

Compare the structures of an aspect of heritage protection and management in Wales and the other parts of the United Kingdom and discuss the advantages and disadvantages of the Welsh arrangements.

Heritage is an ever-changing and opinionated term to define the difficulties are further exemplified when trying to discern further characterisation of its purpose, contribution and management. The twentieth century has seen heritage management growing outside the excavation pits, inspections and reports and born fruit to become a more public-facing body involving the public as a preservation method to maintain heritage and its relevance to current and future generations. Well-being has become a topic of conversation and action in the 21st century and this has influenced heritage management strategies to incorporate well-being into their published priorities. The concept of well-being and incorporation of the public contributes to the metamorphosis of the term heritage as it diversifies to mean something more than just protecting a physical structure.

The Ancient Monuments Protection Act 1882 was the first UK wide legislation in the area of heritage, while the act does not specify it protects *heritage*, it values the historic environment and its protection and so the modern term heritage is applicable. For the first time, there is legislation specifying the need for preservation of ancient monuments through inspection and where appropriate, funds to be spent 'out of money's by Parliament. Furthermore, there is now penalty for 'if any person injures or deface any ancient monument for which this Act applies' (*The Ancient Monuments Protection Act, 1882*). The implication is that heritage or in this case, monuments, is a physical being that can be contained and protected. Heritage finds its roots in protection, yet the ambiguity of what defines a monument/building/site as historic led to further definition in 1892, and 1900 creating confusion in several overlapping pieces of legislation (Belford, 2018, p.105) and

attempts to re-define the legislation to achieve clarity were repeated through the 20th century for England and Wales collectively, until 1997 where The National Assembly for Wales was founded. The process of devolution in Wales saw the growth in celebration for welsh culture, language and national identity. The devolution of power is significant as it granted competence to pass laws, later Acts, allowing Wales freedom to initiate strategy and policy that they deemed fit for the healthy progress and sustainability for Wales and its people; policies began to cultivate to concept of culture and cultural heritage. Heritage would appear to be that which only seems to be 'something', something which develops through historical process, that is, *changes* (Walsh, 1992, p.80). Of course, how to preserve a non-physical being? Preserving and protecting monuments, sites and buildings all require a material approach, understanding the preservation of heritage and how it operates in a modern-day climate requires a social perspective.

The contribution of heritage ceases to just a tourist attraction or opportunity for a school trip, the word is an umbrella term that can be used broadly as opposed to constantly changed according to present-day needs (Sommer, 2009, p.103). Heritage is becoming more diverse in order to survive; the uncertainty of BREXIT and growing feelings of insecurity regarding funding bore fruit to more dynamic ways being sought to contribute to its conservation. While the importance of preserving buildings and standing structure has been exemplified since 1882, shift in *how* to preserve heritage in Wales on a cultural and social level has begun to shift and heritage has branched out to include dynamic projects and exhibitions that everyone can appreciate.

Positive well-being in Wales has become a distinctive theme and in 2015 The Welsh Government published The Well-being of Future Generations (Wales) 2015 to improve the social, economic, environmental and cultural well-being of Wales (*The Well-being of Future Generations (Wales) 2015*). Public bodies are ordered to adhere to the set seven goals and provide quantitative reports annually to Welsh Ministers listing how they have been successful. The most applicable goal here is acknowledging the importance of maintaining and striving for a society that promotes and protects

culture, heritage and the Welsh language, and which encourages people to participate in the arts, and sports and recreation (*The Well-being of Future Generations (Wales) 2015*). This addresses the over arching challenges that Wales face of poverty, health inequalities and climate change – all vital aspects when considering how is best to preserve heritage from a social perspective. Ultimately, Wales are protecting heritage by combining the need for conservation of heritage with being healthy and happy. This ideology had already been identified by Keith Towler, The Children’s Commissioner for Wales in 2012 at a conference for National Museum of Wales regarding changing children’s lives where he engaged in discussion regarding growing evidence to suggest that cultural engagement supports better educational engagement and outcomes (WalesOnline, 2012).

