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Imagining wellbeing for our communities and for future generations



About the IWA

We are a think tank and charity, independent of government and political parties.

By bringing together experts from all backgrounds, we conceive ambitious and informed ideas which secure political commitments to improve our democracy, public services and economy.

We provide platforms for debate, opportunities for people to make their voices heard and agenda setting research. We are funded by our members, income from our events and training sessions, and supported by trusts, foundations and other funding bodies. We are a proud signatory to the Zero Racism Wales pledge, a Living Wage employer and hold NCVO Trusted Charity Mark Level One.

Our vision is to create a Wales where everyone can thrive.

For more information about the IWA, our policy work, and how to join, as either an individual or organisational supporter, contact:

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Introduction

Kaja Brown

At the IWA, we live by our mission to inspire Wales' ambition and our vision to help create a Wales where everyone can thrive.

Part of the way we try to achieve this mission is by providing people with open, informed spaces, virtual and in person, to exchange new ideas and contribute to high-quality public debate. In a world of politics that is increasingly divisive, we seek to bring people together to reflect on our past, our present and write better futures, together.

We aim to platform a variety of perspectives across the nation, amplifying the rich and diverse array of voices that make up Cymru today.

This is why we are proud to introduce this anthology, produced in partnership with Creative Wales, a government funded body who invests in ideas and people to help our economy flourish.

In this anthology we sought reflections on the topic of 'imagining wellbeing for our communities and for future generations.' We invited people who are new or emerging in the journalism sector to respond with an essay centred around local issues and the topics that matter the most to them. We were especially keen to hear from areas who receive less news coverage. We have essays from Aberystwyth, Criccieth, Cwmdare and Dinas Powys, to name but a few.

How do we speak to the wellbeing of future generations? How do we reach out in time to try and predict what our descendants will need for their collective wellbeing? This can be a tricky question to answer. Many of our writers grounded their essays in contemporary issues which our new – or future – leaders may wish to address. We have essays on public transport, people's assemblies, civic life and democracy. Essays that speak to an ageing population and others that look ahead to the next generation. Some of these essays offer examples of best practice; exploring how Welsh towns are thriving whilst embracing creativity, community and collective action. Quite a few mention the Well-being of Future Generations Act – as a cornerstone piece of legislation that is particularly relevant when imagining the wellbeing of our future generations.

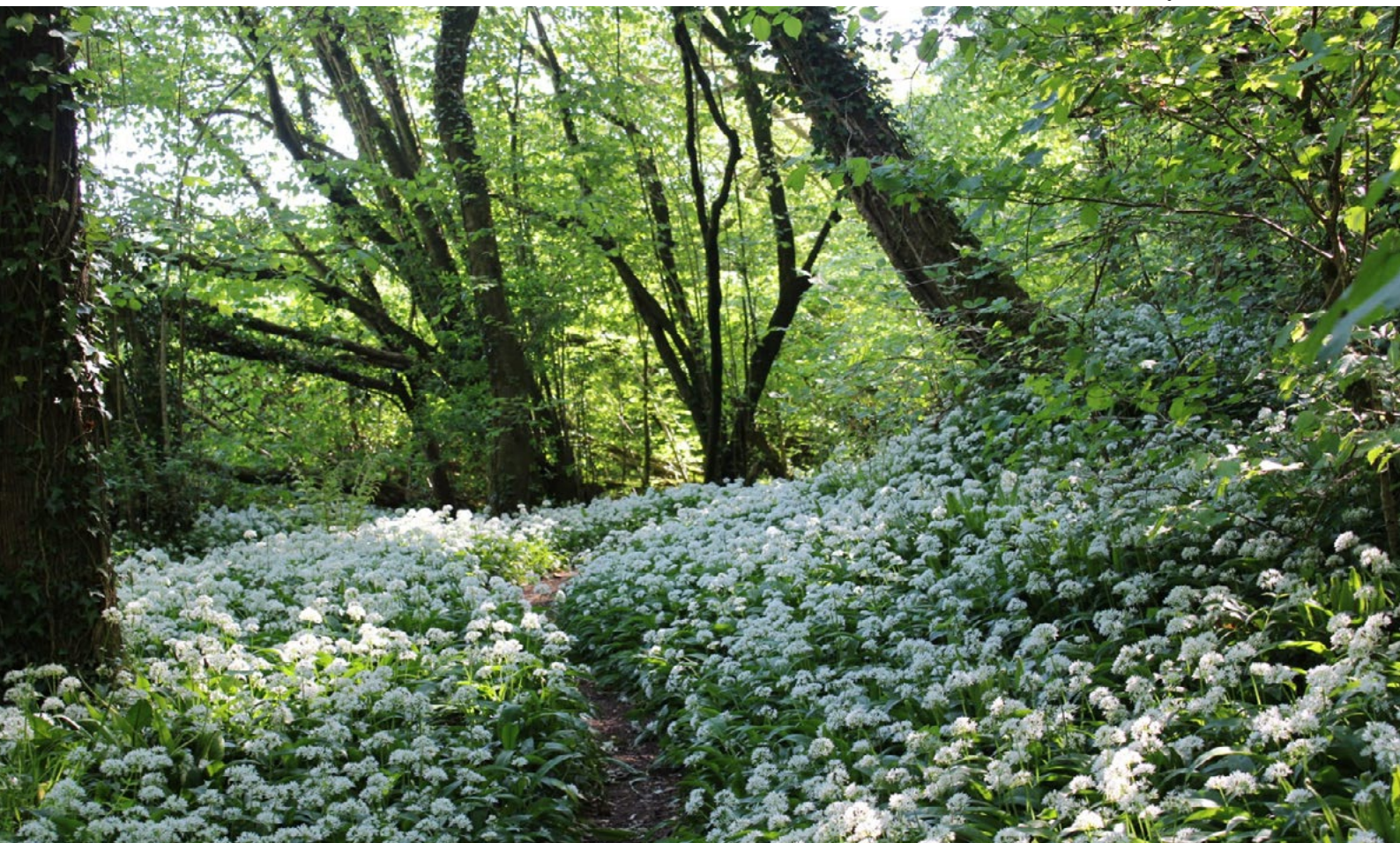
These emerging journalists have been brave enough to voice their opinions on the future of Wales. They have offered their personal perspectives and a splash of communal narratives which, altogether, paint a much bigger and richer picture. One which we invite you to stand back and enjoy.

If you take just one thing from this anthology, let it be this: the people of Wales care deeply about the future of our nation. We see the interconnected issues which affect our communities and we are offering a different future, a better future, in which we can work together to blossom and thrive.

I'm truly glad to see so many different approaches taken to our challenge, which speaks to the value of the contributors' creative and intellectual engagement with our brief.

We hope that this collection moves the mind and the spirit. Most importantly, we hope the perspectives challenge you to action to bring about a better Wales now and for the future.

Credit: Kaja Brown



Thinking long term: Cultural democracy and wellbeing in Wales

Llinos Anwyl

Credit: Kaja Brown



In many Welsh towns having any cultural institutions is not a given. Where they do exist they may be physically present while their decision-making processes remain difficult to trace. People know the buildings. They may feel proud that they exist, rely on them for work, or pass them daily without thinking much about what happens inside. Decisions about priorities and funding often feel as though they are made elsewhere.

This distance accumulates. Over time it thins trust, not only in institutions, but in the idea that shared life can be shaped collectively. Culture can start to feel managed from a distance, no longer something people recognise themselves in. When that happens, wellbeing unravels quietly, through attrition rather than crisis. The damage caused by political distance is rarely dramatic. It settles slowly, shaping expectations over decades, teaching people what not to hope for.

Of course, this is not simply a cultural problem. It sits alongside a broader erosion of confidence in public life. Across the UK, formal politics is often experienced as remote and unresponsive. Where people no longer expect to be heard, resignation sets in: decisions made elsewhere, meetings that feel pre-written, outcomes that arrive without conversation. In this climate, culture does not sit apart. Cultural institutions occupy an uneasy position, capable of rebuilding trust, while also reproducing the distance that undermines it.

Much has been made of co-creation and participation in recent years. Cultural institutions are increasingly asked to repair democratic trust, support community wellbeing, and act as civic anchors in a fractured political landscape. At the same time, the structures within which they operate often remain closed. Participation is frequently encountered as something retrofitted to existing plans, appearing late in the process rather than shaping it from the outset. Cultural institutions are asked to rebuild democratic trust at the same time as the conditions that make trust possible are stripped away.

These tensions do not arise in a vacuum. Our cultural institutions have faced years of austerity and repeated cuts, reshaping what participation, care and democratic openness can realistically look like. As a former PCS union representative at the National Library of Wales, I have seen how sustained reductions in funding and capacity are absorbed by workers, who are then asked to deliver openness and inclusion within systems that limit their autonomy and authority.

Managerialism thrives in these conditions. Under pressure to demonstrate impact, openness is translated into process and participation into deliverables. Democratic language often remains in circulation, even as its substance becomes lighter and easier to manage. What takes shape is a form of participation that is carefully controlled, time-bound and risk-averse – designed to be legible to funders and frameworks rather than responsive to communities. These are systems oriented towards control and manageability, where the untidy work of sharing power becomes

difficult to sustain. Participation is often imagined as an extra layer of work, rather than something that requires time, capacity and trust, all of which have been systematically eroded.

Under these conditions, wellbeing struggles to take root. Access to services and cultural provision matters, yet experiences of belonging, influence and shared purpose shape wellbeing more decisively over time. Too often, wellbeing is framed as an individual psychological state, something to be managed or made more resilient in the face of forces beyond anyone's control. This framing quietly accepts political distance as a given.

A collective approach to wellbeing draws attention to how power is organised and exercised and to whether people recognise themselves in the structures shaping their lives. When people experience their judgement shaping outcomes collectively, wellbeing becomes relational rather than individual, grounded in agency.

One way of interrupting this pattern is through citizens' assemblies.

Citizens' assemblies are often treated as democratic experiments: discrete interventions designed to repair participation. They matter when they become ordinary and taken seriously as part of civic life. When participation is infrequent and tightly managed, democracy begins to lose everyday meaning. It regains substance when people are trusted repeatedly with judgement, responsibility and navigating disagreement.

At their best, assemblies are slow and facilitated. They create space for people to sit with complexity and to listen across difference.

Beyond recommendations, assemblies can alter how people understand authority, responsibility and their relationship to one another. What tends to linger is not satisfaction, but an awareness of the weight of collective responsibility.

This matters in a moment marked by polarisation and distrust. Where public debate is increasingly flattened into antagonism, deliberative spaces that hold disagreement without collapse offer a different democratic experience, one where disagreement does not immediately harden into threat. Democratic repair cannot be built on moral sorting. Large numbers of people have been shut out of political discussion, not only materially but discursively, treated as problems to be managed rather than participants to be listened to. Far-right rhetoric draws energy from an alienation that has already taken shape.

Wales is well placed to take this seriously. Its scale allows for proximity between institutions and communities that larger systems struggle to achieve. Citizens' assemblies offer a way of aligning that temporal imagination with democratic practice, embedding participation as a condition of governance rather than a response to crisis.

In Aberystwyth, these questions feel close to the surface. It is a town dense with institutions, including the university and the National Library of Wales. National culture is not abstract here; it sits alongside daily life. Yet proximity does not guarantee influence. Many people know the buildings without knowing how decisions move through them.

Aberystwyth's designation as a UNESCO City of Literature brings these tensions into focus. The recognition carries prestige and possibility. At ground level, however, its meaning can feel diffuse. How priorities are set, who decides and how local people might shape the work carried out in their name is not always clear. When decision-making remains opaque, cultural recognition struggles to translate into local ownership.

This is not a failure of ambition. It is a reminder that institutions do not become trusted by default. Trust is produced through visible processes, shared responsibility and a willingness to be shaped by those who live with the consequences of decisions. Without that willingness, institutions struggle to justify the authority they hold, however progressive their language.

Community wellbeing is often discussed in terms of services delivered or harms mitigated. Less attention is paid to whether people feel able to influence the forces shaping their lives. Deliberative spaces that redistribute authority invest in slower, more careful forms of decision-making. Long-term wellbeing proves difficult to sustain when cultural authority remains concentrated, particularly under political pressure.

