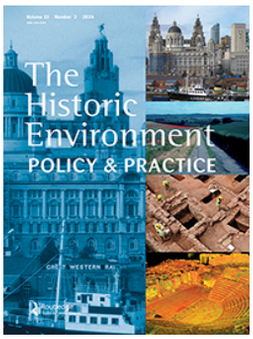

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Intangible Cultural Heritage and UK Built Heritage Practice: Opportunities and Future Directions

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ABSTRACT

The UK's ratification of Convention for the Safeguarding of the Intangible Cultural Heritage in March 2024 signals a formal commitment to engage with the concept of intangible cultural heritage (ICH). This article investigates how this commitment could reshape built heritage practices in the UK through fostering a more integrated relationship between the tangible and intangible qualities of heritage. It argues that prioritising this interface is essential for contemporary built heritage management, ensuring the diverse cultural values embedded in the historic environment are represented. After examining the broader UK context, the article narrows focus to England, where Historic England's guidance and initiatives demonstrate how shifts in policy and practice could materialise in response to the convention. The article concludes by proposing three key opportunity areas that could emerge from emphasising the tangible–intangible relationship: 1) evolving understandings of heritage, community and participation; 2) recognising the mutual influence of ICH and physical heritage; and 3) strengthening place-based cultural practices. These opportunities offer a timely pathway for the UK to become a thought leader in heritage management by aligning conservation practices with evolving cultural values and community involvement, thus setting a new benchmark for built heritage management in a Western European context.

KEYWORDS

Intangible cultural heritage; UNESCO; built heritage; heritage policy; place; department for culture media and sport; historic England; United Kingdom; England; historic environment

Introduction

On 23 December 2023, the UK Government's Department for Culture, Media and Sport (hereafter DCMS) formally announced their intention to ratify UNESCO's *Convention for the Safeguarding of the Intangible Cultural Heritage* (hereafter the 2003 Convention)[1] via an Open Consultation process.[2] DCMS sought engagement and views on the first stage of its implementation process which focused on the *definition* and *identification* of intangible cultural heritage (hereafter ICH) within a UK context. This announcement came 20 years after the 2003 Convention was established, with the UK being one of only two UNESCO European Member States having not ratified it at this point of announcement.[3] The formal ratification of the 2003 Convention in the UK is complex for two key reasons. First, because the United Nations recognise the countries of the UK as a consolidated State Party,[4] which

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is problematic when considering one of the primary goals of intangible heritage safeguarding is to encourage and contribute towards a unique sense of identity for specific territories.[5] Issues of identity and representation with regard to UNESCO's structure are well known and not necessarily isolated to territorial frictions either; for example, consider the representation of autonomous communities such as Catalonia whose ICH must be recognised through Spain as the sovereign state member. The second and more fundamental reason for this complexity is that the 2003 Convention was not constructed for the benefit of Western-European countries; rather, it's purpose was to counteract the emphasis that the *Convention Concerning The Protection Of The World Cultural And Natural Heritage* [6] (World Heritage Convention) placed on physical heritage situated in Europe. It was UNESCO's intention that the 2003 Convention would support more parity and balance for those countries whose heritage was not necessarily monumental, fixed, or explicitly site based (Figure 1).

By contrast, the UK's position and history with regard to heritage is largely a story about the preservation of physical heritage assets that comprise the historic built environment – unsurprising considering the UK is widely regarded as the birthplace of the 'Modern Conservation Movement'.[7]

This article focuses on this fascinating juxtaposition – a country fixated on physical heritage ratifying a convention that exclusively supports immaterial manifestations of culture – and asks two straightforward questions: how can the integration of ICH within UK heritage policy and practice reshape the understanding and management of built heritage? What are the opportunities and potential future directions of heritage for UK built heritage practice?

