pdf?v=201906271131>

- For many people the House is the **lynchpin** of the wider Estate.
- The condition of the main structure (image 1) and maintenance of the long drive (image 3) means the intended **visual impact** of the exterior of the building remains.
- That said, **experiencing** the interior gives people a different understanding and feeling for the House.
- People know about the painted walls, and many place importance on their continued **existence**. However, the paintings were not of primary or sole importance in how the House was valued.
- Although some local residents initially appeared equivocal about the site, they nonetheless took an interest in how it was being kept, suggesting an **attachment** that is not expressly articulated or necessarily apparent from usage.

**5.3 Symbol of community:** The exterior of the House forms a backdrop (literally and mentally) to many of the activities that take place at the Estate.

- The House is an impressive and familiar **symbol**, mobilised when representing or talking about the town of Bo'ness and the communities of interest (see e.g. the Bike Trails logo, image 2).
- There is a sense of ownership over the House. This is not about proprietorial ownership but a broader sense of it **belonging to the community**.
- Knowledge (of the House and the associated stories) is also used to assert **individual belonging**.

**5.4 Made anew yet constant:** The fact the House has survived for so long was often remarked upon by people as surprising and somewhat against the odds.

- Pre-dating the establishment of Bo'ness, the House and Estate have been a **constant presence**.
- The Estate has a **history of use as a public space** and there were living memories of different activities on the Estate, as well as stories of how different generations had occupied and used the space.
- Many people indicated that they would not like to see **changes** to the site, but they also shared memories that showed Kinneil to be a **dynamic landscape**.

**5.5 Community connections:** For many people the value of the site was connected to memories of family and friends, being somewhere many people first remember visiting as or with children, but common experiences also created bonds, **linking communities across time and space**.

- Recalling and repeating activities emphasised **connections across generations**, providing opportunities to relive past experiences and connect with new community members.
- Interest in the site was in part due to the role it had played in **community origins and formation** and the way it encapsulated the wider history of the area.

**5.6 Spiritual connections:** The House and the Estate have connections to formal and informal spirituality.

- The strongest link with formal religion is between Kinneil Church and the congregation of Bo'ness Old Kirk. The minister conducts an **Easter morning service** at the site of Kinneil Church each year and **objects** from Kinneil Church are used in present practice, such as a silver communion cup (image 4).
- Other evidence of religious practices are valued as part of the **history of spiritual life** in the area.
- The story of the white lady ghost and other inexplicable events or mysteries creates an association with the **supernatural**. As noted above, whether people believe in the ghost or not, knowing the stories is linked with values of belonging to Bo'ness.
- As an open, green space, the Estate supports both informal and formal **well-being** practices and is valued as a place of **peace and reflection**. People often mentioned the ponds (see image 5) and the woods as parts of the Estate that they liked because they were quieter.

## 6. Implications

Kinneil House and Estate is a **complex site** associated with multiple social values:

- These values are derived from a combination of **location, history, use and 'feeling'**: people coming for events like the Hill Climb and those visiting at other times described it as a friendly, welcoming place where you meet people you know, reflecting values of community connection, belonging, and 'ownership' of public space.
- There is attachment to the House as a constant feature and unique symbol of the local community, but also a tolerance (and desire) for certain **changes**. Whether a change is felt to be detrimental varies according to people's interests and values. However, there was a sense, to be expected given the extent that the site 'belongs' to the communities, that changes that were consulted on, well-communicated and understood were more acceptable.
- Given the diversity of uses and values, there were some **conflicting perspectives**. Balancing the human activities and 'natural' (though managed) aspects of the Estate was one area where conflicting views were expressed. For example, people fishing in the ponds is an activity that supports values of community connection and belonging, but is prohibited due to the potential harm to bird life. The extent and location of woodland was another subject on which people expressed differing views, as was the presence of bike trails close to walking trails (also see Bradley & Millward 1986).
- The House and Estate provide an **integrated experience**. This is recognised in the current Kinneil Estate Masterplan<sup>4</sup> and multi-stakeholder Advisory Group, which seeks to bring the different managing agencies and community perspectives into dialogue.
- The findings of this study show that communities are **wide-ranging and diverse**. Attachment is not limited to user groups and user groups are not limited to residents of Bo'ness. Use may be 'quiet and unobtrusive' and the perspectives of communities or groups that are not formally constituted may be particularly difficult to capture. This suggests **multiple engagement strategies** are potentially required, to reach beyond obvious users, formally constituted groups, and location.