'Culture is ordinary' is a phrase often repeated by institutions keen to signal openness and inclusion. Raymond Williams did not mean that culture is ordinary in the sense of being universally accessible by default, or automatically democratic in form. He was describing culture as something produced through everyday social relations, shaped by labour, power and material conditions. It is easy to borrow the language of participation while retaining structures that concentrate authority elsewhere. Under conditions of chronic underfunding and managerial pressure, radical ideas are often reduced to well-meaning slogans. Language, on its own, rarely shifts how power is materially distributed.

If culture is to be ordinary, in anything like Williams's sense, then ordinary people must be involved not only as audiences or consultees, but as participants in shaping priorities and governance. Without that, the terminology of inclusion risks deepening cynicism, reinforcing the very distance it claims to close.

The question is whether power is shared now, or whether mistrust is what future generations will inherit.

Llinos Anwyl is a writer from Ynys Môn, now based in Aberystwyth. Their writing explores Wales, language, class, culture and political economy, through the textures of everyday life. They publish essays on Substack 'Peripheral Vision' at llinos.substack.com.

It's not funny how we don't talk anymore

Yvonne Murphy

Credit: Paul Hornsby



Where are our public forums for debate, deliberation and conversation?

A main forum for people to gather, belong and connect used to be provided by religious establishments – the chapel, the church, the church hall, the synagogue, the temple or mosque – and for millions of people this continues to be the case. However, for many, religion has ceased to be the centre of family and community life that it once was.

The pub, once considered to be a stronghold of political and cultural discourse, is in decline. Whilst pubs remain important to many people and communities, financial pressures and health concerns mean that large numbers are turning away from our public houses. Meanwhile the patronage and existence of traditional working men's clubs, and work affiliated social clubs, has declined¹ – some would argue in direct accordance with the destruction of many working class areas and centres of employment.

Alcohol though was never a good mixer with calm and rational debate. Having alcohol in the mix can, and does, prohibit the conversation from being inclusive to all. Nonetheless, the loss of the pub and club, as a space in which one could gather and 'put the world to rights,' is felt deeply and grieved by many.

No one that I have spoken to in Wales misses the perilous, ill-health inducing job of mining – but everyone I speak to misses the richness and depth of the communities, cultural life and intellectual and educational aspirations that grew and developed in every Welsh valley because of the mines. 'The sunshine to balance the darkness' as one Talking Shop visitor said to me. How then do we create the sunshine without the darkness?

A recent policy review for the Independent Commission on Neighbourhoods argues that:

*'Social infrastructure represents not an amenity but essential democratic infrastructure as critical as roads, utilities, or telecommunications for modern society... social capital appears to be one of the most important, but neglected, factors in explaining the growth of economies and the health of our societies... the everyday places where we all meet... 'third spaces' where people and communities gather, interact, debate, disagree, organize and bump along together... strengthening communities' immunity against extremist messaging through repeated exposure to diverse perspectives in safe, structured environments.'*²

Imagining wellbeing for our communities and for future generations means tackling the root causes of polarisation, disharmony and discontent. Those roots causes, I passionately believe, are decades of underinvestment and undervaluing three areas:

1 ['Very chill': The changing face of working men's clubs](#)

2 [Neighbourhood Commission Reports](#)

- Basic democratic education and information for all ages
- Creative public spaces for democratic dialogue and deliberation
- Culture and creativity generally.

Culture and creativity is the social glue that holds us all together – allowing us to share our stories with one another. Creative and cultural activities help us to express ourselves, make sense of the world and fine-tune our critical thinking, debating, deliberation, collaboration and consensus-reaching skills, as well as developing our confidence, compassion and empathy and encouraging us to challenge and critique. All of these elements are essential to a thriving democracy. Together through culture, the arts and creativity we become resilient. The concept of ‘otherness’ becomes dismantled and our common ground becomes strengthened

This social glue – the creative sector – has been so steadily under-invested in for so many decades that we don't just have cracks appearing in society, we have yawning chasms of disconnect, distrust, disengagement, disenfranchisement and disillusionment.

This essay argues for a rapid and urgent shift in Wales to harness the power of the creative sector to address multiple barriers to wellbeing in our communities. It calls on the new Welsh Government to be brave and begin to scale some of the already tried and tested creative examples of best practice, proofs of concept and prototypes in Wales – including The Talking Shop³ and The Democracy Box⁴ models.

The Talking Shop focuses on the intersection between cultural and democratic participation and uses professional creatives and creativity to increase, widen and deepen democratic and cultural participation #OneConversationAtATime.

Part art installation, part living room, and part civic space – The Talking Shop is a cross between an art installation and your Nan's house – where everyone is invited to engage in conversation and democratic deliberation underpinned by democratic education, information and creativity.

‘The sign saying ‘we are not selling anything’ sold me on coming in! In this virtual world where isolation is becoming our norm... spaces that allow people to engage in person are invaluable beyond measure. There could be one of these in every city... a space to be heard, to be seen, to engage and share our ideas, our fears and most importantly our solutions. From the grass roots up.’ – Talking Shop visitor

The Talking Shop does not replace or compete with any existing services or provision. Rather it maps and signposts to all cultural and democratic activity within a 25 mile radius. The model is exactly what the recently published

3 [The Talking Shop](#)

4 [The Democracy Box](#)

Welsh Government's Cohesion Principles⁵ say we need.

'Create space for civil dialogue, with shared values and identities as the basis of identifying common purpose.... Create 'brave spaces' which enable freedom of expression and space for disagreement, in a civil and respectful manner.'

When I first had the idea for The Talking Shop in 2017, the UK was reeling from the immediate aftershocks and polarising effect of the EU Referendum. Our society was fractured and division ran deep. Just before I opened the doors to the first Talking Shop pilot in 2019, I panicked. How would I deal with the arguments, the passionate disagreements? What if fights broke out? If the temperature on Twitter was anything to go by then what would happen when I brought people face to face?

One month and 550 people later and there had been not one argument or heated exchange. Remain voters sat and talked with Leave voters and with people who were too young to vote. Those who were leaving the country talked with people who had just arrived. Young and old, employed, unemployed, self-employed, students, visitors, all backgrounds, demographics and levels of privilege entered that tiny shop and something magical happened. They listened to each other. They disagreed of course, but they did so calmly and with respect, and 100% of visitors said we need this place. We want it.

When a global pandemic hit I began researching barriers to democratic participation. A lack of basic democratic knowledge is the number one barrier for people of all ages and so I wrote The Democracy Box Story⁶. The story contains all the basic facts that 70 million people in the UK need to know to be able to participate meaningfully in our UK democracy all year round. I partnered with the Electoral Commission who fact checked the story and recruited over 70 young people aged 16-26 from all over Wales to work out how and where to share that story.

They told me we need the story to be shared creatively online, in schools and in person, and together we created prototypes for all three. All three Democracy Box prototypes are ready to be spread and scaled. The in-person one is The Talking Shop with The Democracy Box story now inside.

Inside The Talking Shop everyone is welcome. You can join in a conversation or creative activity or just use the space to work, study, read, draw, think, meet people or to just 'be'.

Trained hosts begin open conversations around democratic and cultural engagement, signpost visitors to democratic and cultural information, and introduce the public to The Democracy Box and The Democracy Box Story which is on the walls, in booklets and on screens and ipads.

5 [Community cohesion principles for practitioners](#)

6 [The Democracy Box Story](#)

The Talking Shop now has a complete proof of concept. The model has been trialled and tested in multiple locations across Wales and has recorded over 17,000 visits and 100% positive feedback. Visitors express a joy at finding The Talking Shop and a desperate need for it. All my research evidences that people do not want one-off interventions or pop-up opportunities. The long-term vision is that each of Wales's 22 local authorities can host a permanent Talking Shop.

Multiple permanent Talking Shop sites can exist if public bodies work together, in partnership – in line with the WCFG Act – and prioritise prevention and conversation rather than traditional and ineffective consultation methods. Repurposing existing allocated budgets for engagement, marketing and participation and investing them in the Talking Shop model could produce sustainable and cost-efficient participation strategies which are grounded in creativity and community voice.

'The Talking Shop model has emerged as a powerful example of how creativity can support the aims of the Well-being of Future Generations (Wales) Act 2015, particularly around participation, community cohesion, cultural vibrancy, intergenerational connection, and long-term thinking. Its informal, homely setting helps tackle isolation and loneliness, while its conversation-led approach fosters trust, reduces polarisation, and encourages meaningful engagement with public services and democratic processes.'

– The Future Generations Commissioner's guide for public bodies working with cultural freelancers.

Wales is way ahead of the curve with everything from the Well-being of Future Generations Act (WCFG), Community Cohesion Principles and Innovating Democracy⁸. The Talking Shop is being cited across the UK and internationally including in The State of Us: Community strength and cohesion in the UK,⁹ a foundational report by British Future and the Belong Network to the UK Independent Commission on Community and Cohesion.

The vision is for all public bodies & governments at all levels to invest in & roll out The Talking Shop model across Wales, as outlined in The Democracy Box Report¹⁰.

In Wales we must now take the brave bold step to prevent R&D success stories from withering on the vine from lack of scaling, or neglect and lack of courage.

This is not consultation. This is creative conversations, democratic & cultural participation & democratic deliberation. This is The Talking Shop.

7 [The Future Generations Commissioner's guide for public bodies working with cultural freelancers](#)

8 [Towards a thriving Welsh democracy: progress report](#)

9 [The Independent Commission on Community & Cohesion](#)

10 [The Democracy Box Report](#)

Yvonne Murphy is a freelance multidisciplinary artist, facilitator, producer and consultant and founder/director of Omidaze Productions. Yvonne has spent the last 8 years focused on the intersection of democratic and cultural participation exploring how creativity and creatives can support democratic innovation and participation with The Talking Shop© & The Democracy Box – new models for democratic education, information, conversation and deliberation.

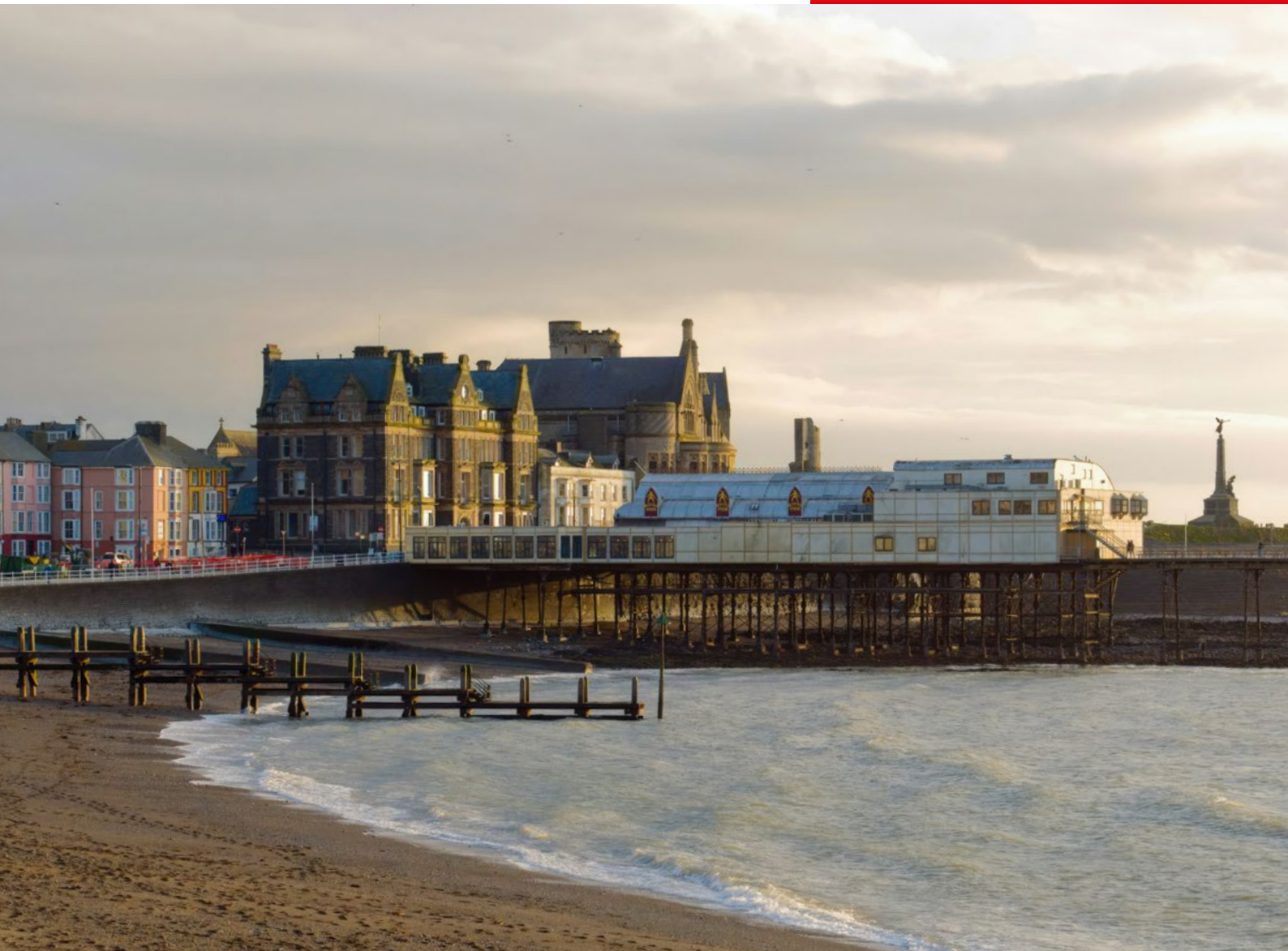
Credit: Kaja Brown



Notes from a coastal English department

Sairah Ahsan

Credit: Marc Pell Kew, Unsplash



I am sitting at a desk in the Penglais campus of Aberystwyth University, gazing out the window. The sun is shining and daffodils decorate the wildflower gardens, reclaiming the grass banks. Banners, strung from lampposts, billow in the ever-present sea breeze. The one closest to me promises that research done here transforms the national response to domestic abuse. I am proud that this is the work the university chooses to celebrate— especially in the face of increasing pressure to prioritise economic outcomes.