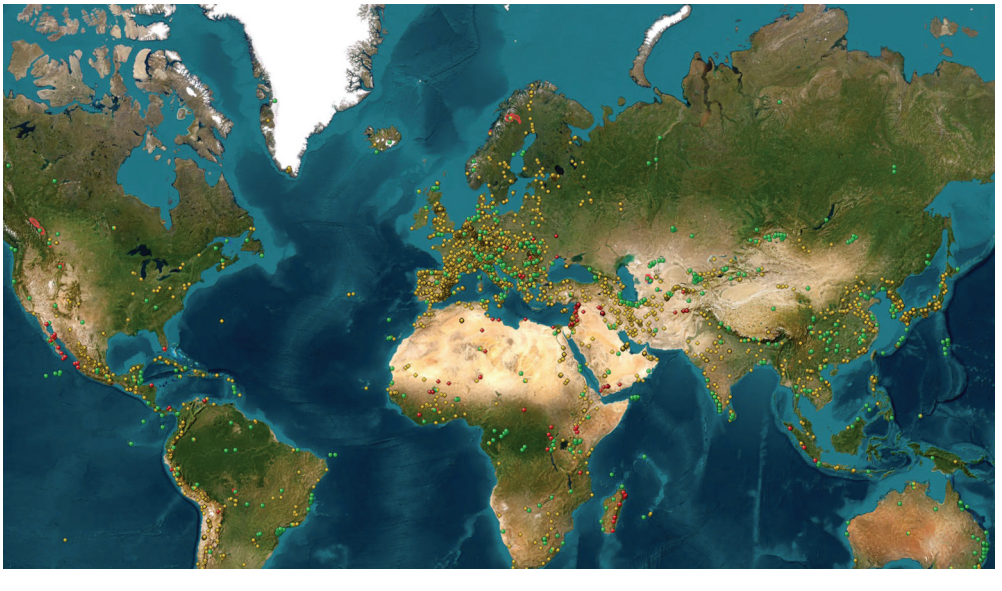

Figure 1. UNESCO World Heritage Convention Interactive Map, highlighting the concentration of heritage located in Europe (physical sites). Source: https://whc.unesco.org/en/interactive-map/. Copyright: Interactive map in public domain.

It is already well established that ICH gives objects, buildings, and places a sense of meaning and authenticity.[8] *The Québec Declaration on the Preservation of the Spirit of Place* [9] also highlights how the safeguarding of both tangible and intangible heritage helps preserve the '. . . living, social, and spiritual nature of places'.[10] Further, the underlying rationale to safeguard ICH stems from anxieties over potential loss – the same social driving force that drives the conservation of physical heritage.[11] These points capture the interdependence *between* tangible and intangible heritage and the growing need to better understand their relationship within a post-ratification UK heritage context.[12] Where there is less certainty, and what this research seeks to contribute towards, is how approaches towards *built* heritage practice in the UK may change or evolve to respond to the ratification of the 2003 Convention.

There is an unavoidable degree of speculation to the questions this article poses, given how novel and recent the ratification of the 2003 Convention is for the UK. To add more focus to the article scope and to reflect the fact that heritage in the UK is a devolved matter between constituent countries, attention will be specifically placed on how ratification might inform approaches in England – with reference to the guidance and projects of Historic England who are the non-departmental public body that advises the UK government on matters relating to the English historic environment. The author suggests that England – and through logical extrapolation the UK – is in a very unique and timely position to take a leading role in developing a more nuanced understanding of the relationship *between* tangible and intangible heritage, including how this can inform approaches towards the investigation, conservation, and management of the historic built environment within a broader Western European context.[13]

The article opens with an examination of ICH in the wider UK context, before narrowing its focus to explore its application specifically within England through the documents of Historic England. Lastly, it proposes three key opportunity areas that could emerge from placing focus on the relationship *between* tangible and intangible heritage within a UK context: 1) evolving understandings of heritage, community and participation; 2) recognising the mutual influence of ICH and physical heritage; and 3) strengthening place-based cultural practices.