The approach taken in this study was to engage initially with formally organised groups and managing agencies to identify key contacts and to complement that with a sample of individuals (mostly on-site). In terms of addressing the recognised **limitations in representation and scope**, complementary research could be conducted with:

- **Young people**: There were multiple mentions of young people using the site (both through schools and privately, including some links with anti-social behaviours, such as fire setting in the woods and noise). The Rediscovering the Antonine Wall project (a consortium led by West Dunbartonshire Council) had plans to engage youth in Bo'ness through an arts-based project, which I had hoped to join, but this activity had not commenced during the study period. Activities with young people (particularly older children in their teens) would potentially reveal the values driving some of the more contested activities on site.
- **'Incomers' and non-English-speaking residents**: Many of the values were expressed in terms of a long duration of attachment (growing up knowing the house, visiting over many years/generations). A strong 'community' identity expressed in terms of common heritage can be exclusionary. Exploring

<sup>4</sup> Vision: "An invigorated landscape brought to life by the imaginative interpretation of its history" (p4)



the diversity of the area, in particular individuals who may not feel connected or represented by the locally-based historical narrative, might reveal other values and associations with the site.<sup>5</sup>

The Masterplan highlights that Kinneil Estate has potential as “part of the visitor attraction portfolio in the Falkirk area” and the scope its development offers to “materially contribute to the Bo’ness tourist offer” (p16). This study did not seek to understand the site’s tourism potential *per se*; although, a small number of semi-structured interviews were conducted during public events, suggesting that current visitors to the House identify with one or more of the communities listed in section 4. Further research/feasibility studies into raising the Estate’s profile as a visitor attraction could reveal other attachments and interest groups, as well as the requirements and expectations visitors have of the site as a ‘heritage-tourism’ destination.

## Annex I: Statement of Social Value

This Statement is an attempt to illustrate the range of social values associated with Kinneil House and Estate. Values are not static and are liable to change over time. In addition, this Statement is based on a limited number of inputs from individuals who do not claim to speak for or represent the views of their entire community. It should therefore be considered as indicative of the diversity of values for communities with interests in the site, rather than comprehensive or definitive.

**Part of the wider landscape:** The values of Kinneil House are inextricably tied up with the values of the Estate and its wider context. It is a feature within a planned landscape that would not have existed without the development of the House and town as a part of the Hamilton family’s holdings (the family held the Estate almost continuously from the 1320s until 1933).

- It is not possible to visit the House without passing through the wider Estate. It is ***experienced and framed by the landscape*** within which it sits and forms a part.
- Stories about the House and the settlements incorporate ***references to the wider environment***, for example: Lady Alice Lilbourne<sup>6</sup> (the ‘white lady’ ghost) attempting to leap across Gil Burn from the House and falling to her death; St Serf throwing his staff across the Firth of Forth and founding an abbey at Culross; the development of Kinneil Village and then Bo’ness Town around river harbours; the early churches and present day Easter services (see spiritual values below) being on areas of high ground; as well as the strategic siting of the House in a place that was both defensible and visible from the water, with access to key resources (notably in recent centuries, coal).
- Although previously a highly visible and important landmark, today the growth of trees around the House means that from most directions the House is largely ***obscured*** from view and the location relative to the Forth is less apparent. The Estate is mostly ***hidden*** from the road and ***remote*** from the present-day centre of Bo’ness, both factors thought to influence patterns of use. The full extent of the Estate is also not immediately apparent to people visiting the House, museum and play areas: “to be honest, I hadn’t really seen some parts of it, I had just been here, over there, and like that’s

<sup>5</sup> The 2018 Bo’ness Community Action Plan identified helping people with English as a second language as a priority action and 2011 census information indicates that in some areas up to 10% of the population were born outside the UK, mostly in the EU, with Polish being the largest single ethnic group after British (e.g. area S00108947 on <https://www.scotlandscensus.gov.uk/ods-web/area.html>). This suggests a diversity of backgrounds and experiences among residents that was not necessarily reflected in the participation or findings of this study.

<sup>6</sup> There are different versions of this story. The white lady was referred to as Lady Alice in my interviews, but the Statement of Significance indicates the individual was named Margaret (Historic Environment Scotland 2017:15).



about it, I hadn't really actually been into Kinneil, so I didn't know how big it was and how much there was, you know?" (respondent 2.12).

**The House and the painted rooms:** While the Estate today is always open and has multiple uses, the interior of the House is only accessible on specific days. People expressed a variety of attitudes regarding the importance of the House relative to the paintings (which had caused it to be 'saved').