Mr. Towler’s implication that heritage offers transformational opportunities for children is echoed in Cadw’s Pan Wales Heritage Interpretation Plan, where they see children’s engagement with heritage imperative to light a ‘spark’ and give them the best chance in life irrespective of social or economic background (Pan Wales Heritage Interpretation Plan, 2011). Well-being became a nation initiative in 2015, but Cadw have been contributing to Wales’ well-being since 2011 in their Pan Wales Interpretation Plan. The plan specifically uses heritage as a tool to directly combat longer term goals for the Cadw and Wales in line with the Future Generations Act.

Targeting well-being as a motive for involvement from Cadw allows them to accomplish goals as specified by the Welsh Government but also benefit their commercial function. Profits from ticket sales are invested back into Cadw to contribute towards its preservation. The public facing aspect of Cadw provide heritage experiences that contribute towards Wales’ tourism market, but research suggest that the majority of visitors who attend heritage sites are over the higher socio-economic class, breaking down these barriers could open Cadw to a wider audience and increase ticket sales. The family market is representing over 50% of all visits to Cadw properties, even though most people did not find the historical interpretation t properties particularly ‘family friendly’ (Atkins, 2009, p.44). Drawing on well-being breaks down barriers that would otherwise hinder visitation from

members of the public who are outside the higher socio-economic class, while adding value for existing visitors (Pan Wales Heritage Interpretation Plan, 2011). The leave result of the European Union further forced Wales to consider what kind of country it wishes to be outside the European Union, and how will they cope under the shrinking economy that is inevitable with Brexit. It has already been specified in longer term goals to make Wales more competitive in the global tourism market (Pan Wales Interpretation Plan, 2011,) but how could well-being help achieve this? To surmise, providing cultural activity to all visitors irrespective of background, benefits the well-being of children who are likely to engage more in education. Providing opportunities for people learn something new will improve the visitor experience and enhance our nations local pride and heritage to a higher level that makes it more popular globally as a holiday destination thus boosting economy for Wales. Cadw are preserving heritage by intertwining it with it with national identity, ultimately, our culture, rather than preserve it as a standalone physical being, it becomes intangible. 'Intangible Cultural Heritage' is a more fluid outlook for heritage that demands interpretation, discussion and public input. It is more diverse approach that is created in a response to environment and accessible by all communities not just inclusive of the higher socio-economic class that has been identified as most heritage visitors. This concept is further exemplified in the Welsh Government strategy of '*Taking Wales Forward*' (2016-2021). First Minister Carwyn Jones laments on the uncertainty of Brexit and promises 'consigned to a scrapheap' he expressed a determination to 'build a united, connected and sustainable Wales' (*Taking Wales Forward*, 2015). The policy strives to 'protect local facilities that bring people together, including pubs, libraries, museums, art centres and leisure centre centres [...] [m]aintain a policy of free access to the national museums' (*Taking Wales Forward*, 2015). It's becoming apparent that heritage is being absorbed and adopted by local communities to become sustainable; heritage is now a community asset.

Both England and Wales have developed plans and projects which tackle the idea of intangible cultural heritage and how embracing and exploring it, heritage can be diversified to broaden the audience demographic and participation. They achieve preservation and heritage relevance by