This pressure is particularly felt by the sciences, arts and humanities sectors which have recently suffered severe research funding cuts. Still, the ethos of care represented in the banner outside the post-grad office persists in the work taking place throughout the English department corridor. Here, researchers have worked with health practitioners to make positive changes to the language in which fertility treatments are delivered. Events have been organised to offer migrants, refugees, and unpaid carers dedicated forums in which to connect, explore, and express their experiences. PhD researchers receive supervision for projects concerning institutionalisation, disabled experiences of NHS practises, and racialised experiences of university campuses. This is meaningful work, which attends to, and collaborates with, communities which cannot offer the incentive of a profit.

Collaboration is encouraged in all facets of research here, demonstrated in the encouragement of interdisciplinary thinking. As a PhD student, I've had the opportunity to meet researchers in many fields. Following an established tradition in my department, I am fascinated by place, and thus drawn to the work of geographical and environmental scientists – some of whom are communicating the landscape through poetry to reach non-scientists. I've met researchers preserving our sea banks from coastal erosion, geographers who study citizen science approaches to protecting Welsh water, and people who nurture historical gardens. Within the dilettante forays in which I have met these researchers, I have listened while they have garnered inspiration, identified problems through the lens of novel perspectives, and imagined new solutions. The time, space, connections and funding provided through the university is what makes these new modes of thinking possible.

It is impossible to imagine that Aberystwyth's landscape does not shape research focus and priorities. We are nestled between slate cliffs crested with gorse, amidst both farms and miles of protected habitats: ancient peat bogs shaped by glaciers, sand dunes, and marshy estuaries. Quite literally in the middle of Wales, we find ourselves between the rural and urban, amongst the countries' rich bilingual and cultural heritage. The relatively small size of the town cultivates a strong sense of community and shared pride, giving potency to sentiments of shared responsibility.

Wales's efforts to establish itself as a Nation of Sanctuary are embodied both within our contemporary refugee community and through research into Aberystwyth's present and historical relationship to refugee populations. The symbiotic relationship between the university (Wales's oldest) and the town it is embedded in is reinforced by other cultural institutions. The university's Art Centre is patroned by the local community, as well as acting host to

internationally renowned programs of shows, festivals and exhibitions. The archival wealth afforded to students and researchers by the National Library cannot be overstated. Both institutions, alongside local independent book sellers and small indie presses, petitioned for the UNESCO awarded title City of Literature which Aberystwyth now boasts. The town enriches the university, and in turn, the university is responsible to the town.

Having established this responsibility, we must consider the threats our local area faces. Increasingly frequent and ferocious storms impose power outages. Not even an hour out of town these have lasted as long as a week. The prefix aber- denotes that we are located at the mouth of an estuary. Other coastal areas and villages alongside rivers have experienced catastrophic flooding, which makes homes untenable to live in, and un-mortgageable; thus unsellable. The prospect of evacuation within the next twenty years is being seriously considered by our neighbours. In tandem, forest fires¹ grow more frequent, larger, and closer to the homes of people I know.²

Parallel to these crises and the industry of the university, the town hosts a community of graduates who feel at a loss for a forum to engage with the work they are passionate about. Having come loose from the structure university provides, many graduates are under-employed, hopeless about career prospects, and the potential to use their education to make constructive change. Both these crises of climate change and the underutilisation of graduate skills are perhaps problems which universities are uniquely positioned to address, if given the resources.

Within the same neighbourhood, grassroot initiatives are rising to both challenges. Small presses are challenging dominant cultural institutions, poets are networking and platforming each other, and local promoters, artists and venues sustain a proudly eclectic local music scene. People are responding creatively to climate change and food insecurity challenges, as demonstrated by the establishment and work of Porthi Aber which redistributes food surplus and makes locally grown food more accessible. Just up the road in Tal-y-bont, residents and farmers have taken the preservation of the land into their own hands; planting trees, changing the landscape, and ensuring it remains habitable to their communities. The university's existing connections, expertise and passionate student network could benefit these initiatives, if resources are allocated to nourish the bonds between the institution and the community.

The need to maintain financial solvency can compromise more meaningful priorities. Under the current system, where students fund university fees through loans, universities face demand to offer a worthwhile investment for the financial risk students take on. International students are regarded as particularly lucrative customers, as there is no cap on their fees. Pressure is felt to provide a fulfilling extracurricular student experience, while garnishing skills to the student as a prospective job seeker. This dynamic introduces another stakeholder – the employer – which delegates the duty of job training to the educational sector, and then criticises that same sector for its inefficacy.

1 [Fire and rescue incident statistics: April to September 2025](#)

2 [Area burned by UK wildfires in 2025 already at annual record](#)

Under this system, undue power has been given to bodies with pre-existing wealth. However, correlation between what is economically profitable and what is worth doing is only ever coincidental. Reflecting on the work I highlighted at the beginning of this essay, it is easy to conclude that some of the university's most important work is not in the interest of profit. It attends to the opposite axis of power, reaching vulnerable people, vulnerable communities.

The bodies through which universities apply for government funding can redress this imbalance. The Quality Assurance Agency for Higher Education (QAA), Medr, and the Research and Excellence Framework (REF) exist in the interest of ensuring quality in educational and research standards. They are empowered to write the guidelines by which excellence in these spheres are defined. The higher education sector has undergone substantial change under the devolved powers, with institutes merging and solidifying their standings as universities and the establishment of Medr. This new 'arm's length' body of the government was created to enshrine the priorities of the Welsh government into actions and regulatory frameworks. These priorities are promising: their concerns range from ensuring wellbeing and equity for learners and staff to ensuring that the tertiary education system benefits both the economy and society. They are also broad, and thus vulnerable to competing interpretations as to how wellbeing or social benefit is defined. Without a clear commitment to non-economic forms of value, it risks reinforcing pre-existing pressures.

Higher education is under attack. This is evident not only through funding cuts, but in threats by politicians to defund entire universities. In tandem, we suffer from increased threat by climate, a crisis further complicated as notions of nationhood are configured and reconfigured in a rapidly changing political and media environment.

Under these conditions research is necessary for our survival. Finding new ways to organise ourselves is not a luxury. Questions of culture, of belonging, of what science we study and why, are not luxuries. Literacy in these areas is no less necessary than literacy in foundational numeracy, and language skills. The work under threat is the work we need the most.

If universities are to contend with these challenges, they need to be supported in encouraging collaboration over competition, and in supporting graduates to remain engaged in intellectual and creative work for social good outside of the structure of formal education. This means making more room for risk so new ways of working can be explored, for both institutions and their human stakeholders.

From my window in the English department, I can still see the banner. Its promise of care is a constant presence, keeping the question of who my work serves at the front of my mind. I hope that the structures around our universities will also understand how they are embedded in real communities, and will empower researchers to keep caring.

Sairah Ahsan is a PhD student, editor, and writer living in Aberystwyth. Her creative work can be found under the alias Rakyah Assam.

Out of Focus

DUKE AL

Credit: Kaja Brown



Growing up in Dinas Powys felt like a privilege. It's a place with beautiful local woods, a strong sense of community and only twenty minutes from Cardiff. What more could you want? It is easy to edit an image, to blur out what we do not want to see. In every affluent area, there are parts that are quietly pushed out of focus.

I was always taught if you lived on the village side of the train tracks, then your house was of more value. On the other side of the tracks, still valuable, but less so. Dinas Powys had houses worth seven figures, then five minutes down the road there were people trying to make ends meet on the housing association estate.

I remember when I was younger being told about the reputation 'the estate' used to have due to trouble a few years back. People would say 'it's not a nice place to live', 'it's rough down there', 'the people are poor, lazy, nobodies', as though they were suggesting I should be embarrassed about where I lived, or agree with their views.

I did neither.

I knew there was a difference when I visited friends' houses who lived outside of the estate. I was observant and street wise so I could tell the distinction between owned homes and rented ones, the quieter cul-de-sac to the hustle of the late-night streets around me. I knew from a young age that it's not about *where* you were brought up, but *how* you were brought up that matters most.

I remember friends' parents kindly giving me lifts to social events and sports clubs, then dropping me off at Eastbrook train station where I had a five-minute walk home. I pretended I didn't mind. They were doing me a favour by giving me a lift, so I was grateful, but I always had this question in the back of my mind... 'Did they drop me off here because it's convenient and easier for them, or do they just not want to drive into the estate?' I was young, old enough to walk home, but still young. You would think they'd just take the extra time to make sure I was home safe right? They never seemed to do it to the kids who didn't live on the estate, at least not from what I saw anyway.

Although me and my siblings always had food on the table and a roof over our heads, there were many times where my family struggled to pay for certain things. If money isn't a worry to a family then it's simply not given a second thought. But when money is a worry, it is always on your mind. It makes life a lot harder. I had free school meals, which helped a lot, but I always wondered how some of my mates had so much change left over for the shop after school, when I often had nothing to spend.

I felt the need to prove myself on the rugby pitch and in sport. Not only because I loved competitive sport but because deep down I had a fear of being bullied or being a target from older kids. Sport was my outlet, my way of showing I was strong and could look after myself.

It worked. I played a hard game, ensuring I was a strong tackler, powerful runner and somebody who nobody wanted to have to tackle, on or off the pitch.

I remember wanting to go away to South Africa during year 11 for four weeks as part of an expedition with the school. It was a dream of mine to travel, to do an expedition, see the world, new cultures, new scenery. But it was £4,000. There was just no way my family could have afforded it and I didn't want to ask and put the pressure on them. Although the money was meant to be raised, many parents ended up paying for most of the trip so their child could go. Some of my friends went. I was gutted, but understood that people were in different situations. I knew one day I would travel. I was always grateful for what I had as my mum and dad, although split, individually worked very hard.

There were only a few black or mixed-race people in the area that I knew of, including me and my siblings. I didn't feel like this was a huge issue growing up – but there were moments that were challenging – especially playing rugby against certain opposition teams. I remember a few times in my young rugby days when people assumed I did drugs and possibly even dealt them, just because of the way I looked. I guess this fuelled the stereotype of living on 'the estate' and being mixed race.

Behind the masks I put up in sport, in school, and around the area I grew up, I wrote raps and poems inspired by hip hop artists. I hid them for years, kept them to myself. There was nowhere for me to express myself openly in Dinas Powys, nowhere for me to ask for advice or feedback. I wrote mainly about my mental health, living with OCD, along with other views I had on the world. It has long been my own self-therapy, and is now my full-time job. It took me a long time to share my work. I was 25 years old when I took the leap. Lots of people were surprised. I even had somebody ask me if the poem I first shared was written by my brother, and I just performed it, as my brother was the academic one. I guess people can have many pre-conceptions of you. I understood that from my experiences.