- The central Tower House exterior is in reasonably good condition, belying the empty interior, and the maintenance of the long drive means the intended **visual impact** of the approach remains.
- That said, **experiencing** the interior brings a different understanding and feeling, not least, "it seems a lot bigger on the inside than it actually looks from the outside" (respondent 2.12).
- People know about the painted walls, and many place importance on their continued **existence**. However, the paintings were not of primary or sole importance in how the House was valued: "for me it is much more than the paintings, the paintings are, I'm glad they were there and they stopped the House from being completely demolished"; but the more important aspect was: "the connection with people in the past" (respondent 2.4).
- For many people the House is the **lynchpin** of the wider Estate: "I think the jewel in the site is Kinneil House" (respondent 2.7); "Holds it all together, so much of the history is below the ground" (respondent 2.11); and "it's all quite important really but aye that [the House] probably is because it's got history behind it" (respondent 2.15).
- Although some local residents initially appeared equivocal about the site (as one questionnaire respondent said: "I live in Bo'ness, so not going to go and see the sights, am I?"), they nonetheless took an interest in how it was being kept, suggesting an **attachment** that is not expressly articulated or necessarily apparent from usage (also see symbolic values below). As one life-long resident indicated, "a lot of people use it but might use it quite quietly and unobtrusively [...] although they might not rave about it or even bring it up in conversation, I think if it was threatened in anyway or if they lost it they would feel the loss, and fight the loss" (respondent 2.4).

**A symbol of community:** Although access to the interior is limited, the exterior of the House forms a backdrop (literally and mentally) to many of the activities that take place at the Estate. An impressive and familiar symbol, it is mobilised when representing or talking about Bo'ness and communities of interest.

- There is a sense of ownership over the House. This is not about proprietorial ownership but a broader sense of **belonging**: "beloved is not the right word, but it belongs to the community and it is part of the community and I think people, not everybody, but people are aware of its relevance and that it makes their town different from others" (respondent 2.4). This is demonstrated for example by the interest taken whenever work was taking place on the Estate: "any time you're doing anything down there, people ask questions" (respondent 2.2).
- Knowledge of the House is also used to **assert individual belonging** to the local community: "If you grow up in Bo'ness, can't not be familiar with it" (respondent 2.11); although, as noted above, this familiarity does not necessarily correlate to regularly visiting the site.
- There are quite a few **stories** about the House and to be familiar with them reinforces this sense of belonging: of secret tunnels, mystery objects hidden in the walls, the 'owl with asthma' incident (of strange noises coming from inside the House in the early 1960s), James Watt's steam engine, and most commonly the white lady ghost story. People often didn't remember exactly how they first heard about the 'white lady' ghost, it's "just a story that goes around when you're from here" (respondent 2.15).
- The House is not visible from the Bike Trail and is not passed or seen if you enter the estate from the South, via Kinneil Woods. However, even in relief, the main façade was deemed sufficiently well-

known to **signify the location**. When asked why he chose to include the House in the logo, the pupil who designed it said it was “something local.”

**Made anew yet constant:** The fact the House has survived for so long was often remarked upon by people as surprising and somewhat against the odds.

- That the House and Estate pre-date the establishment of Bo’ness, means they have been a **constant presence** in the history of the town, and are valued for bringing a “sense of continuity that you get from places that you know have been significant for a long time” (respondent 2.4).
- The continued presence of the House is also described as mirroring the **resilience** of the local community, following the loss of the industries that defined the area for generations.
- Many people indicated that they would not like to see **changes** to the site, but they also shared memories that showed Kinneil to be a **dynamic landscape**. For example: declining numbers of bluebells, the building of houses resulting in changes to the original Hill Climb circuit, moving the museum out of the Palace and into the Cottage, the creation and closure of Pet’s Corner, replanting of an orchard, and various iterations of seating and pathways.
- Despite the House’s origins as an exclusive private home, the wider Estate has a **history of use as a public space**, not least having been the site of Kinneil village. People shared memories of different activities on the Estate, as well as stories of how different generations had occupied and used the space: “my gran and grandad, that’s where they did their courting ... my granny used to describe how everybody would get dressed up and sort of promenade along the avenue” (respondent 2.4); “Growing up it was a place had freedom to explore, wandering through the woods, fishing in the ponds” (respondent 2.11). These activities were not necessarily connected to the formal heritage, as one person observed, “it’s not a connection to this yet as a heritage thing, but a connection to the idea of it and the park” (respondent 2.6).
- The Estate is somewhere many people first remember **visiting as children and then revisit** and experience in new ways as they get older: “Coming as a child, growing up seeing the changes over the years” (questionnaire response).