Intangible Cultural Heritage and the UK

Issues of ICH are very difficult to communicate in the UK given its investment in, and historical fixation with, the understanding of heritage as material (tangible).[14] Up until recently, there has been no formalised or official position embedded in UK policy and guidance with regard to ICH, and the UK was only one of two UNESCO European Member States, who had not ratified the 2003 Convention.[15] Despite this, the more social, intangible and local understandings of heritage have been increasingly prominent in UK heritage discourse particularly over the past decade – both implicitly and explicitly.[16] The National Lottery Heritage Fund Strategic Funding Framework 2019–2024[17] has for a while maintained a focus on community involvement in decision-making processes and makes explicit references to 'intangible heritage'.[18] ICOMOS-UK maintain a heavy focus on exploring ICH in a UK context and have conducted their own pilot explorations into the relationship between tangible museological artefacts and local ICH via community-led practices.[19] The UK Government's National Design Guide[20] highlights key characteristics for creating 'good' and 'enduring' places that align with ICH – for example, 'I1 respond to

existing local character and identity' which refers to unique urban patterns and local features shaped by their use and socio-cultural significance.[21] The National Planning Policy Framework (NPPF) also promotes social interaction, local character and history, as well as community engagement and values within design and conservation processes.[22] Bedford[23] further highlights how 'conservation areas' and the 'setting of heritage/historic assets' are also mechanisms for safeguarding UK ICH within law and policy (although this article does not take the position that this automatically means the UK 'understands' ICH).

The lack of ratification of the 2003 Convention was raised in parliament on 2 June 2020, when Lord Patten questioned DCMS, asking 'Her Majesty's Government whether they intend to sign the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage 2003; and if not, why not'. A response from Baroness Barran simply stated ' . . . we have not seen any compelling business case for ratifying the UNESCO Convention, nor is it clear that the benefits of doing so would outweigh the costs'.[24] Just over 3 years later, on 23 December 2023, DCMS published an Open Consultation to support the UK's plans to ratify the 2003 Convention,[25] with a (then) projected ratification date of in or around June 2024. The public consultation maintained a focus on defining and identifying ICH within a UK context, yet kept its definitions and focus very much in line with formalised international thinking – ICH is about cultural practices and has little if no bearing on matters relating to physical heritage. As such, the consultation paid no attention to explicitly acknowledging the complex interconnectedness between tangible and intangible heritage and how the UK might become a thought leader on this specific matter. Formal ratification of the 2003 Convention was swiftly concluded on 7 March 2024, with Lord Parkinson conducting the formal handing over to UNESCO in Paris on 11 April 2024.

It is essential for UK heritage practitioners to recognise that this ratification is not an isolated event but is part of a broader evolution in conservation philosophy, heritage conventions, and UK policy. It signals a clear shift from focusing solely on the physical preservation of monuments to acknowledging the stories that give rise to their meaning for society.[26] To view the 2003 Convention as separate from matters relating to *built* heritage practice is not only misguided but risks undermining the holistic understanding of heritage sites that the UK's values-based methodology – rooted in *The Burra Charter* [27] – seeks to support. Hence, why it is critical and well-timed for the UK to enhance its understanding of the relationship between tangible and intangible heritage.

Intangible Cultural Heritage and England

When considering the history and evolution of built heritage practice in England, it is essential to consider the position of Historic England, the non-departmental public body responsible for advising the UK government on matters related to the historic environment in England. Whilst their historical origins can be traced all the way back to the protection of ancient monuments and the *Ancient Monuments Protection Act*,[28] for the purposes and scope of this piece it is simply worth noting that the development of the organisation has been centred around the protection of historic buildings and archaeological sites. The organisation has evolved through several mergers over the past 70 years, with the latest being in 1999 between English Heritage and the Royal Commission on the Historical Monuments of England, which saw English Heritage become the primary heritage body in England.[29] One major development

since then worth highlighting was the division of English Heritage into two distinct entities in 2015 – the English Heritage Trust, functioning as the charitable branch overseeing state-owned properties, and Historic England, operating as a non-departmental public body that advises the UK Government on heritage-related matters concerning statutory protection, policy, practitioner guidance, and research.[30] Given their focus on public engagement with heritage,[31] it is the latter organisation that is of interest to the scope of this paper.