Through my job as a Spoken Word Poet, I work with lots of people from different areas, backgrounds, ages and life challenges. I create and facilitate poetry workshops, write and perform commissions, and speak about my lived experiences. I am an author and perform live. I run my own open mic called POET TREEHOUSE in Dinas Powys to provide a platform for local artists that I never had.

I have worked with many people from challenging areas in Wales, where they have had funding to help young people, to give them opportunities in the creative arts. But I have worked in the Vale of Glamorgan area where, although many parts are affluent, there is poverty, broken homes and places such as housing associations and council estates that are blurred in the background. Out of focus. Young people in these areas are in desperate need of support and funding. What if there is somebody like me, who has a passion with no opportunity to share it. Perhaps another person needs help getting to a sports club or would benefit from a poetry open mic night. Role models, mentors and people who can offer something of value to encourage and guide these young people is imperative.

There is not enough support for these young people in the Vale of Glamorgan because of the county they live in which leaves them neglected. There are many broken homes and mental health, welfare, drug and alcohol issues

that young people are living in and are surrounded by in these areas. How do we give them a fighting chance?

More opportunities to take part in sport, music and creativity is vital, to help young people explore potential talents, develop skills and give them a voice to express themselves, especially any struggles they may have. I think mentorship and positive role models are key – to guide the young people, offer support and accountability into their ongoing progression. To teach essential life skills like cooking, cleaning and budgeting, showing the importance of working hard and doing what you are passionate about. Allowing the young people to feel safe and have options growing up.

Not all people from an area live the same lives with the same circumstances and this needs to be addressed. They might be in the same image, but they are kept out of focus. It is time we adjusted the scope of who needs support. It is time we cleaned the blurry lens. They deserve to be the focus.

DUKE AL is an award-winning spoken word artist, author, and creative practitioner. Writing rhymes is his therapy. From a young age, he would scribble raps and poems in his old lyric book. It was his way of expressing himself; an escapism to challenge his OCD. A passion of words, flow and rhyme flared. After being diagnosed with type 1 diabetes at 23, the pen became even more vital, helping him process and articulate his Emotions. Now, **DUKE AL** uses his craft to create impactful change, one rhyme at a time. His latest collection **IMAGINE WE TRADE BODIES WITH SHEEP** is out now.

Credit: Kaja Brown



A car can't be our only lifeline

Evan Gwen Davies

Credit: Sam, Unsplash



Imagine getting off a bus which comes every fifteen minutes. The doors slide open to a train station newly built in the village next door. The ticket cost you less than two pounds for a forty-five-minute journey. The bus stop is packed full of commuters, with umbrellas held up against the springtime drizzle, protecting school bags and mobiles from the droplets escaping the embrace of the shelter's roof.

You shuffle with the decent sized crowd into the train station. A group of school children board a train on the platform next to you, headed to Eryri, with school uniforms swaddled away under thick coats. They have little bags packed for a night away, and the teachers are prepped for the single change at Cardiff Central. You check your ticket, crumpled in your pocket. A return from Ystradgynlais to Rhyl, one change, affordable even on your modest income. You have ten minutes before your train leaves, so you sit to watch the pigeons that bob between sunbeams and sandwich crumbs.

Imagine that – flitting around Wales like a bird, not a car key in sight, free to go where you like without hurting your wallet. It used to be if you lived rural, you'd better pray to be able to afford a car, or for the patience of a saint, as you'd wait for a bus to rattle past twenty miles over the speed limit and miss you waiting. You'd see more mountain rescue helicopters than buses most days. Now there are connections everywhere; a tapestry woven from village to village, lone outpost to Cardiff Castle, each stitch one bus stop apart.

Imagine if our communities were whole, rather than fractured shards of areas only cars could go. A broken heart stapled together with train tracks. This is the future I wish could step out of imagination and into reality. A Wales with properly funded and attended public transport systems would make accessing community for everyone so much easier. A safe and stable way for people in Wales to come and go as they please without having to fear they couldn't afford or access it. This would improve the wellbeing of everyone, not to mention the environmental benefits for Wales and its people.¹

Living so rural, it's easy to feel a world away from your neighbours. Being surrounded by the comforting embrace of mother nature is a balm to the soul but isn't much help when you're having psychosis and your closest mental health team is two hours away.

Not to say I want Mother Nature's curves to be flattened and paved for new A-roads and motorways – I just dream of her already concrete encased veins flowing with carpooled blood or buses or trains instead of isolated petrol guzzlers. I promise I don't want to pave paradise and put up a parking lot. We already have the infrastructure in place but no money put in it. Wales' public transport has been consistently underfunded.² For every estate built on razed

1 [How transport offers a route to better health](#)

2 [Welsh railways underfunded, UK government admits](#)

and ruined fields, not one doctor's office or school joins them. No extra buses are put on the route, just extra stops that increase the journey time. Buses here in Bannau Brycheiniog take roughly two hours to travel a journey that would take twenty minutes by car, and they show up every other hour (if you're lucky).

Why should it be the case that only those with a license and money to spend are allowed to access the goldmine of experiences out there in Wales? Why should commuters be victim to the ebbs and flows of the underfunded train timetable's whimsy?

Near my home there is the railroad that was built for Madame Adelina Patty so her noble guests could visit her home in Bannau Brycheiniog with ease. It was then used for mining slate and eventually closed, along with the quarries. I long for those tracks to be filled with trains hustling hikers and artists back and forth from my home – and just as easily hustle me to my rheumatology appointment without having to spend twenty pounds worth of petrol. In my dreams, this train has automatic ramps for my chair to enter and exit as smoothly as if I were walking. It has accessible seats that aren't crammed with prams and bikes. The windows open just enough to let fresh country air filter through the carriage.

This is not argued by someone who has only lived in rural areas. I have lived in almost all spectrums of places, from Cardiff city centre to where I live now – where my only neighbour that isn't a horse, sheep or hiker passing through is Anne, who runs the farm my house exists on. My friends that used to live fifteen minutes down the road from me are now so far it feels like light years pass between our lives. Before I got my license, every social interaction required levels of strategy that would make me very unpopular in a game of Risk. For example, here is a layout of my travel plan in 2018 when I was trying to visit my friend in Cardiff at three in the afternoon:

- ✓ Ask mum for a lift
- ✓ Mum can't give a lift
- ✓ Bus comes every hour in the summer, if I get the 11:25 I can get to the train station for 12:40
- ✓ Closest train to Cardiff at 1:20
- ✓ Get to Cardiff Central at 2
- ✓ Get to friend's place at 2:50
- ✓ Pray for no delays or cancellations (there will be)

If I were able to drive, my journey plan would have been this:

- ✓ Leave at 1:30
- ✓ Arrive at 2:55 if no traffic

I am thankful every day I can drive now, and I am aware of the privilege it is to have a car available to me, which is why I think an improved and accessible public transport service would be a saving grace to my fellow rural friends.

It has been discovered through research and lived experience that public transport is a 'vital lifeline' for people with mental health conditions and neurodiverse people.³ I know many people in real life that have no choice but to pay for a car they cannot afford in order to live their life. I can only imagine their improved quality of life if they didn't have to.

Just a few years ago the Welsh government implemented the 20MPH speed rule on many Welsh roads, including most stretches of Brecon Road that lead to and from my house. I'm never going to be against slower cars, however, this surely can't have been the most beneficial choice for Wales and its communities. The same drivers that speed anywhere a speed camera isn't actively pointed at them still zip along thirty miles per hour over the speed limit. Condensing those drivers onto one or two buses a day would certainly make my streak of not being run over a lot easier to maintain.

I'd love to see the Welsh government encourage commuters and tourists to prioritise public transport over private travel, and to have the structure in place to back it up. More staff to run the trains to schedule, more buses to run the routes and proper payment for those driving them, train tracks laid down across Wales instead of ping-ponging back and forth between Wales and England.

Positively, it seems there are plans being put in place by the Welsh government to make steps towards a more communal transportation era. Back in December 2025 a bill to reform bus services was passed by the Senedd, aiming to 'provide reliable, safe, and affordable transport for all communities, tackling isolation and reducing transport emissions, to offer all passengers one network, one timetable, one ticket across Wales' beginning in 2027.⁴ There has also been new funding of £115.9 million awarded to local authorities to make public transport more accessible.⁵ This gives me tentative hope for the future of my community. The people of future rural Wales might be able to access any and all help they need, no matter their income or ability to drive.

Evan Gwen Davies is a writer and actor based in South Wales. They are currently working on a zine of poetry themed around disabilities in nature.

3 [Transport and public mental health](#)

4 [Bus services to be brought back into public control](#)

5 [More than £115m to improve local transport across Wales](#)

Creativity and citizenship in Criccieth: Community spirit shaping a coastal town's future

Dr Catrin Jones

Ty'n Rhos Rainbow Bridge



A small coastal town facing familiar pressures on identity, environment and economic resilience is finding opportunity in creativity. From literature-led placemaking inspired by a reimagining of Robert Graves’ *Welsh Incident*, to the development of a community-run Creative Hub, the town is showing how culture can function as civic infrastructure – strengthening social connection, deepening democratic participation and giving practical expression to the Well-being of Future Generations Act.

Across Wales, some of the most imaginative responses to social and economic change are unfolding far from the national spotlight. Even where communities like Criccieth have attracted welcome media attention, much of the everyday work that sustains local democracy and community vitality remains largely unseen.

Criccieth, a small bilingual seaside town on the Llŷn Peninsula, is one such place. Its story may not always travel beyond the region, yet what is happening here offers a clear vision of how creativity, social connection and civic participation can shape a more confident and resilient future.

As Town Clerk, I see this transformation from within. My role sits at the intersection of public service, community action and local democracy. It has taught me that community vitality is not only about services or statistics, but also about relationships, belonging and the confidence a community has in its own future. In Criccieth, that confidence is being rebuilt—stitch by stitch, conversation by conversation, project by project—through creativity.

Criccieth is a town of striking natural and cultural richness: two beaches, a medieval castle and a community where the Welsh and English languages live side by side. Once described as ‘the Pearl of the Cambrian Coast,’ it remains a place of beauty and character – but like many coastal communities, it faces structural challenges such as limited opportunities for young people, housing pressures, an ageing population and a high street reliant on seasonal footfall.

What distinguishes Criccieth is how the town has chosen to respond: with imagination, collaboration and a strong sense of shared responsibility.

Critically, this work is grounded in a Community Plan shaped through extensive consultation with residents. It now guides decisions, resources and priorities across the town’s creative and civic work, giving Criccieth a clear, community-owned framework for long-term action. The Plan sets out local priorities for quality of life, the environment, the High Street, cultural life and community resilience. It provides a democratic foundation for the town’s creative and civic work, ensuring that initiatives like Creative Criccieth, Unique Streets and the new Creative Hub reflect what matters most to local people. It also aligns these aspirations with the Well-being of Future Generations Act, giving the town clarity, direction and collective ownership that offers a model that other Welsh towns could adapt.

Under the banner Criccieth Creadigol / Creative Criccieth, more than 500 residents have taken part in public art projects, environmental activities and community workshops, creating new social networks in a town where a high proportion of people live alone. Participants describe feeling less isolated and more connected, with many returning regularly and forming friendships across generations and language backgrounds.

Much of this begins in small, gentle ways. A craft session in the library, a chat over tea, a shared project on the High Street. People knit, crochet, sew, embroider, paint, write and sing —and those who cannot attend contribute from home. These gatherings reduce loneliness, build confidence and create friendships across generations and languages. Several participants have described these sessions as ‘the highlight of my week’ or ‘the first time I’ve made new friends in years,’ offering valuable evidence of their impact.

Some of Criccieth’s most distinctive public artworks have emerged from these sessions, such as a gown of 5,000 community-made poppies, multimedia tapestries, colourful Christmas trees, banners, bunting, post box toppers, friendship benches and heritage boards. These works have become tools of regeneration – drawing people into shared spaces, encouraging dwell time on the high street and reinforcing a sense of ownership over public places.