**Community connections:** For many people the value of the site was connected to memories of family and friends, but common experiences also created bonds, **linking communities across time and space**.

- Recalling and repeating activities emphasised connections **across generations**, “bringing my own children years ago to play with the animals, grandkids like to bring bikes” (questionnaire respondent), and provided an opportunity to **re-live past experiences**, “People who raced there in ’62 going to come back and race there again” (respondent 2.16), connecting with **new community members**, “I’ve noticed an increase in foraging for berries and brambles and the like. Often the foraging is by Eastern Europeans residents. A common activity by my parent’s generation - making home-made jam etc. Now being re-introduced by new residents” (respondent 2.3).
- Interest in the site was in part due to the role it played in **community origins and formation**: “I suppose for me it doesn’t really come to life as a place until the 17<sup>th</sup>-century, when Duchess Anne, well [...] she’s the one that helped Bo’ness become a burgh and the port grew, so for me that’s when the significance of the House to the people, to this community, basically starts to be meaningful” (respondent 2.4); “Anchor on the gravestone by the Church sticks with me. Graves are a connection to the fact people lived there. Would have been a Catholic church, Catholic congregation, connection to the Catholic heritage of town” (respondent 2.11); “The Bo’ness Hill Climb couldn’t be held anywhere else. If moved venue, it wouldn’t be the Bo’ness Hill Climb” (respondent 2.16).
- The site also encapsulated the wider history of the area, causing people to **reconsider familiar places**: “I thought Falkirk was fairly boring history wise and had nothing to it until you come here, you actually realise that there is quite a lot to be learned in the Falkirk area” (respondent 2.13).

**Spiritual connections:** The House and the Estate have connections to formal and informal spirituality.

- In terms of **formal religious practices**, the minister of the Bo'ness Old Kirk (Church of Scotland) conducts an Easter morning service at the site of Kinneil Church each year. There are also **objects** inherited from Kinneil Church in the Old Kirk, such as a silver communion cup, which is still in use.
- Other physical evidence of historic religious practices on site are the gravestones (some visible, some in the House and some buried) and the Cross. There was no indication that the objects kept in the House were linked to any contemporary religious practices, but they are valued as part of the **history of spiritual life** in the area.
- The story of the white lady ghost and other inexplicable events or mysteries creates an association with the **supernatural**. As noted above, whether people believe in the ghost or not, knowing the stories is linked with values of belonging to Bo'ness.
- The Estate is valued as a place of **peace and reflection**. People talked about coming to the Estate when they needed to make decisions or to think. People often mentioned the ponds and the woods as parts of the Estate that they liked because they were quieter.
- People appreciate having a **spacious and open green space** so near the town and enjoy the **flora and fauna**. Balancing the human activities and 'natural' (though managed) aspects of the Estate was one of the areas where conflicting views were expressed, e.g. fishing/threats to water birds, growth/clearing of woodland.
- Many people use the Estate to exercise and it supports both informal and formal **well-being** practices. E.g. "I take clients up through the woodlands, open and quiet, good for people with learning disabilities" (questionnaire respondent).

## Annex II: Comparators and References

Kinneil Estate includes multiple formal heritage sites that fall under a range of designations and management arrangements. Although the entry point for this study was the House (and associated aspects of the designed and built landscape) it quickly became apparent that these could only be understood as part of the wider Estate. The most helpful comparators were other complex landscapes and public spaces with comparable social histories and pattern of use, namely parks.

Emerick (2014) uses the case of Fountains Abbey World Heritage site to explore how different conservation regimes and priorities lead to certain periods being emphasised and others to be effaced. The question of which narratives and periods dominate in presenting a complex landscape, and the degree to which formal heritage designations determine those decisions, is also relevant to consider in the Kinneil case.

An assessment of the values associated with Independence National Park, a major tourist attraction in Philadelphia, USA, found that the official history presented was alienating to some cultural groups. The Park was integrated within the familiar 'home' area of local residents, "symbolically and functionally part of the larger landscape" (Taplin et al. 2002: 91), over which they felt a degree of ownership, somewhat discordant with the official interpretations and separation of the site through 'museumification'. The authors noted that these local values were "either overlooked or taken for granted in the emphasis on accommodating visitors" [read tourists] (ibid).