Historic England's renowned and much used *Conservation Principles, Policies and Guidance* document (hereafter Conservation Principles)[32] already seeks to offer a more holistic understanding of heritage that is rooted in principles derived from both the Burra Charter[33] and the Nara Document.[34,35] It is their guidance notes on 'Communal Value' that are relevant to consider in relation to broader literature on ICH and how it relates to the historic environment. Despite being a painfully short section of guidance on what is arguably the most difficult aspect of heritage to understand, it contains meaningful references to relevant heritage concepts such as 'collective memory', 'commemoration', 'symbolism', 'identity', 'emotion', 'social value', 'stories', and 'spiritualism'.[36] Set within the research objectives and outcomes of Historic England, ICH can also easily find a home within two specific themes of their Research Agenda[37] – 'value' and 'diversify'. 'value' refers to the importance of heritage to society. More specifically, it is the sub-themes of 'social value' and 'contested value' that is relevant to ICH. 'diversify' relates to the cultural diversity of the country, and explicitly refers to capturing ' . . . the intangible heritage of the ordinary'.[38] 'Exploring diversity' is another key sub-theme of Historic England's Research Agenda that ICH could help address.

Since the release of Conservation Principles in 2008, there has been a steady increase in the acknowledgement and consideration of ICH in Historic England documents. For example, their *Wellbeing and the Historic Environment*[39] report explicitly refers to 'intangible heritage' as a research gap within a UK context, noting it as a 'crucial link between heritage and wellbeing'. Their innovative project work on 'The Memories of Bootham Crescent' in York was explicitly developed to better understand the relationship between tangible and intangible heritage, including how intangible heritage can positively inform new development.[40] There is also a whole host of other projects concerned primarily with narratives over fabric.[41] Growing interest in intangible heritage within the UK was subsequently reflected in Clause 6.29 of the *Tailored Review of Historic England* dated November 2020, when Historic England were specifically tasked by DCMS to review their understanding of heritage:

> The classification of what constitutes 'heritage' constantly changes. HE must ensure that it is open to new and emerging understandings of what constitutes heritage, **including that which is intangible**.[42]

Responding to this, Historic England's Advisory Committee (HEAC) initiated a project in 2020 called *Intangible Cultural Heritage*,[43] which explained that whilst Historic England does not currently prioritise ICH as a standalone activity, the organisation are assessing whether it should be given more emphasis in its strategic efforts.[44] The findings of the project were supported by a publicly accessible report titled *Advising On Historic England's Future Engagement With Intangible Cultural Heritage: Final Report to Historic England*.[45] The report maintains

a focus on emphasising ' … the overlap and balance that exists across tangible and intangible aspects of heritage', and makes a very important point in Clause 2.1.3:

> … In knowledge of the already extensive and diverse set of activities and pressures on resource, this report and its related recommendations do not propose to bring additional layers of responsibility or resource commitment. Rather, they work to situate the methods and forms of engagement generated through ICH within the context of that existing remit. In so doing, the aim is to emphasise the overlap and balance that exists across tangible and intangible aspects of heritage.[46]

Put simply, accounting for ICH within the context of the historic environment does not need to be perceived as, or logistically accounted for as, an additional task or expansion of remit. If indeed ICH is inherent within the meanings and values that we ascribe to the historic environment, it is already a part of that responsibility. This suggests traditionally fabric-focused heritage organisations such as Historic England could champion and acknowledge ICH from within its current remit by consolidating existing knowledge on ICH within the organisation and supporting the expansion of in-house knowledge(s) where required. Whilst not explicitly stated in the report, it is clear how the integration of ICH within existing functions is subject to a much broader set of reappraisals concerning what heritage is, and does, in contemporary heritage mechanisms. The resulting advisory committee outcomes took a balanced approach, highlighting potential opportunities as well as risks.