Here, placemaking is not just aesthetic – it is strategic. It helps create a town where people want to live, work, visit and invest. In a town with a high proportion of single-person households, Creative Criccieth has created regular, low-barrier opportunities for residents to meet, collaborate and build trust. Participation data, repeat engagement and resident feedback all point to improved confidence, reduced loneliness and a stronger sense of belonging. These outcomes align with the well-being goals of the Well-being of Future Generations Act. By providing inclusive spaces, shared purpose and opportunities for residents to shape their environment, creative activity is contributing to early-intervention approaches to mental health and strengthening the social foundations that support long-term resilience.

During the pandemic, Criccieth’s creative citizenship took on new meaning. The Ty’n Rhos Rainbow Bridge was started by an eight-year-old boy who wanted to thank key workers and the NHS. Children and adults painted stones in bright colours, forming a rainbow of gratitude that grew day by day. The Town Council helped create a permanent installation; a river of painted stones flowing beneath a small bridge on the Ty’n Rhos estate, an area of social housing on the edge of town. Simple, joyful and inclusive, the Rainbow Bridge has become a lasting symbol of hope – a child-led act of civic creativity that continues to remind the community of its shared resilience and compassion. Its location on a social housing estate is significant as it demonstrates how cultural expression can strengthen pride and cohesion in areas often overlooked.

Seven years ago, Criccieth undertook one of its most ambitious creative placemaking projects. Unique Streets is a £20,000 initiative designed to boost footfall on the high street. Inspired by Robert Graves’ poem *Welsh Incident*, the project transformed the town centre into a playful, bilingual celebration of place. Workshops, performances, storytelling, face painting, magic tricks, live music and a theatrical staging of the poem brought more than a thousand people into the high street. A permanent sculpture by Howard Bowcot continues to

attract visitors and spark curiosity. Unique Streets demonstrated that regeneration can be imaginative, rooted in local culture and economically effective – increasing footfall, strengthening the visitor experience and giving businesses a visible uplift.

Over the past year, Crefftwyr Criccieth / Criccieth Crafters have taken their work a step further by establishing a Creative Hub in an empty shop. What began as a small group meeting around tables has grown into a visible, welcoming space where people can drop in, create, chat and connect. The Hub has breathed new life into a previously vacant unit and become a focal point for creativity; reducing isolation and drawing people back into the town centre. Its success suggests a replicable model for other towns seeking low-cost, high-impact approaches to revitalising empty retail units.

Environmental stewardship is another core part of Criccieth's identity. Monthly beach cleans, community litter picks, Keep Wales Tidy campaigns and the *Keep Criccieth Beautiful* initiative bring residents together in shared responsibility for their environment. These activities encourage outdoor activity and foster a sense of guardianship—echoing the Future Generations Act's goal of a globally responsible Wales.

The Cae Crwn Community Allotments and Butterfly Garden, established five years ago, is one of the town's most significant achievements. Managed collectively, it extends Criccieth's creative life into the landscape itself. Residents design planting schemes, experiment with biodiversity projects and shape the space season by season – a form of creativity rooted in soil, colour, texture and shared stewardship. Cae Crwn is also a civic project: decisions are made collectively, knowledge is exchanged across generations, and responsibility for the site is shared rather than delegated. Recognised with a Social Farms and Gardens Community Management Award, it has become a place where children discover nature, older residents pass on skills and the community practices sustainable living together. Its inclusion in the international film *The Power of Local* shows that even small towns can offer global inspiration, demonstrating how creative citizenship can flourish not only in workshops and High Street projects, but in the everyday act of tending land together.

Criccieth's commitment to human dignity and shared values is also expressed through symbolic acts that honour peace, compassion and overlooked histories. In 2025, the town hosted the seventh Sri Chinmoy Peace Statue in Wales, unveiled at Cae Crwn. Its presence places Criccieth within an international network of towns committed to peace, compassion and the belief that local communities can model global values. Cae Crwn is also home to the John Ystumllyn rose, planted in honour of the 18th-century Black gardener whose life—from enslavement to respected community member—forms a vital part of Welsh history. The rose stands as a living tribute to dignity, belonging and the importance of remembering stories too often overlooked.

These commitments sit alongside the Town Council's declarations as both a Champion of Peace and a Climate Champion, reflecting a belief that local government can embody the values of a fairer, more compassionate and more sustainable Wales.

Criccieth's story offers a hopeful vision for other Welsh communities. It shows that local resilience is co-created by citizens, and that the Well-being of Future Generations Act can be lived out in everyday actions: crafting together, cleaning beaches, planting gardens, celebrating heritage and welcoming newcomers. These small, steady acts demonstrate how the Act's principles can be embedded in the daily life of a town, not only in formal strategies. They point towards a future in which cultural participation is recognised as core civic infrastructure—strengthening prevention, deepening involvement and building resilience long before problems escalate. Criccieth's experience suggests that, with sustained support and the right enabling conditions, communities across Wales could adopt similar approaches, using creativity and shared purpose to shape places where people feel connected, confident and invested in their collective future.

Dr Catrin Jones is Clerk of Criccieth Town Council, having previously been Registrar of Aberystwyth University. She is also Policy Officer for One Voice Wales, the representative body for Community and Town Councils in Wales.

Connecting communities through local energy ownership

Karen Smith

Credit: Watt a lot, Unsplash



Roof gazing has become a work habit of mine. Looking for inspiration at the roofs of Victorian terraces, housing estates and community buildings may sound unusual, but the roofs in Newport may have the solution to how communities could respond and adapt to climate change.

Within 15 years the risk of much of Newport experiencing intermittent flooding is a reality that communities will be dealing with.¹ As a city that has crucial road and rail links to the rest of Wales, this could have a major impact – not only on our environment – but on our economic, social and cultural wellbeing.

Are solar panels the answer?

Using locally owned and generated electricity is one way in which city residents can reduce fuel bills and carbon emissions.

The cost of solar photovoltaic (PV) has almost halved since 2012,² yet the upfront cost for installing solar systems remains a barrier for many households, and one of the reasons why so many of Newport's roofs are solar PV bare.

Some people can access government grants for retrofit. However, they might not even contemplate solar as an option for them, don't know where to start, or lack the support they need to successfully complete the installation process.

Households in the 'squeezed middle' who are not eligible for grants, or may be temporarily squeezed by house moving costs, may recognise the benefits of renewables for cutting energy bills and carbon emissions, but cannot afford it and instead see it as a possible future investment rather than a current reality.

Similarly, community organisations that own buildings and are busy delivering services on stretched budgets are unlikely to find spare cash for essential repair and maintenance, let alone the costs of energy retrofit.

Getting over the hurdle of the upfront cost of solar panels is the obvious next step. So how could this be achieved?

Community energy as a solution

Community energy groups have long played an active role in enabling communities to benefit from low carbon technologies. Some communities are fortunate to have natural resources ripe for wind, hydro, or large scale solar projects.

Community benefits can be increased through local ownership of renewable assets and the flexible use of clean

1 [Coastal Risk Screening Tool](#)

2 [Solar photovoltaic \(PV\) cost data](#)

energy by residents when it is available. For instance, Energy Local clubs³ focus on getting a good price for local generators. Each club has a software platform which household club members log into via an online account. The platform shows when there is a plentiful supply of low cost locally generated clean electricity available. People make best use of this by being flexible about when they use electricity, for instance when they are putting the washing machine on. This cuts fuel bills, supports local generators, and keeps energy and money more local.

Central Newport is a city of roofs, not wind turbines, but there are emerging forms of community energy options that are now suitable for denser populations in cities and towns like Newport.

Flexibility means people using electricity when it is clean and cheap, outside of peak demand time (4-8pm). Virtual Power Plants (VPPs) are a means to provide flexibility services to the national grid by virtually connecting low carbon technologies like solar panels and batteries together. Like any power plant, if the grid needs electricity, the VPP can supply it from surplus stored in the batteries at any moment. It gets paid for providing this flexibility service.

Imagine 300 households and 10 community organisations in your town, linked together via a smart VPP software platform, with each home and community building housing solar panels and a battery. People use as much self-generated electricity as they can during the day and any they don't use is stored in the battery. The VPP platform learns their energy needs (leaving enough electricity in their battery) and exports surplus electricity to the national grid when it is needed and cost-effective to do so. The platform also imports electricity into the batteries when the price is low.

This system would mean that households and community organisations benefit from lower energy bills because they import far less expensive electricity via their energy supplier.

To sell electricity to the grid a VPP has to be able to supply a certain amount of electricity – one Megawatt – which equates roughly to the collective battery capacity of 300 households and 10 community buildings. The benefits of a locally owned organisation providing its community with solar panels and batteries to operate a VPP are numerous. Not only would this system increase locally owned clean energy, but it would also reduce fuel bills, thus building energy security and financial resilience.

Other flexibility service models exist, like peer-to-peer trading, which allows participants to buy and sell renewable energy directly with each other without going through a centralized utility. Peer to peer platforms are digital energy marketplaces that enable consumers, prosumers (participants that both produce and consume energy) and renewable energy companies to trade electricity directly. For example, a household could sell its solar generation to a community organisation for a price that works for both parties.

So how can VPPs and other local energy trading models help communities in the face of emergencies like flooding?

3 [Energy Local](#)

Urban community ownership

The coming together of urban community ownership of energy and technology offers a way to get to grips with climate breakdown in a way that is equitable and builds community participation, resilience and adaptation. This has already started in Newport.

In 2024 two mosques in Newport had solar panels and a battery installed, as part of the South Wales project delivered in partnership between YnNi Teg⁴ (a pan-Wales community energy organisation) and Bengal Dragons Foundation⁵ (a not-for-profit). The aim was to support South Asian communities to take climate action. One mosque noted that installing solar panels and a battery resulted in an 83% saving on electricity imports, saving it nearly £1400.

'Our energy bills have gone down hugely since the solar panels went in. It has also made us more aware of how we use energy and how we can help the environment. It's been a really positive change for us and for the community.' – Anhar, Iqra Masjid

The success of the project resulted in the development of Project NUR, a feasibility study exploring how to do something similar with households, community organisations and businesses. It aims to set up a community-owned organisation that will use a VPP to knit together households and community organisations with solar panels and a battery. Project NUR wants to offer a solar and storage package at no upfront cost, instead asking participants to pay a monthly fee to host or eventually own the equipment.

By initially focusing on engaging with South Asian households in Newport, the project can reach Bengali and Pakistani communities that have high poverty rates.⁶ Combining solar and storage installations with energy advice and retrofit, like loft insulation, can enhance the health and wellbeing of these communities by keeping homes affordably warm and reducing fuel bills.

A connected community

In essence, a community of households connected together as a VPP has capacity to really consider its energy use, reduce energy demand and to make wise energy choices. Greater understanding of 'what uses watt' – the energy usage for essential energy services like cooking, communicating, and clothes washing – focuses attention on what is really of value.

And in the face of an emergency, the social connections are already established for people to work together, because they are virtually connected and participate in a community-owned initiative. This is vital in an increasingly unstable world.

4 <https://www.ynniteg.cymru>

5 <https://www.bengaldragonsfoundation.org/>

6 [UK Poverty 2025](#)

Importantly, involving community organisations in ‘energy communities’ alongside households magnifies community resilience. They offer meeting spaces for community participation and decision making. Including community organisations is a vital building block to support local communities’ responses to adversity, whatever that may be. For Newport, thinking about flood risk now and its implications, along with proactive flood prevention and preparation, is the challenge. It will be different for every community.

Imagine community organisations resourced with batteries that are wired to continue supplying their building with electricity if the grid goes down. (At the moment, batteries do not operate in a power cut because of the danger to engineers fixing the lines.) Then the organisation can provide their communities with a warm, light place to meet with hot drinks in a time of need, where local people can decide how to respond in an emergency. With a peer to peer energy trading model, this might include communities making choices about what gets powered, like prioritising hospitals and EVs for food supplies and emergency transport.

The virtual and in-person connections fostered within and across diverse communities by VPPs and local energy trading can begin to overcome the divisive ‘them and us’ mentality. Also, taking small steps in climate action collectively can help to overcome a sense of isolation and powerlessness. The power, quite literally, is within the community, held and owned by the community.

The political willpower is there to back it up. The Well-being of Future Generations (Wales) Act places sustainability at the heart of action within Welsh policy in order to protect current and future generations. The Act has created the right conditions for us to build wellbeing-focused communities that are resilient and thriving.