Bradley & Millward explore potential measures for the 'success' of green space, tentatively proposing a combination of factors: visitor numbers; social mix of users; diversity of activities; and the values placed on the space (1986: 8). They observe that use of green space tends to be at odds with resource allocation, in

that 'passive' uses (such as walking in nature) tend to dominate, but 'active recreation' prevails in the provision of facilities and management of space (ibid).

The potential for parks to connect communities is seen in the case of Whitworth Park, Manchester (Jones et al 2015). This urban park is used by a diverse population for recreation and events. Using archaeology at the heart of the approach (an option at Kinneil, given the on-going archaeological investigations), the project engaged communities with the history of the site and its contribution to their present-day heritage.

#### **Links in the text:**

Falkirk Council/Falkirk Community Trust Kinneil Estate Masterplan 2015-2025:

<https://www.falkirk.gov.uk/coins/viewSelectedDocument.asp?c=e%97%9Db%91j%7F%88>

Friends of Kinneil: <https://kinneil.org/>. Site includes links to publications by G. Bailey: *Kinneil Park*

(<https://kinneil.org/2018/08/07/estatehistory/>) and *Kinneil Kirk* (<https://kinneil.org/2019/09/09/history-of-kinneil-kirk-by-geoff-bailey/>) and the Community Consultation on Kinneil Estate and Foreshore: Final Report

– Spring 2012 (<https://kinneil.files.wordpress.com/2012/03/deanfieldreport-final-hires.pdf>)

Frontiers of the Roman Empire (information on Kinneil): <https://www.antoninewall.org/visiting-the-wall/things-to-see-and-do/site-by-site/kinneil-bo%E2%80%99ness>

Historic Environment Scotland Statements of Significance for Kinneil House and the Cross:

<https://www.historicenvironment.scot/archives-and-research/publications/publication/?publicationId=030d2917-9c02-407c-a58d-a8b800b485b1>

Historic Environment Scotland Antonine Wall World Heritage Site (inscription, significance, management):

<https://www.historicenvironment.scot/advice-and-support/listing-scheduling-and-designations/world-heritage-sites/antonine-wall/>

Reclaiming our Coalfield Communities: Bo'ness Community Action Plan (2018): <https://www.coalfields-regen.org.uk/wp-content/uploads/2019/10/Boness-Community-Action-Plan-2018.pdf>