Of interest to this article, the outcomes of the report make a clear distinction between two understandings of ICH: that which is a fundamental component of valuing material heritage; and that which is completely extraneous to physical fabric. More recent activities by Historic England demonstrate the capacity to engage with the former understanding – that is, the ICH that informs and is informed by tangible heritage. For example, their broader work on social capital highlights how both tangible and intangible heritage contribute towards human connection and civic engagement;[47] and their *Heritage Capital and Wellbeing*[48] report (funded through the Cultural and Heritage Capital Programme) explicitly notes how heritage comprises of ' … both tangible and intangible elements' and can have a profound impact on wellbeing and life satisfaction through participatory involvement in heritage. This interest in the relationship between tangible and intangible heritage is echoed by the organisation's publicly available formal response to the Open Consultation on the ratification of the 2003 Convention by DCMS, which emphasises ' … the important relationship that ICH has with tangible heritage' and the relationship people have with 'places' and their 'wider environment'.[49] We can therefore see scope and potential for heritage organisations within UK constituent countries to take a leading role in offering up a more nuanced understanding of the relationship between tangible and intangible heritage, including how this informs change to the historic environment and manifests at a policy level. This could be internationally contextualised within the spirit of *The Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Heritage*,[50] which has for 20 years emphasised the need for better integration between the tangible and intangible heritage of communities and groups.

Opportunities and Future Directions

This article takes an optimistic stance, outlining three key opportunity areas that illustrate how the ratification of the 2003 Convention could shape the development of built heritage practice in the UK. These opportunities ultimately suggest a redefinition of how heritage is understood within the UK heritage landscape, which would carry with it implications for future heritage policies. Whilst it is too early to draw any definitive conclusions (given the UK is less than a year into formal ratification of the 2003 Convention and without a confirmed approach from DCMS), these opportunities are informed by current research in the field and ongoing discussions within both UK and international heritage contexts. The opportunity areas focus on: 1) evolving understandings of heritage, community and participation; 2) recognising the mutual influence of ICH and physical heritage; and 3) strengthening place-based cultural practices. The key takeaway from these opportunity areas is how they reflect the potential outcomes of placing greater emphasis on the interrelatedness of tangible and intangible heritage, which also aligns with the 2003 Convention's directive for signatories to develop inventories ' . . . geared to its own situation. . . in its territory' (UNESCO 2003, 6).

Evolving Understandings of Heritage, Community, and Participation

Neither the HEAC Intangible Cultural Heritage project[51] nor its underpinning report [52] explicitly acknowledge that England's physical heritage assets are only heritage because of the values (including stories) that people associate with them. Although this view is contested within UK heritage discourse, this article welcomes the position that tangible heritage can only be heritage because of the 'values' (i.e. the stories and memories) that people associate with it[53] – not because there is 'intrinsic value' to tangible heritage assets (as per underpinning research by Smith).[54] However, there is clear evidence to validate how the notion of heritage 'authenticity' has developed in opposition to this sentiment. Heritage objects and buildings have typically been perceived as being *inherently authentic* through concepts relating to material honesty and originality, age and rarity of 'original' fabric, as well as notions of material 'legibility'.[55] This 'material authenticity' has underpinned UK mechanisms relating to how heritage and conservation is conceptualised and practised.[56] A key issue when incorporating ideas relating to ICH into a UK context is the conceptual misalignment between these mechanisms that govern UK heritage designation, development and management, and the nature of ICH as a cultural process that may give rise to an appreciation of physical heritage. Shifting towards an approach that fully integrates ICH with the management of physical heritage would enhance the cultural richness of heritage sites because heritage is shaped by the values that communities place on it, not by its physical form alone.[57]

Evolving the understanding of heritage in this way also requires clearer definitions of the related concepts of *community* and *participation*. Communities embody intangible cultural heritage (ICH) through lived experiences within the historic environment, often without explicitly or knowingly 'creating', 'maintaining', or 'transmitting' heritage. Many expressions of ICH in the UK can therefore be found in ordinary daily routines and practices, rather than special ceremonial performances.[58] These lived experiences are inherently shaped by the physical spaces that communities inhabit, and in turn, ICH

practices significantly enrich the interpretation and meaning of those spaces.[59] This reciprocal relationship between community practices and the historic environment highlights how intangible cultural practices can inform and deepen our understanding of tangible heritage sites. Hence, why the author has argued elsewhere that the term 'community' from a UK heritage policy perspective should be formally defined as ' . . . a group of place-based users who geographically share the embodied experience of a place in common'.[60]