Additionally, in February 2026 the UK government announced the biggest investment in community energy in British history in the Local Power Plan, with up to £1 billion being dedicated to local and community energy by 2030.⁷ The Clean Flexibility Roadmap⁸ outlines the need for consumer-led flexibility. Recent research⁹ recognises the challenges that some households face in participating in flexibility services and what is needed to overcome barriers so that everyone is included in this. In Energising Britain (December 2025) the UK Government set out how it will engage people and communities in policies and decisions that will tackle climate change and enable them to take up low carbon technologies.

7 [Local Power Plan](#)

8 [Clean Flexibility Roadmap](#)

9 [Debate on consumer-led flexibility for a just transition](#)

Starting small

Project NUR is a small project that encapsulates the ambition and permission of the Well-being of Future Generations Act. It provides a small step towards scaling up across Wales.

Imagine communities across Wales connected by locally owned energy, empowered to decide on what energy to expend where. That is wellbeing in action.

I imagine that every day when I spot solar panels on Newport roofs... and the roof next door that doesn't have them.

Karen Smith has been facilitating communications and engagement with communities in Newport and Cardiff for Ynni Teg as part of a Virtual Power Plant project. She has an MSc in Sustainable Development in Practice and 25 years experience working on energy and sustainability projects in the third sector in the UK. Karen previously worked at the Centre for Sustainable Energy for more than 11 years in research and energy advice. This included research for the Committee on Fuel Poverty, distribution network operators and Department of Energy Security and Net Zero.

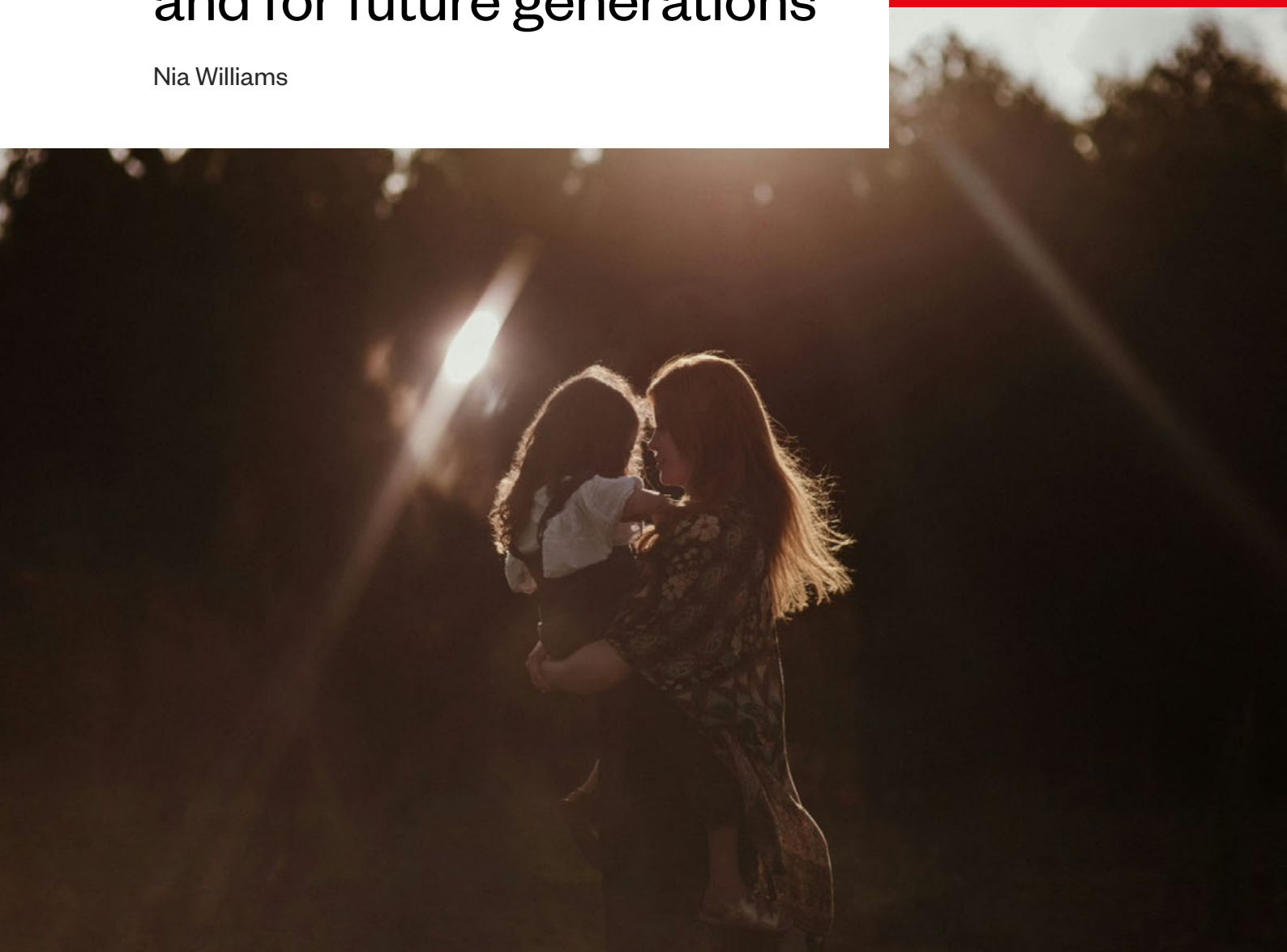
Credit: Kaja Brown



Pitheads and prams: Imagining wellbeing for our communities and for future generations

Nia Williams

Credit: Douglas Lopez, Unsplash



I grew up in Cwmdare in south Wales. My home was two terraced houses connected by a lean-to across the rear, housing a collection of relatives – from toddlers, to great grandparents, aunties, uncles and everyone in between. My mother grew up there too, as did my grandmother and great grandmother. In fact, my daughters are the seventh generation of our family to live in these houses.

My grandmother, mother and I all played in the same back garden, overlooking the pits and the mountains. We all attended the same village primary school, opposite the pub and the shop and the bakery, and we all played on the same hills scarred black by years of mining activity. The village itself hasn't altered much over the years – we still have the school, the miners club and a pub. But there are changes. The mountains and mines have been reclaimed as a country park for locals and visitors, and new-build housing estates have crept further and further into the green spaces where we played as children.

At the very heart of these valleys communities have been women – Welsh mams – who are strong, supportive and the heartbeat of mining families.

My grandmother raised her children in a close knit mining community. She knew all her neighbours and spoke to them daily, shared pots of tea over a back wall or sat on a sunny windowsill at the front while children played. She was able to walk her children to school each day, calling at the shop and post office on the way back home. With no pressure or expectation to go out to work she devoted herself to raising children, caring for the family, and keeping a clean house. Women worked at home, as mothers, carers, cooks, nurses and cleaners, enormous workloads by any standards, and often without respect or recognition.

With extended families living in the same street, and often in the same house, women were surrounded by support; they could draw on the experience of other women to see them through difficult times, to guide them in motherhood and beyond. Advice came first hand, in person and from someone you knew.

That's not to say that life was rosy in these working communities. Life underground was dark and dangerous. Men were injured or lost their lives in the pits and women dealt with the aftermath of these disasters. There must have been a constant worry that your husband might not return from his shift underground. And financially women had little independence, as they were not encouraged to study or work, and so relied on their husbands to look after them.

My mother on the other hand grew up in the 60's. Women's rights, equality, peace and free love were the order of the day. The world was moving on. At 18 she left home and went to university in London, the first generation of our family to do so. When she started her own family she returned to the terraced house in the Valleys where she had grown up. With her parents and brother living alongside her, the tradition of the shared household continued.

But even with that family support, there were more pressures on women raising children in the 80's and 90's. My mother was one of the first generations of working mothers who were trying to have it all. Women were forging successful careers and sisters were doing it for themselves. But the load at home had not lessened. The childcare and housework still fell to mothers. And all the while, the support was slowly being stripped away in the community around her.

Life had changed in South Wales. The pits had stopped production, the chapels had closed their doors, and the once thriving communities were becoming quiet. The social structures that had supported mothers – the miners halls and chapels – all disappeared with the coal. The wider community who had held mothers up for so many years in the Valleys was now falling away.

My mother worked full time, and while she still knew those in her street and village, she spent less time on the doorstep chatting to neighbours, less time connecting with other mothers. The pressures of work added to the pressures of motherhood and left little time for anything else. Women were gaining independence but losing the infrastructure needed to sustain it.

When I became a parent the world had changed significantly – the era of online life and social media had taken hold. And it brought with it immense pressure on women to have it all. Beyond motherhood we are expected to have perfect relationships, tiny bodies, spotless houses and successful careers. We are firefighting endless WhatsApp groups; continuously pinging with dates and rotas and expectations. We have school apps that notify us of homework deadlines, payments or trips or donations needed for another charity event. And we spend hours curating galleries of Insta friendly photos to prove to everyone that we have the perfect life.

Of course, life is arguably easier than it was 70 years ago. There is less drudgery and toil and hard work. Fewer men are dying in industry and more children survive to adulthood. We have the luxury of online shopping and dishwashers and tumble dryers. And we are more connected online than ever before, with hundreds of friends and followers on social media. But we live day-to-day in a reality that is very different to the lives we present online. We are disconnected from our neighbours and there are few community hubs and centres where we can go for support and friendship.

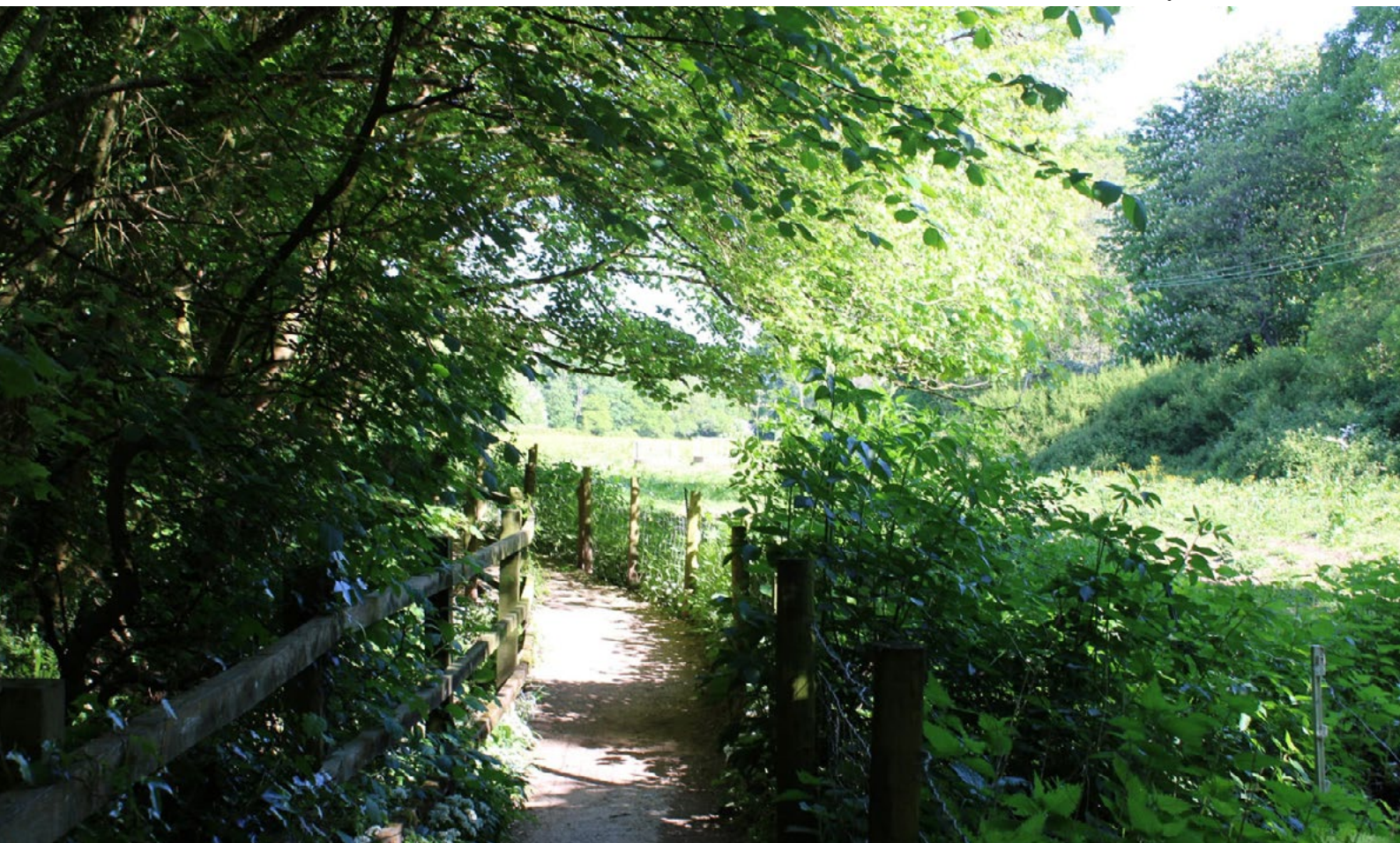
Although it feels naïve to look back on my grandmother's experience of parenting and just see the halcyon days of chatting over garden walls and Sunday visits to chapel, I can't help but feel we have lost so much since then. The mines and pitheads brought so much to our communities and when they closed, more than jobs disappeared.