acknowledging the less static idea of heritage and make it mobile and interchangeable as opposed to being 'set in stone' as it were. Historic England's 'Another England – Mapping 100 years of Black and Asian History' coincide with Cadw's 'Pan Wales Heritage Interpretation Plan' as they both look to close the gaps in experience inequalities consequential of society. Comparing the two it is important to note that both projects specify working against different challenges in diversity but in different ways. Historic England are bringing attention to the histories of under researched and under-represented groups of race, primarily black African and Caribbean people and South and East Asian people in England. 'Black and Asian' and 'people of colour' are used interchangeably acknowledging the fact that people have different preferences and that no terminology 'fits all' (Historic England, 2018). The concept of exploring history through different perspectives is an ideology that Cadw have also adapted as their Interpretation Plan focusses on creating over-arching narratives that combine the whole country in its story. Cadw are looking to bridge the gaps between socio-economic background, and creating a unanimous national identity across the population as visitors realise historic site connections through story-telling (*Pan Wales Heritage Interpretation Plan, 2011*). The plan is designed to encourage visitors to entice interest in the connecting stories and engage across Cadw at other sites, promoting memberships for locals and wider tourism participation for holiday maker. England's interpretation of history is more globally expansive, not only inspiring the population to find their own roots intertwined with black and Asian history but publicising English history on a global level to other continents. In this instance, England reveals Wales' approach to appear more stunted; diversity is more limited and largely encompass state ideologies such as the imperative of being bilingual and Welsh history by specifically not including ethnicity.

Cadw make example of how accessibility is imperative and to keep up with demands and expectations, new technologies and media provide a 'quick win' (*Pan Wales Heritage Interpretation Plan, 2011*) for providing visual, kinetic and auditory stimulation. Historic England's approach incorporated technology to create more interaction with heritage by creating an interactive map

online accessible by those part taking in the project and other visitors to view, although it is debatable as to whether digitising exhibitions can hinder accessibility for certain age groups who are less familiar with digital technology.

2017 -2018 collected a national indicator for the National Survey of Wales to consider those who have attended or participated in arts, culture or heritage events three or more times a year demonstrating how heritage plays an increasingly significant role (*The Well-Being of Wales, 2018*) Results however, revealed participation dropped slightly in the succeeding year due to barriers such as time and cost (*The Well-Being of Wales, 2019*). Similar barriers of cost and time were found in Historic England's data. When analysing the approaches to promote inclusive cultural heritage it seems England has identified such barriers and working to overcome them by providing online access available everywhere anytime, as well as offering workshops free of charge (Historic England, 2018). Cadw on the other hand, while providing an engaging and educational programme of learning and storytelling, reserve access to activities through admission which reinforce barriers of time and cost.

Limitations to the Welsh response to well-being include the restrictive evaluation of the projects. Quantitative data provided by *National Wales Survey* serves to illustrate progress in the department, but it is not specific to heritage but specifies museum visits or cultural activity participation in the arts which can also include activities that are not associated with heritage in particular. Furthermore, there is no demonstration of the impact between well-being and heritage activities, whereas Historic England have a much higher level of detailed study of the relationship between heritage and well-being. The existing research is limited because it is mainly based on quantitative data, there are gaps where there is a deficit in qualitative research to elucidate the correlations that have been uncovered by the quantitative surveys and impact studies. (Historic England, 2018).

To conclude, heritage has proved to be a chameleon sector adjusting to ever-changing environment and culture executing of plans and projects to adhere to the Post-Modern society. Heritage

fluctuates and perspective of heritage will vary from person to person ranging from historic monuments to folktales sung by miners. It is transmitted from generation to generation, constantly being recreated by communities in response to their environment, their interaction with nature and their history, providing them with a sense identity and continuity (The Convention for the Safeguarding of Intangible Cultural Heritage, 2003). So who decides what heritage is to be celebrated, protected and contributed towards and do the priorities of heritage organisations work well as an arrangement to protect said heritage? Historic England recognise intangible cultural heritage to exist outside mainstream history, but when *Taking Wales Forward* it is implied that Carwyn Jones has led the decision on what our identity as a nation is, but whether this applies to everyone is debatable. It could imply the celebration of our Welsh heritage is fundamentally a means to produce state ideologies (Ashworth, 2017, p.15). However, while it has been proposed that heritage is an essential tool to contribute to positive well-being discussion of how it is used reveals that actually, well-being provides a fundamental drive to keep heritage protection and management in place as it provides an unyielding link to society.

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