Similarly, the closely related term 'participation' takes on a new dimension when considering the interconnections between ICH and physical sites. Participation refers to the value in 'the doing' for both oneself and society, reflecting how ICH can be recognised by individuals, groups, larger communities, or broader societies.[61] The performance of an ICH practice is therefore not only an opportunity to sustain cultural practices in and of themselves but also an invitation to reconceptualise *how* physical heritage is valued through co-creation activities that can support sense of identity and social cohesion.[62] Accordingly, practising heritage in society adds to the meaning and legitimacy of built heritage in the UK, by transforming static assets and their significance into something that can be continuously recreated through dynamic community participation. Accordingly, a focus on ICH when working with the historic environment encapsulates the values and practices associated with both cultural traditions *and* physical heritage. Its consideration extends beyond moveable or de-territorialised cultural practices and extends to place-based ICH which has the capacity to consolidate concepts of identity, place, and memory.

Recognising the Mutual Impact of ICH and Physical Heritage

The relationship between intangible cultural practices and places is of critical importance to the development of UK-specific understandings of cultural significance (inclusive of any inventorying processes that arise from the ratification of the 2003 Convention). The historical focus and political protection measures developed for built (tangible) heritage in the UK has an unavoidable influence upon the expressions of intangible cultural practices evident within the UK.[63] This reciprocity between intangible (cultural practice) and tangible (place) is a fundamental component of UK heritage identity, which any inventory process attached to the ratification of the 2003 Convention should support. It further reflects more broadly how tangible and intangible heritage are mutually interdependent – what many have referred to as forming 'two sides of the same coin'.[64] Formalised interpretations of ICH within a UK historic environment context will consequently have relevance to, and impact on, the built heritage professionals and organisations who focus on tangible heritage assets.[65]

However, when it comes to the assessment of heritage in the UK, a 'silo mentality' is both prevalent and unhelpful, rendering heritage part of a binary decision – it can be either tangible or intangible. These so-called 'domains' of heritage – often neatly packaged up in statements of significance or guidance documents on values – do not support the investigation of the interface *between* physical and non-physical qualities of heritage. By contrast, a 'place-based' conception of ICH within the context of UK heritage would be preferable, because it offers the most potential for consolidating tangible and intangible qualities of heritage into a holistic contemporary understanding for practitioners and society – that is, an understanding of heritage *in the round*. Subsequently, a more

confident UK position on the importance of the relationship *between* ICH and places can actively support the UK in becoming an international authority on:

- The equality of visibility across heritage domains (i.e., tangible, intangible, natural)
- The tangible–intangible heritage relationship
- The illumination of underlying cultural practices that sustains the tangible–intangible relationship

Ultimately, within a UK context at least, the reconceptualisation of physical heritage as an inherent component of intangible cultural practices would champion a contemporary definition of cultural heritage that celebrates the reciprocal link between cultural practices and places[66] – capturing the collaborations that occur between feelings and things and the interactions that arise between materials and meanings.[67]

Strengthening Place-Based Cultural Practices

At an international scale, we can see many examples of ICH that have different relationships with physical places. Some practices rely quite heavily on a specific location, such as the Mystery Play of Elche which has been performed in the Basilica of Santa Maria and the streets of Elche, Valencia, since the mid-fifteenth century. Conversely, others such as The Kankurang initiatory rite is practised in various locations throughout the Manding provinces of Senegal and Gambia and is therefore less reliant upon a specific place, landscape, or structure. Given the history of heritage and conservation in the UK and its aforementioned focus on concepts of material authenticity and monumentality, when ICH is considered within a UK setting, it is as a result more likely to already have a clearly identifiable and/or acknowledged 'place-origin' and reliance upon specific elements of the historic enviornment. Certainly, ICH is inherently bound up in notions of place[68] – whether that be through its cultural performance and/or expression at distinct sites; its relationship to local resources and/or needs; or its reliance upon particular spatial, topographical, and/or environmental characteristics of a place.[69] It is therefore quite often exclusively place-based and related to the embodied experience of a particular place for a specific community or group, resulting in the availability of local place-based knowledges, resources and experiences that can support the understanding of significance.[70] A place (inclusive of its constituent sites, buildings, landscapes, and spaces) can consequently inform and contribute towards a broad spectrum of ICH in the UK. Some straightforward English examples of this include the annual cheese-rolling event at Brockworth, which relies heavily on the 180 m long Cooper's Hill that event participants run down to try and catch the cheese (Figure 2). Another example is the curious and highly place-specific Heptonstall pace Egg play – a traditional seasonal Mummer's Play and ritual performance that has been directly shaped by the village's narrow steep streets and centrally located 'Weaver's Square' (Figure 3).