Wellbeing wasn't a word in my grandmother's day. It didn't come from an app or government initiative. It came from the women around her, the community holding her up in difficult times. Women supported each other and raised each other up without external intervention. Women laughed together, respected each other and worked alongside each other. A village raising a child. The safety and security provided by a close network of family and neighbours and a thriving community.

My daughters are now growing up in these beautiful valleys. They may raise their children here too, and if they do, I want them to feel the cwch of a village community with the strength and safety that it brings. A sense of belonging that is uniquely Welsh. I want them to feel the history of the generations of Valleys women that came before them. I want their communities to be filled with shared spaces. I want them to have access to facilities that enrich their lives and empower them to be the best versions of themselves. And I imagine them in a future where women are there for each other, in person, in communities, sharing pots of tea.

Nia Williams is a writer and public affairs consultant from the South Wales Valleys. A mother of two daughters, she has spent more than 20 years working in and around the Senedd and is passionate about Wales, culture, and community.

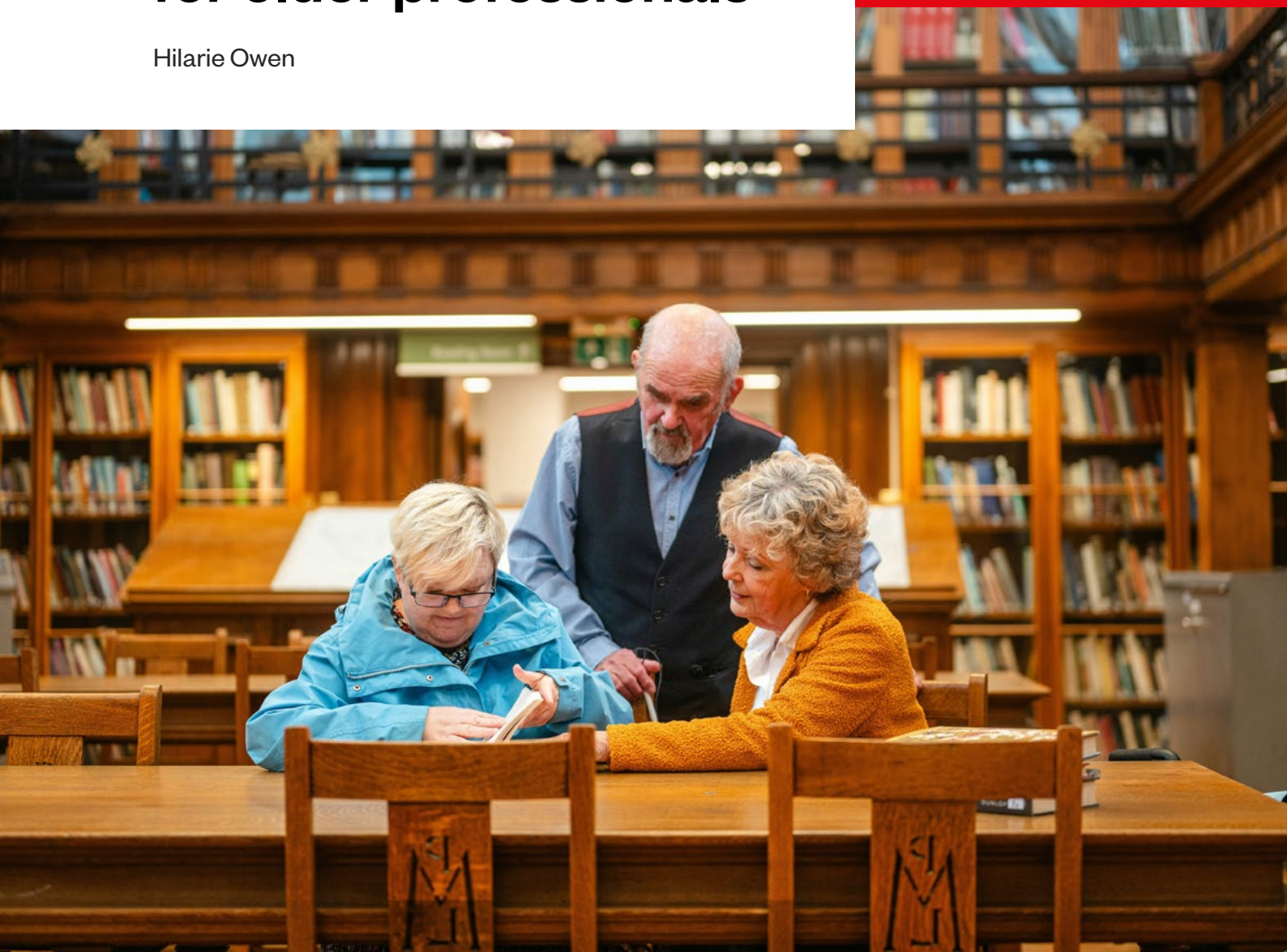
Credit: Kaja Brown



Imagining wellbeing for older professionals

Hilarie Owen

Credit: Centre for Ageing Better



Some politicians have described older people as a ‘burden’. Is this true or do they contribute to society? Older people are not a homogenous group. In fact, ageing expert Becca Levy found that, ‘the single most important factor in determining the longevity of these inhabitants – more important than gender, social background, loneliness or functional health – was how people thought about and approached the idea of age.’¹ Age is a biological process, yet it is also a deeply social and psychological process. Levy argues that it is ageism that makes old age difficult.

Wales has a large number of healthy, professional, well-educated 55+ who still share a desire to explore fulfilment in their life choices and work. Many of these go on to do important volunteer work. In 2025, 32% of the Welsh population reported volunteering impacting thousands of lives in their communities, and 17% volunteer at least once a month². What is this worth to the nation?

A report by Pro Bono Economics in 2025 estimated that the productivity gains of volunteering is worth at least £4.6 billion each year in Wales and England³. In September 2025, I began carrying out my own research on volunteering work, focused on a certain section of society. The participants were at the top of their careers, well-educated, healthy, financially comfortable, today doing un-paid work in Wales. They had been CEOs, top civil servants, successful entrepreneurs and professionals and had long contributed to the Welsh economy. Retirement wasn’t a word they used or even liked as they regarded it as old-fashioned. This article is a summary of those findings.

What were your challenges when in full-time work?

Participants in the private sector suggested that dealing with investor expectations and navigating power politics were big challenges for leaders in the workplace. In addition, they had to balance short and long-term results when the push was for short term profits for shareholders.

Whereas in the public sector it was politics with a big P and small p resulting in bureaucracy and what they described as a fixed mindset. Some worked in challenging political environments but just had to keep going.

After politics and finance, the next challenge was transformational change. Getting people on board, especially at the top, was a challenge as people wanted to ‘hang on to what they knew’. Also in the public sector, participants reported that the challenge included telling ‘truth to power’. The interviewees said that while politicians want to

1 [Breaking the Age Code](#)

2 [National Survey for Wales: quality report 2024 to 2025](#)

3 [Civil society and volunteering: A force for growth?](#)

be in the know – they actually hate hearing it! For entrepreneurs, the challenge was raising venture capital and expanding customers and revenue. Lack of resources was an issue for almost all. A couple of the female executives had another challenge – that of being the first female in a senior role early on in their careers and dealing with stereotypes. However, each pushed forward against the challenges.

What volunteer work do you do now?

The variety of participants' roles was often influenced by where they live, for example, city, coast or village.

It included:

- Un-paid board work for start-ups
- Setting up a book club or working at the local library
- Addressing food poverty and doing a soup run for the unhoused communities
- Chair organisations in different sectors including health, education, and housing
- As a non-paid Non Executive Director for housing for disabled people, those with learning difficulties, and young people just out of care
- Education that included helping youngsters with reading
- Promoting STEM and influencing youngster career choices
- Active in their local church and environmental groups
- Supporting people when going into hospital
- On charities as a trustee or on an advisory committee

These activities are often very different to their working career, but when asked if they used their previous skills, 100% of participants said yes – they use all of them. These skills included governance, people skills, problem solving, organisational and business skills, scientific knowledge, leadership, getting people on side and IT proficiencies.

This had real meaning to them; the ability to use their experience in a different context.

Why do you volunteer and what does it give you?

Not all would call themselves volunteers. They regard this work as equally valuable as their previous roles but without financial remuneration. They said it gave them something else, something meaningful.

As they say in their own words:

"It gives me pleasure to help those who are anxious or stressed".

'It provides a new level of energy and brain stimulation as well as connection to people.'

'It's not pure altruism; it's also doing things you enjoy that gives you purpose and satisfaction by making a difference.'

'I chose to retire at 57 but I still like thinking and adding value, as long as they are things that are important to me, which is social justice and making people's lives better.'

When you analyse the reasons for this work, you find a few trends. Participants value the combination of altruism and personal satisfaction. They can act on their concern for the well-being of others and feel satisfaction at having helped. They feel they are adding value to society. It can be called a win/win scenario. Society benefits and the volunteer benefits. As one participant said: 'It makes you feel you have contributed and are able to leave something behind.'

This was something that psychologist Erik Erikson called 'generativity'⁴ which is the ability and motivation to contribute to the well-being and development of others and society. Erikson said this was very important to older people because, if we do not engage with society, the alternative is 'stagnation'. This can so easily happen following compulsory retirement, children leaving the nest, or death of a spouse. Individuals can become isolated, stop engaging with others, live in the past, and ultimately, focus each day on what is on the television rather than continuing to strive in their personal life.

Leaving full-time work is a huge transition. One participant remarked: 'My identity was tied up with the role of CEO. A good level of self-awareness is vital to find a new identity that is more inward focused, calmer and resilient.'

When they thought of age, they were realistic and regarded it as a ticking clock, unable to do what they used to do. However, participants also said it was about ageing gracefully, keeping body and mind fit through acts of volunteering. An advantage of ageing was that they felt they now had wisdom, empathy and life experience. One participant added: 'Wisdom is my companion now when it was a flirty friend before.'

The participants in my research group were also active in key areas that we know contribute to a healthy older age. This included doing regular exercise, eating healthy food, keeping up with social connections and making new ones, and every one of them said they had purpose in their lives.

4 [Generativity vs. Stagnation in Psychosocial Development](#)

The 'wellness industry' is valued at \$5.6 trillion globally, and growing.⁵ Yet these participants found true well-being in their lives through using their skills and experiences in different ways that cost only some of their time but gave them so much more. One participant noted: 'Passing on knowledge feels good and worthwhile. The young are receptive which is rewarding.'

Finally, these people still considered themselves leaders, but want to use their leadership to make a difference, change the world, continue to learn, explore the world and actively engage with communities to solve some of the big challenges Wales faces. This 'work' enriches their lives. It's time to eliminate the word 'retirement' and regard this instead as a new life stage as people live longer who contribute to society.

Hilarie Owen is a political scientist and one of the world's leading experts, key-note speakers and influencers on leadership. Hilarie has worked with global companies and governments around the world as well as other institutions such as the RAF Red Arrows and Harvard University. She is the author of 10 books that sell worldwide.

The full report *The Power of Age* is available by emailing info@welead.org.uk.