Unlock Bo'ness: <http://unlockboness.com/>

#### **References:**

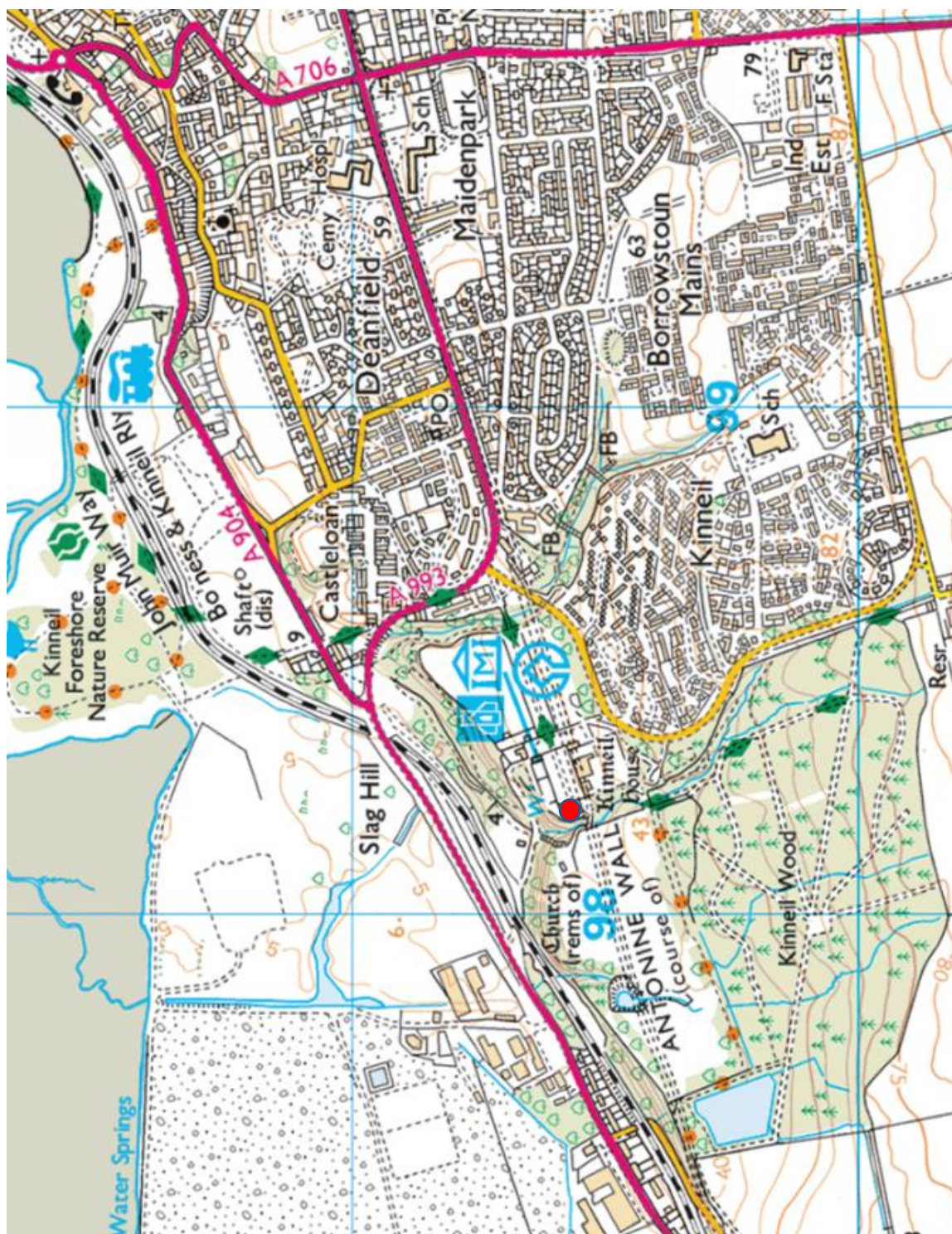
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- Richardson, J. (1941). Sixteenth- and seventeenth-century mural decorations at the House of Kinneil, Bo'ness, West Lothian. *Proceedings of the Society of Antiquaries of Scotland*, 75, 184-204. Retrieved from <http://journals.socantscot.org/index.php/psas/article/view/8155>.
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### Annex III: List of Contributors

Respondents 2.1 and 2.2	HES staff members		
Respondent 2.3	Member of Friends of Kinneil (F, life-long resident of Bo'ness)		
Respondent 2.4	Member of Friends of Kinneil (F, life-long resident of Bo'ness)		
Respondent 2.5	Member of Friends of Kinneil (F, resident of Bo'ness 15 yrs)		
Respondent 2.6	Member of Friends of Kinneil (M, resident of Bo'ness 13 yrs)		
Respondent 2.7	Member of Friends of Kinneil (M, resident of Bo'ness 8 yrs)		
Respondent 2.8 and 2.9	Falkirk Community Trust staff members		
Respondent 2.10	Bo'ness Old Kirk parishioner (M, resident of Bo'ness 40 yrs)		
Respondent 2.11	Member of Friends of Kinneil (M, life-long resident of Bo'ness)		
Respondent 2.12	Worker on Estate (M, 18-25, resident of Bo'ness)		
Respondent 2.13	Worker on Estate (M, 18-25, resident of Larbert)		
Respondent 2.14	Worker on Estate (M, 18-25, resident of Bo'ness)		
Respondent 2.15	Worker on Estate (M, 18-25, resident of Falkirk)		
Respondent 2.16	Bo'ness Revival Committee member (M)		
Questionnaires (1-17)	Gender (age range), place of residence & frequency of visit:		
	F (35-45), local, daily	F (35-45), local, weekly	F (45-55), local, weekly
	M (55-65), Linlithgow, infrequently	F (18-25), Linlithgow, 3x per week	M (35-45), Grangemouth, weekly
	M (45-55), Falkirk, 2x per year	M (--), Polmont, 1x per month	M (55-65), Bo'ness, 1-2x per month
	F (25-35), Bo'ness, 2-3x per month	F (55-65), Bo'ness, 2-3x in life	F (over 65), Falkirk, first visit (House open)
	M (45-55), Edinburgh, 1x before (House open)	F (55-65), Stirling, first visit (House open)	F (--), Linlithgow, first visit (House open)
	M (55-65), on Estate, daily	M (25-35), Bo'ness, 2-3x per week	
Public posts/comments	Facebook, Instagram and Twitter posts		
Observation	Open days, public events, staff, walking and volunteer groups		

## Annex IV: Map of Location



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Annotated to show Kinneil House marked with red dot.