Built heritage processes should therefore be tailored to support the identity of places by focusing on creating and sustaining a healthy relationship between intangible and tangible manifestations of heritage which can support a more authentic sense of place.[71] Cultural activity in historic places can increase visitor high street dwell time;[72] improve the health of inhabitants;[73] and significantly

Figure 2. Cheese-rolling at Cooper's hill in Gloucestershire. Source: https://www.flickr.com/photos/97785438@N04/9104810130. Copyright: Musa Güleç, CC BY-NC-ND 2.0.

Figure 3. Heptonstall pace egg play 2024, set within Weaver's square and overlooked by a ruined church. Source: Author original image. Copyright: All Rights Reserved.

increase feelings of pride for local residents.[74] Focusing on the unique role that ICH can play with regard to the place-shaping of historic environments through heritage would assist larger heritage bodies (such as Historic England) to better advise their partners in ways that enhance all elements of historic character – including the introduction of more diverse and inclusive concepts of the historic environment. This would further support the generation of knowledge that can

help heritage organisations directly shape government's approaches towards design, place-shaping, and raising capacity sufficiently to enable the successful implementation of proposed reforms.

Conclusion

During his speech at the Heritage Alliance's 'Heritage Day' on 7 March 2024, Lord Parkinson (Minister for Arts and Heritage) stated:

> *Of course, our tangible and intangible heritage are not separate – they are linked through the spaces, stories, products, and indeed the vital crafts and skills that maintain our built heritage.*

Whilst such statements reflect the growing recognition of ICH in UK heritage discussions, there still remains limited concrete progress in underpinning built heritage policy, legislation, or practitioner guidance. The interdependence between ICH and physical heritage is increasingly acknowledged, but real structural changes in built heritage governance are yet to materialise, leaving such remarks as largely rhetorical.

This article has explored the implications of integrating ICH into UK built heritage practice by focusing on three key opportunity areas: evolving understandings of heritage, community and participation; recognising the mutual influence of ICH and physical heritage; and strengthening place-based cultural practices. These opportunities highlight the broader potential outcomes for the historic environment if the built heritage sector engages more willingly and passionately with ICH. They further suggest how UK built heritage practice itself might evolve to embrace a more integrated view of heritage. However, as the UK is still in the early stages of formally engaging with the 2003 Convention and DCMS has yet to provide guidance, the future remains uncertain, with the absence of explicit legislative reform continuing to limit the full integration of ICH into built heritage frameworks.

The ratification of the 2003 Convention presents the UK with an opportunity to rethink its approach to heritage, moving beyond concepts and frameworks that prioritise the material alone. By aligning built heritage practices with evolving cultural values and the prioritisation of community involvement, the UK could become a true thought leader in the evolution of a form of built heritage practice that explicitly foregrounds the complex interplay between tangible and intangible qualities of heritage. This approach would support a more inclusive and dynamic understanding of the historic environment, where both cultural practices and physical assets are equally valued for their roles in continually (re)shaping one another.