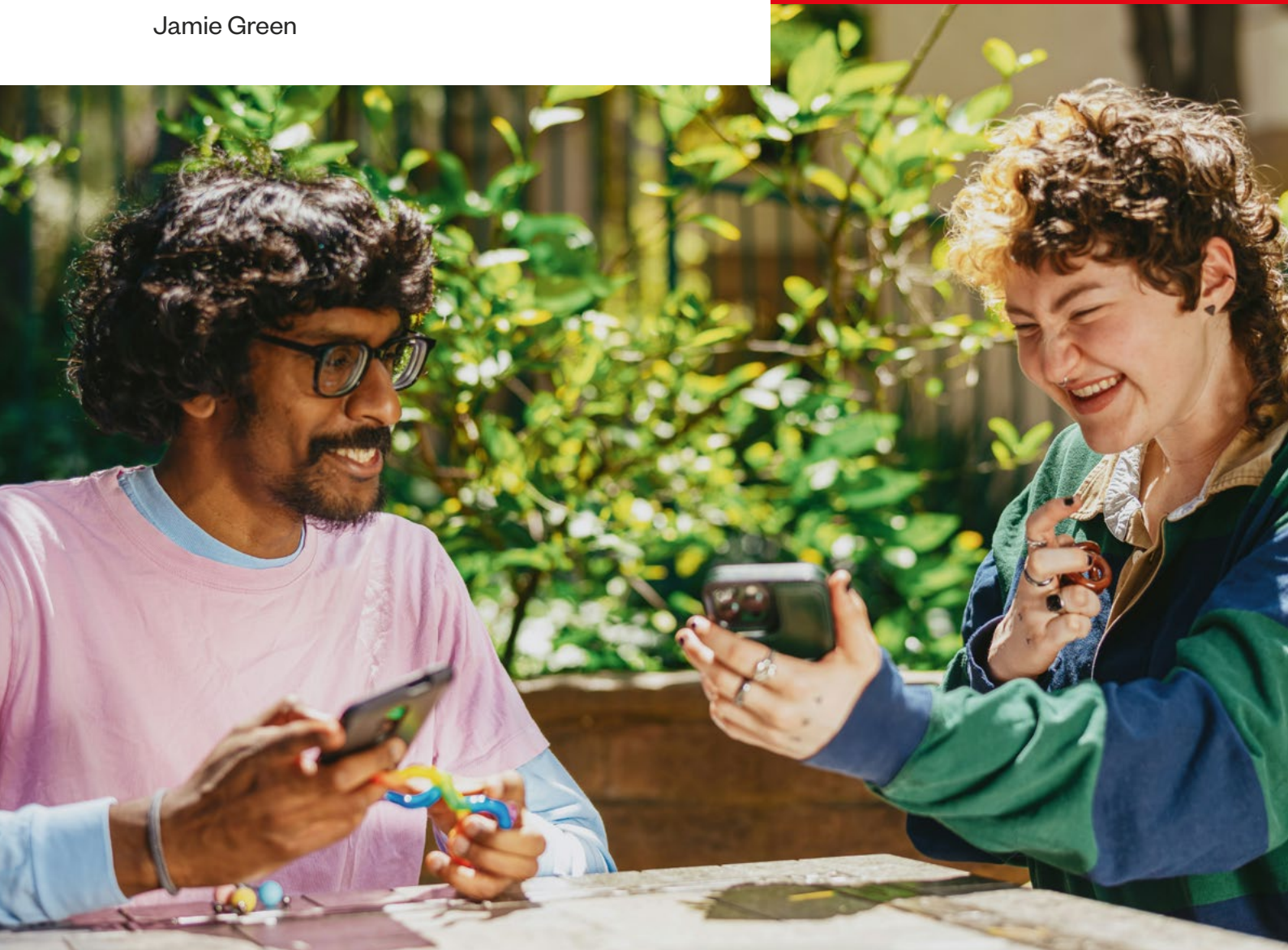
Credit: Kaja Brown



Imagining a neuro-inclusive Wales for future generations

Jamie Green

Credit: Hiki App, Unsplash



Imagine I told you that a group of your friends were three and a half times more likely to be unemployed. Or that certain members of your family were more likely to suffer from depression, homelessness, or to end up in prison — simply because of differences in how their brains work. This isn't a hypothetical. It's a reality for the 15-20% of people in the UK¹ who, like me, are neurodivergent.

In recent years, talk of neurodiversity has increasingly entered the public conversation at schools, workplaces and in homes across Wales. But awareness has run far ahead of action. Our laws and public institutions have been slow to act, and the barriers facing neurodivergent people remain as steep as ever.

The Wellbeing of Future Generations Act makes an ambitious commitment toward a more equal and prosperous Wales. Though often overlooked, neurodiversity is a sharp test of that promise and how we treat a significant minority in our society.

Understanding neurodiversity

The neurodiversity movement² began in the 1990s as autism-advocacy groups connected on internet forums to better understand and end the discrimination facing them. Much of the language coined by this movement was later formalised by academics like Judy Singer in their research and shaped much of our current understanding on the topic.

'Neurodiversity' is simply a term that describes how all brains work differently. Similarly, 'Neurodivergent' is a term used for at least 1-in-7 people in a society³ who think, learn, and process information differently to the 'Neurotypical' majority. Neurodivergence is often associated with Autism, but it's also linked to a range of conditions including ADHD, Dyslexia, Developmental Language Disorder, Tourette's Syndrome, Dyspraxia, and Dyscalculia.

Activists in the neurodiversity movement do not view these conditions as disorders to be treated. Instead, they are seen as part of the natural variation in the human brain. This perspective is rooted in the social model of disability⁴ which advocates that people are not disabled by their conditions, but by a society that fails to accommodate them. It's a shift from asking 'what's wrong with you?' to asking 'what's wrong with the system?'

All the data points to one thing — that the system is truly failing us. The reason many neurodivergent people are

1 [Neurodevelopmental conditions and neurodiversity](#)

2 [The neurodiversity movement](#)

3 [What is neurodiversity?](#)

4 [The Social Model of Disability](#)

more likely to be unemployed⁵, homeless⁶, or incarcerated⁷ isn't down to individual inadequacies, rather it's down to societal expectations. Consider, for example, a job interview where a firm handshake, strong eye contact and the ability to think quickly on one's toes are generally seen as positive attributes. These norms disadvantage the perfectly qualified candidates who may struggle with sensory issues, eye contact and processing information quickly.

When we look at the science, neurodivergent brains often have uneven cognitive profiles⁸, meaning people may struggle in some areas while excelling in others. Take Dyslexia, which many would define by a set of struggles around information processing. Yet there is a wealth of evidence showing those with Dyslexia often exhibit better than average pattern recognition and big picture thinking⁹.

It is even theorised that neurodivergent traits may have been vital to human evolution. For example, the theory of Complementary Cognition¹⁰ proposes that our species thrived precisely because its members specialised in fundamentally different ways of thinking. The traits that cause a neurodivergent person to struggle in a classroom or workplace may be the same ones that drove human innovation for millennia. Somewhere along the line, we forgot that difference is a strength, not a problem.

Towards a neuro-inclusive Wales

In recent years, Wales has taken some encouraging first steps in addressing the challenges facing neurodivergent people, with several notable developments across the public sector.

For example, in 2023 a colleague and I received unanimous support for a motion at Cardiff Council calling for our capital to become the first Neurodivergent Friendly City in the UK, which has now culminated in a new city-wide strategy¹¹.

In 2022 the Welsh Government launched the Neurodivergence Improvement Programme¹² which aims to reduce waiting times (currently ranging from six months to several years), remove barriers to support, and help people access the right help. Building on the previous Autism Strategy¹³ from 2008, it takes a more holistic approach that

5 [Supporting neurodivergent people into employment](#)

6 [Research on homelessness and neurodiversity](#)

7 [Neurodivergent people and the school to prison pipeline](#)

8 [Spiky cognitive profiles in neurodivergent people](#)

9 [Dyslexia linked to talent: global visual-spatial ability](#)

10 [The Evolution of Complementary Cognition: Humans Cooperatively Adapt and Evolve through a System of Collective Cognitive Search](#)

11 [Neurodivergent Friendly Cardiff Strategy 2025 to 2030](#)

12 [Neurodivergence improvement programme: engagement events November 2022](#)

13 [Strategic Action Plan 2008](#)

considers *all* neurodivergence. Welsh Government has also published the Disabled People's Rights Plan¹⁴ which explicitly aims to help more neurodivergent people into work.

Yet good intentions and individual programmes can only go so far. What is missing is a bold, joined-up commitment that treats neuroinclusion not as a niche concern, but as central to Wales' vision of itself as a fair and prosperous nation.

To meet the promise of the Future Generations Act, we should set ambitious goals and meet them, setting the pace for the rest of the world to follow. For Wales, this means aiming to become the most neuro-inclusive nation in Europe, where all neurodivergent people are not only accepted, but supported to reach their full potential. Realising this goal would create tangible social and economic benefits by removing the barriers holding back a significant minority in society.

This goal should be supported by a strategy that is measurable and fully funded. To be a strategy rooted in the problems facing neurodivergent people, it cannot be simply written by civil servants. Rather it should be co-designed with the neurodivergent movement across Wales, along with civic society, trade unions, the private sector, and anyone else who brings expertise or is a gatekeeper toward change. It would need to span every stage of life and cover education, health and all major public services, with neurodiversity built into policy design rather than treated as an afterthought. Within that, there are a small number of priority areas that would be particularly important to get right.

Firstly, getting a diagnosis — particularly from the NHS¹⁵ — is a challenge. Both adults and children alike not only languish for years on waiting lists for conditions like Autism and ADHD, but for many other conditions there are no routes to get diagnosed at all. The work of the Neurodivergence Improvement Programme is rightly ensuring that formal diagnoses shouldn't be a barrier to support, yet for many people it is important and validating to receive one. Therefore, access to diagnoses of neurodivergent conditions in a timely manner must be a central pillar to this strategy backed by sustained investment and a workforce with the skills and capacity to deliver it.

Secondly, it's estimated that only around 30% of neurodivergent people¹⁶ in the UK are in full-time work. There are many reasons for this, but it often comes down to workplaces failing to cater for things like sensory and communication differences. The 2024 Buckland Review¹⁷ found many workplaces forced neurodivergent people to mask their traits and that too many felt unable to even ask for reasonable adjustments because of a lack of understanding.

14 [Disabled People's Rights Plan 2025 to 2035](#)

15 [The Welsh Government is cutting funding for Adult Autism & ADHD services](#)

16 [Helping to create autism-inclusive workplaces](#)

17 [The Buckland Review of Autism Employment: report and recommendations](#)

The Welsh Government has many levers that could help to make the public sector in Wales more neuro-inclusive, including the Social Partnership Act. This would not only attract more neurodivergent talent to the civil service, schools, and the NHS, but could inspire the private sector to follow suit. Indeed, Greater Manchester has even created a Code of Practice and resources¹⁸ to help businesses with neuro-inclusion, something we could easily build upon. While the Welsh Government's Disabled People's Rights Plan touches on some of these issues, it does not yet include a funded, dedicated neurodivergent employment strategy with clear targets.

Thirdly, the design of public services needs to be at the heart of a Welsh neuro-inclusive strategy. A report by End Youth Homelessness Cymru¹⁹ set out the challenges facing many neurodivergent people when it comes to accessing services. The participants described being unable to navigate public buildings, overwhelmed by noisy and crowded reception areas. Crucially, they were clear that their difficulties did not stem from their neurodivergence, but from services not being designed to include them. If our housing, health, education and welfare systems were designed with neurodivergent people in mind, we would prevent people falling into crises rather than responding afterwards.

Neurodiversity and the Wellbeing Goals

If the Future Generations Act is to mean anything, it must widen who our public services are designed for. How we treat neurodivergent people is a measure of whether that commitment is real or simply well-meaning. Indeed, a vision of a fairer and more prosperous Wales that does not account for the barriers facing up-to 20% of its citizens is not a vision at all.

A Wales that designs education, workplaces and everyday services around real human diversity is a Wales that is healthier, fairer and more prosperous. Aiming to become the most neuro-inclusive country in Europe is a bold commitment, but if realised, it could build a nation where today's neurodivergent children grow up expecting to belong, to contribute and to thrive.

This is exactly the kind of Wales the Future Generations Act was meant to help make possible.

Jamie Green is a neurodivergent writer and activist. He is currently a County Councillor in Cardiff and chairs the All Party Council Group on Neurodiversity.

18 [Bee Neuroinclusive Resource Hub](#)

19 [End Youth Homelessness Cymru](#)