Notes

1. UNESCO, Convention for the safeguarding of the intangible cultural heritage.
2. see Department for culture Media and Sport, "Consultation on the 2003 UNESCO Convention for Safeguarding of the Intangible Cultural Heritage".
3. Djabarouti, *Critical Built Heritage Practice and Conservation – Evolving Perspectives*, 83.
4. Djabarouti, 81.
5. UNESCO, *Infokit 2011: What Is Intangible Cultural Heritage?*, 5.
6. UNSECO, *Convention Concerning the Protection of the World Cultural and Natural Heritage*.
7. Jokilehto, *A History of Architectural Conservation*, 192.

8. Jones, "Experiencing Authenticity at Heritage Sites: Some Implications for Heritage Management and Conservation," 141.
9. ICOMOS, *Québec Declaration of the Preservation of the Spirit of Place*.
10. ICOMOS, 1.
11. Alivizatou, *Intangible Heritage and Participation: Encounters with Safeguarding Practices*, 5.
12. Djabarouti, *Critical Built Heritage Practice and Conservation – Evolving Perspectives*, 56.
13. Djabarouti, 99.
14. Djabarouti, "Practice Barriers towards Intangible Heritage within the UK Built Heritage Sector," 1103.
15. Djabarouti, *Critical Built Heritage Practice and Conservation – Evolving Perspectives*, 83.
16. see Djabarouti, "Stories of Feelings and Things: Intangible Heritage from within the Built Heritage Paradigm in the UK".
17. National Lottery Heritage Fund, *The National Lottery Heritage Fund Strategic Funding Framework*.
18. National Lottery Heritage Fund, 10,16.
19. see Arokiasamy, "Exploring Intangible Cultural Heritage in Museum Contexts: A Pilot Project".
20. *National Design Guide: Planning Practice Guidance for Beautiful, Enduring and Successful Places*.
21. Ministry for Housing Communities & Local Government, 14.
22. Department for Levelling Up Housing & Communities, *National Planning Policy Framework*, 13, 28, 40, 57.
23. "Intangible Cultural Heritage: A Policy Tale of Two Nations," 8.
24. UK Parliament, "Convention for the Safeguarding of the Intangible Cultural Heritage – Question for Department for Digital, Culture, Media and Sport".
25. Department for culture Media and Sport, "2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage".
26. Djabarouti, *Critical Built Heritage Practice and Conservation – Evolving Perspectives*, 1.
27. ICOMOS, *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*; also see Clark, *Playing with the Past: Exploring Values in Heritage Practice*, 183.
28. HM Government, *Ancient Monuments Protection Act 1882*.
29. Corbishley, "English Heritage Education: Learning to Learn from the Past".
30. Marrison, "An Insight into Historic England's Approach to Community-Led Conservation," 92.
31. see Historic England, *Corporate Plan 2023–26*.
32. Historic England, *Conservation Principles, Policies and Guidance*.
33. ICOMOS, *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*.
34. ICOMOS, *The Nara Document on Authenticity*.
35. Chitty and Smith, "Principles into Policy: Assessing the Impact of Conservation Principles in Local Planning Policy".
36. Historic England, *Conservation Principles, Policies and Guidance*, 31–32.
37. Historic England, *Research Agenda*.
38. Historic England, 22.
39. *Wellbeing and the Historic Environment: Threats, Issues and Opportunities for the Historic Environment*.
40. Emerick, "'Keeping Your Shape': Experience, Memory and Place-Making at Bootham Crescent, York"; Historic England, "Memories of Bootham Crescent: York CIty Football Club".
41. for example, see Historic England, *Pride of Place: A Guide to Understanding and Protecting Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) Heritage*; Historic England, "Another England – Mapping 100 Years of Black and Asian History"; Historic England, *A Strategy for Inclusion, Diversity and Equality: November 2020 to March 2023*; Historic England, "Everyday Heritage Grants: Celebrating Working Class Histories".
42. Department for Digital Culture Media and Sport, *TAILORED REVIEW OF HISTORIC ENGLAND – November 2020* bold added.
43. refer to Historic England, "Historic England Advisory Committee Agenda Items July 2015-Present".

44. Historic England, *Historic England Advisory Committee – Intangible Cultural Heritage Research Project Findings and Possible Next Steps*.
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